

The Pillagers own in their own right a tract of country four hundred miles in area, interspersed with innumerable fresh-water lakes, which abound in fish. The region has been well suited to their roving modes of life; but, as the animals which are valuable for food or furs have receded, the hunters seek their game upon the lands of the Sioux.

In 1847, they ceded by treaty about six hundred thousand acres of their best hunting-ground as a home for the Menomonic. For this they annually receive for five years a stated amount of goods, averaging about three dollars per head. The insignificance of this annuity causes ill-will among themselves, and dissatisfaction with government. They evidently misunderstand the terms of the treaty; and a feeling of distrust, even of hostility, is generating in their breasts towards the United States.

Of the Chippewa residing within the limits of the United States, the Pillagers have been the least infected by intercourse with a depraved white population. But, since the payment of their annuity, and the introduction of the Winnebago into their vicinity, a gradual change has taken place in their character. They have never received encouragement to become agriculturists, and are therefore entirely destitute of the necessary implements for farming. Last summer their rice crop entirely failed, and on this article they depend mostly for their winter's support. Hunger and starvation menace them; and, in order to procure means of sustenance, their hunters this winter will be forced to press westward till they find the buffalo.

Their country lies in an excellent climate, and possesses many natural advantages; their lakes are surrounded by extensive and beautiful maple bottoms; and, could their attention be directed to agriculture, and some slight help afforded them, they would soon become independent of charity.

Within a few years past, a fragment of the band have moved gradually to the western outskirts of their country, and established themselves at Ottetail lake. These now number some three hundred. They hunt altogether upon Sioux land, as recognized by the lines established by the treaty of Prairie du Chien in 1825.

The Northern or Red Lake Division.—In this division are embraced all the remaining bands, dwelling in the United States, which have descended from the main trunk of that tribe, who, making their way through the Sault Ste. Marie, spread along the south shore of lake Superior, and from La Pointe scattered over the country of their present occupancy by way of the St. Louis river and Sandy lake.

The fact of their receiving no annuities draws a distinct line of demarcation between this and the other divisions of the Ojibwa.

Their principal villages are at Pembina and at Red, Cass, and Winnepeg [Winnibigoshish] lakes. From a partial census taken in 1846 by J. P. Hays, esq., sub-agent at La Pointe, their number was estimated at twelve hundred.

The Red lake and Pembina bands derive their subsistence chiefly from agriculture. To this mode of life they have been led by the persuasions of their excellent missionaries, and by the example of the northern half-breeds, with whom they have frequent communication.* According to estimates of their traders, they will this year produce not less than two thousand bushels of corn.

In the winter season, they move their camps west of the Red river, to hunt the buffalo, which still abound in that region. In summer, some join the hunting caravans of the Red river half-breeds. They have lived in a state of constant warfare with the upper or Sisseton bands of Sioux, and only in obedience to the wishes of government have they refrained during the past summer from fitting out war parties.

Notwithstanding the boundaries of the different northern tribes were plainly marked and defined by the treaty at Prairie du Chien in 1826, the Red lake bands and the Pillagers claim, by title of conquest and actual possession, a large tract of country lying west of Red river. This matter, at the present time, is much agitated among these bands, and, as their head chiefs were not present to represent their interests at the convention of Prairie du Chien, the claim perhaps deserves consideration.

The chieftainship among the Red lake and Pembina bands is a fruitful subject of contest. Wa-wan-je-guon has for some years been the chief recognized by government; but he is represented as a savage of limited influence with his bands and not belonging to the hereditary family of chiefs. Wa-wush-kin-ik-a, or "Crooked Arm," is the hereditary chief, and is said to be much respected by his fellows.

The Cass and Winnepeg [Winnibigoshish] lake bands number about five hundred. They live mostly by fishing and hunting; and, their country having become nearly destitute of game, they are miserably poor, and, in order to subsist must direct their attention to agriculture. This people have never received help from government, and the only encouragement given them by whites has proceeded from the missionaries who have lately settled among them. The fire on the hearthstone of these Christian pioneers is the only sunshine which illumines the darkened pathway of these distressed and destitute bands.

As the northern Chippewa receive no annuities, they would gladly sell a portion of their lands to relieve themselves from the utter poverty which presses upon them, and become recipients of government bounty.

The influence of Flat Mouth, Pillager head chief, extends over all these bands, and their chiefs in council have solemnly agreed to abide by his experience and advice.

Sug-wun-dug-ah-win-in-e-wug.—This section of the Ojibwa tribe inhabit the north coast of lake Superior, within the lines of Minnesota. They are denominated Sug-wun-dug-ah-win-in-e-wug, or "Men who live amongst the thick fir woods." By old French traders they were called the "Bois Fort" or "Hard Woods." They number within our limits about eight hundred, and have villages at Rainy and Vermilion lakes. They hunt over the country which stretches from the Lake of the Woods to the mouth of Pigeon river.

This extensive tract is unadapted to agriculture, lies in an almost arctic climate, and abounds in swamps and thick, interminable forests of fir. The copper and other minerals which are found upon the north coast of lake Superior and among the Mis-aub-ay heights of the interior are the only loadstone which can ever attract an American population to this portion of Minnesota, though the inexhaustible fisheries of lake Superior may in progress of time augment its growth and importance.

*But it is certain that the Ojibwa of Red lake were agriculturists prior to the arrival of the missionaries.—N. H. W.

The band living upon these lands springs from a branch of the Chippewa tribe who separated from the main body, in Canada, when first commenced the retrograde movement before the advance of their powerful eastern enemies, the Nod-o-waig, or Six Nations. This section moved westward along the north shore of lake Superior, and never effected a junction with their brethren at the central town of La Pointe.

To this body belong the Musk-e-goes, or "Swamp people," the O-dish-quag-um-ee, or "Last Water people," and other bands scattered through the British possessions. The O-dish-quag-um-ee are the division of Chippewa mentioned by Mr. Schoolcraft as pure Algonquin.

These bands all speak the same language as the more southern divisions, but there is a variance in their pronunciation of certain words extracted from the same root, and their accentuation is entirely different.

This people have little intercourse with Americans, and trade mostly with the Hudson's Bay Company. A few enterprising American traders have sent among them outfits; but the animals which are valuable for fur are rapidly disappearing, and the trade is comparatively worthless.

The Sug-wun-dug-ah-win-in-e-wug are miserably poor, depending for subsistence upon the precarious supplies of the chase. They rely for their winter's support upon the rabbit and reindeer. Last year the rabbit almost entirely disappeared, having been swept off by a distemper. Great distress ensued, and, during the winter, thirteen of their number literally starved to death. This season the rice crop has failed, and this people anticipate with aching hearts the sufferings and privations of the approaching winter. Our government has shown them but little attention, and their predilections are in favor of the British, who have treated them with much kindness.

The Apple River Massacre.

It was in February, 1850, that a party of Sioux attacked some Ojibwa on the waters of Crow Wing river, and killed and scalped the son of White Fisher, Waubojeeg 3rd. In the following March a large war party of Sioux attacked a small band of their hereditary enemy on Apple river, in the state of Wisconsin, while engaged at a sugar camp, and killed and scalped fourteen, including men, women and children, in a most revolting and cold-blooded murder. This became known as the *Apple River massacre*. The leading men in this bloody affair were arrested and confined at Fort Snelling. Information was sent to the Ojibwa that, if they would not seek revenge, the Sioux in prison would be punished for the offence. In a few days, however, a small party of Ojibwa attacked some Sioux and killed and scalped one within one mile of the fort. The prisoners were then released. After this, through the instrumentality of Gov. Ramsey, a council was held between representatives of these tribes at Fort Snelling and the terms of a permanent peace were agreed to, and the parties separated in an apparently friendly manner.

The report of Gov. Ramsey, in 1850, adds further concerning the Ojibwa and their schools:

"The Chippewa are generally reputed to be the most chivalric of their race, and are a nation of whose dialects, mythology, legends and customs we have the fullest accounts."

"The Menominee have not yet removed to their lands in Minnesota, but, under charge of Col. Bruce, their agent, and Mr. Childs, a party of their chiefs in June and July made an exploration of the country provided for them by treaty, north of Crow Wing river. The gentlemen of the party expressed in glowing terms their favorable opinion of the country."

He dwells upon the "eminent superiority of manual labor schools over other schools to stimulate habits of industry and ameliorate their modes of life. The total failure and utter fruitlessness of other systems has been repeatedly demonstrated. Under their operation, year after year, sanguine anticipations have been formed, to be succeeded by disappointment and despondency," etc., etc. Says that Minnesota has passed stringent penal enactments against the liquor traffic with the Indians.

Of the Ojibwa (about 8,000 souls), 4,500 are in the territory of Minnesota. Those of Wisconsin and Michigan have recently been ordered to remove to west of the Mississippi.

The Treaty of 1851 with the Red Lake and Pembina Ojibwa.

Ramsey says he started late (Aug. 18) from St. Paul, accompanied by Dr. Thomas Foster, secretary of the Commission, and Hugh Tyler, special agent and acting commissary, for Sauk Rapids, etc.; went to *Bois des Sioux river*, which has its source in lake Traverse. James Tanner, a half-breed Chippewa, was appointed interpreter (also Jos. Nolin) at Pembina. The treaty purchased 5,000,000 acres in the valley of the Red river of the North "for the sum of \$230,000 nominally, but, considering the manner of its payment, through a period of twenty years, without interest, it may be fairly estimated to cost but \$100,000, or at the rate of two cents per acre * * * for lands fertile as those of Illinois and as capable of settlement as any in this territory." Ramsey then praises himself for not having taken

advantage of their necessities, nor having insisted on making the best bargain it was possible to obtain from the "poor ignorant savages," on the ground that if each one had enough for immediate subsistence and for the purchase of a blanket, he knew from experience that ten dollars per head "was as little as would do them any substantial good." Thirty thousand dollars of this were to be paid the half-breeds and \$2,000 annually for agricultural and educational purposes.

In this treaty is a paragraph foreshadowing the policy later adopted by the government, of the union of all the bands of the Ojibwa, and the holding of all lands and annuities in common, concentrating them upon some suitable area where they may be more easily taught and governed.

This treaty was not confirmed by the Senate. It is difficult at this date to know the reasons for its rejection, but it seems that the reasons for its confirmation, urged by Ramsey, are sufficient, when fairly estimated from the point of view of the Indian, to effect its rejection. It was a worse imposition on the "poor savage" than those that Ramsey made, the same year, with the Sioux.

Ramsey's general stated report, dated Nov. 3, 1851, says: "The relation of the Government of the United States to the red races comprised within its limits is without a parallel in the history of other nations." * * * "Fiction has engrafted the fascinations of romance on the blackness of barbarian character; and, inflamed by imaginary pictures thus presented, our sympathies for the silent decay of the red man have been epidemically regaled with periodical banquets of the emotions."

Events in the summer of 1851, as recounted by Ramsey.

1. A party of Sioux, on the war path, crossed into Wisconsin, committed sundry depredations on the citizens, murdering one citizen. The aggressors were arrested, but escaped.
2. The massacre of Wahpaykootay Sioux in 1849 was found to have been committed by Fox Indians. Demand was made for reparation through the agent at St. Louis.
3. The treaties made with the Sioux at Traverse de Sioux and at Mankato.
4. Treaty of the Winnebago and their discontent.
5. Misrepresentations prevalent concerning alleged starving condition of the Vermilion Lake bands. Measles and dysentery common at Sandy lake, necessitating the advance issue of provisions for the relief of the Ojibwa at that point.
6. Removal from Wisconsin, Michigan and Minnesota ceded lands to Minnesota west of the Mississippi—3,000 according to the report of the agent (Watrous), leaving only 700 in their old homes. This delicate removal was carried out with rare tact and discretion, aided by W. T. Boutwell and C. H. Beaulieu, in the face of almost innumerable difficulties, many of which were thrown in their way by unprincipled whites. Ramsey thinks that with proper effort next year the rest, now detained by sickness, may be removed, excepting some stragglers, who must necessarily be left behind.*
7. Recounts the Pembina treaty, its formation and its terms.
8. Concludes eloquently by a review of the events of the year.

The Government schools recommended. Agent J. S. Watrous, reporting specially for the Ojibwa, dated Sept. 20, 1851, states that a farm was located in 1851 on Gull lake river for a home for those who were required to remove from the ceded lands. There was already a Gull Lake farm, under the superintendency of William Nettleton, farmer. A large tract of land was plowed and cultivated, from which there were taken thousands of bushels of potatoes, rutabagas, and hundreds of bushels of oats and corn, designed for the subsistence of those who were to be removed from ceded lands further east. There were four blacksmiths and two assistants for this tribe.

As to the missions, in the absence of reports, he says:

1. The American Board kept their school at La Pointe open till July last, when it was suspended until it could be relocated on unceded lands.
2. The Methodists have heretofore had three schools, one at L'Anse, one at Fond du Lac and one at this agency (Sandy lake). That at Fond du Lac was discontinued in May, 1850. That at Sandy lake has been kept open only part of the time. That at L'Anse cannot be reported from lack of information. "The system that has been adopted in maintaining these schools is a bad one, and has resulted in little benefit to the tribe. I respectfully recommend that the funds appropriated for this object be expended in maintaining a manual-labor school at the agency. A judicious discrimination in selecting

*It proved later that the so-called stragglers were much more numerous than those who were "removed."

suitable teachers can be observed by agents of the government as well as by the missionary societies." This recommendation covers all the so-called mission schools, and is also enforced by Gov. Ramsey.

3. Recommends that the agency be removed to some point west of the Mississippi, either at Leaf river or Otter Tail lake.

4. Reviews the "removal" of the Indians to west of the Mississippi, and suggests a treaty for the cession of their lands east of the Mississippi, or a military post somewhere near the head of lake Superior.

Rev. Hall reports the La Pointe mission. Laments the "indisposition of the Chippewa to improve the opportunities offered by the government and benevolent societies." Doubtless these opportunities were handed over to them by the missionaries under conditions which they rejected, such as the abandonment of their religion and the adoption of Christianity, with the rigorous daily observances of worship and devotion which the missionaries themselves carried out. Hall says, very significantly:

"Schools conducted on the manual-labor system may succeed better than those conducted on the plan hitherto pursued. The experiment has not been tried here." Anticipates removal from La Pointe, saying: "It is to be hoped therefore that when the Indians of this region shall be removed they will be aided and encouraged to cultivate farms."

In 1852 the Chippewa agency was removed to a favorable site on Crow Wing river, and it was hoped that the policy of paying the annuities only on their own territory would cause the rapid removal to the west of the Mississippi of the remnant who yet lingered on ceded lands in Wisconsin and Michigan. Gov. Ramsey urged that the consent of the Pillager Indians be obtained to the policy of establishing at Leech lake a general agency for all the Ojibwa, from Sault Ste. Marie to the Red river of the North, in the interest of all the bands.

Governor Ramsey says: "The Chippewa of Pembina, of Red, Cass, Winnipeg (Winnibigoshish), Rainy and Vermilion lakes, receive no annuities from the government. The remainder have at various times made cessions to the United States, and are generally well provided for. They have lands of exuberant fertility; have farmers and blacksmiths residing among them by appointment of the department; receive large annuities of money and goods; and have schools, medical attendance and religious instruction, also provided by the government. If, notwithstanding these provisions, it has been difficult to reclaim them to the restraints and the duties of civilized life, it is but fair to consider that nothing is more easy or common than to find men who have been educated in all the habits and comforts of improved society willing to exchange them for the wild labors of the hunter and trapper."

"From the time of the Jesuits at La Pointe, 211 years ago (in 1852), missionary labors have been prosecuted among the Indians of the Northwest, almost without interruption; and, in one sense, it must be added, almost without success."

Mr. J. S. Watrous, Indian agent of the Chippewa, Sept. 15, 1852, reports that owing to flooded state of the waters, both at Fond du Lac and at Sandy lake, the season was very unfavorable for business. At Sandy lake the water came quite into the house of the agent and stood for three weeks three feet in depth over the floor. At the removal-farm, wherever that was, he had employed laborers by the month and had raised the following:

50 acres rutabagas.....	20,000 bushels
40 " corn.....	12,000 "
40 " potatoes.....	8,000 "
16 " oats.....	240 "
1 " beans.....	16 "

"The Indians have cultivated at this farm 50 acres in potatoes and corn, from which it is estimated they have 3,000 bushels of potatoes and 600 bushels of corn. In addition there have been raised a large quantity of pumpkins and squashes.

"There was seed furnished to all the Indians and the land was ploughed for them, but they were too indolent to plant.

"There have been, during the past season, 720 rods of fence made, and 60 acres of prairie broken, by laborers employed; 120 rods of fence have been constructed to enclose a pasture.

"The farm at Gull lake was ploughed, and the fences were put in proper repair last spring and seed were furnished the Indians. They have raised more than at any former year; still the result has fallen far short of my expectations. I regret to say that they manifest but little disposition to cultivate the soil. The Rabbit lake and the Mille Lacs bands have raised a sufficient quantity of potatoes, corn and pumpkins, together with their wild rice, to subsist them during the year."

Orders had been received to make a change in the system of schools among the Ojibwa—i. e., to institute manual-labor schools, and the agency had been removed from Sandy lake to the north side of the Crow Wing river, ten miles from its mouth, and annuities hereafter would be paid only at that place

J. P. Bardwell, "agent A. M. A.," sent from Oberlin, Ohio, his "second annual report" of the mission school at Red lake.

While the institution at Red lake was in a tolerably prosperous state, those at Cass and "Winnepee" lakes had suffered from depredations committed by Indians, in robbing their gardens and killing their cattle, and the latter had in consequence been abandoned.

At Red lake the scholars registered were 18, and the average attendance was 12.

"Those who commenced with the alphabet at the beginning of the year now read in the third reader of the eclectic series, and write a legible hand. All have made rapid improvement. Singing is also taught by an experienced teacher, and the children have made good proficiency in the art. The girls are also taught to sew, knit and do housework."

"Four children have been boarded and clad by the mission the whole year, and six others the last six months of the year. We have at the present date 14 boarding scholars, and intend to increase the number to 25 or 30 as soon as we can erect suitable buildings for their accommodation."

Agricultural labor had increased and the cultivated area had been extended, aided by the mission.

The depredations referred to were committed by "a few of the off-scourings of the band, led on by some vicious Indians from lake Superior."

Cannibalism.

"They are sometimes reduced to circumstances of great suffering for want of the necessaries of life, and more or less of them die of starvation every year. They sometimes resort even to human flesh to satisfy the cravings of hunger. A year ago last winter the most shocking case of cannibalism that I ever heard of occurred among the Indians west of Cass lake. An Indian, with his wife, two daughters and a son-in-law, killed and ate fifteen persons, and most of them were their own children and grandchildren. Many of the principal men among them begin to realize that they must change their habits or perish, and are disposed to do what they can to improve their condition."

There is no report, 1852, of any Presbyterian nor of any Methodist missions among the Ojibwa in Minnesota.

In 1852 Gov. Ramsey issued an order abolishing the literary and religious schools and the substitution of manual training schools, or the manual-labor system. In this he was supported by the Indian agents of the Winnebago, the Sioux and the Ojibwa.

For 1853 Gov. W. A. Gorman, as superintendent of the Minnesota agencies, makes a flamboyant report in which are included the following very sensible statements regarding the Ojibwa:

3rd. "The Chippewa must be paid by the first or tenth of September, or their annuities, as heretofore, will prove a curse instead of a blessing to those living on lake Superior."

4th. "If their goods and provisions could be here by the 20th of July they can be transported by steamboat above the falls of St. Anthony, within 30 miles of the agency."

5th. "If they are not paid before October they lose their fall hunts, which are far more valuable to these people than government provisions as they now receive them."

6th. "If the object of the government is to civilize them, they *must* be concentrated west of the Mississippi and near their agent, their school and their missionaries. They are now more scattered than any tribe in this territory. The Pillager bands of Chippewa are warlike, and not being annuity Indians are doubly more troublesome, living, as they do, among those drawing annuities."

The Ojibwa and the Manual-Labor Schools of the Government.

About 1852 began the government system of manual-labor schools. This did not imply necessarily the withdrawal of the missionaries. On the contrary, they earnestly co-operated with the government teachers. They continued their benevolent labor by entering the government schools as teachers in any capacity in which they could be of service. They were found to be, as a class, the best qualified teachers, and as such teachers were available it became the custom of the government to intrust the new schools to the denominations, under such instructions as to the use of the money granted as the circumstances required, putting special stress on such instruction as would tend to make the Indians self-supporting and skilled in the arts of common life required in a frontier community.

In 1853, D. B. Herriman, the new Ojibwa agent, stated there were farms opened at the agency, at Gull lake, at Mille Lacs, Sandy lake and Red lake. According to his report the non-annuity Ojibwa, i. e., the Red Lake Indians, not only were more prosperous, as farmers, raising as much as 45 bushels of wheat per acre, but they petitioned for cellars for their houses for protecting their crops from the depredations of the Pillagers and others who had no farms. He suggests a saw-mill. "There is a fine mill-site within one mile of the agency, surrounded by magnificent pines, in quantity sufficient to last the Indians fifty years."

He calls attention to the poverty of results from the labors of the missionaries and other "book-education. The book-educated Indian is the most dissipated among them, in ninety-nine cases out of a hundred." Urges the establishment of manual-labor schools, where book-education should have little attention. At this date many had adopted the dress of the whites, the women making their own dresses.

"A portion, then, of this tribe are prepared to receive instruction in labor. Let their instructors be farmers, carpenters, wheelwrights and blacksmiths; put the boys in the various shops; to learn the use of tools, let them make cradles, sleds, miniature wagons, anything that will please them or excite their attention, until they can gradually be brought under restraint in whatever department they may be employed; let the females be taught to cut and make (of materials given them or purchased out of the school fund) their own and boys' clothes after the pattern of the whites; allow no Indian dresses to be made in the school nor worn by the scholars; learn them to wash, bake, knit, make soap and candles; to reside in houses, sleep on beds, eat at tables on plates, with knives and forks; in fact, gradually civilize them, give them weekly or semi-weekly rations, as an encouragement to them and an inducement to the parents to support the schools. As they grow up and improve in labor they will forget their fathers' prejudices. Let books be a secondary consideration, except to those who are too young to handle tools.

"You can induce an Indian to change his customs with provisions sooner than in any other way."

Mr. Breck had had experience ten years in a manual-labor school where were Indian youths who in three or four years learned housebuilding and other mechanical arts, farming, etc. This induced him to believe such a method would succeed with the Gull Lake band. He went there and after the first year reported great success; but he lamented the inflow of firewater, "notwithstanding all the penal laws enacted against it." This was evidently a manual-labor school established without government aid.

Mr. Herriman urged a treaty for the purchase of lands owned by the Ojibwa east of the Mississippi river, especially the mineral lands and the timber lands.

In 1854 it was recommended by agent Herriman that, owing to the wise and energetic benevolence of missionary Breck, who had hitherto for several years been aided in his labor only by the benevolent, he should be allowed to disburse the whole of the Ojibwa school fund, and in 1855 repeats the suggestion. He notes (1855) the activity of Hole-in-the-Day in working his farm, from which he sold several hundred dollars worth of vegetables to the other Indians, and urged them to do the same, instead of wandering over the country. Noted also that at their last council the Ojibwa requested that the school conducted by Rev. Mr. Breck be discontinued, and the money kept for next year's annuities. This he laments, as he is confident that Mr. Breck is doing the Indians more good than can be done by the expenditure of the money in any other way.*

It seems it was the treaties of 1854 and 1855, especially the latter, conducted by several of the leading chiefs at LaPointe and Washington, but not including Hole-in-the-Day, which aroused the opposition of the Ojibwa. According to Herriman, their minds were poisoned against those treaties "by some fiendish parties" previous to the return of the chiefs from Washington. They were told that "their lands had been sold for a song and perhaps three bits in money." They broke into and stripped a store owned by George Bonga, threatened his life, killed the horse of another half-breed, giving as a reason that these were friendly to the treaties. Afterwards they sought the lives of the chiefs, and were so unruly that Herriman applied for and received the aid of troops from Fort Ripley, fearing a general outbreak. They were instigated and encouraged by James Tanner, half-breed son of the long-captive John Tanner, who, claiming to be a Christian teacher, "manages to gull the good people of New York and Boston out of a livelihood." He had been expelled from Sault Ste. Marie, and was arrested by order of Herriman and removed to the fort. After his arrest the trouble soon subsided.

The United States troops were removed from Fort Ripley in 1856.

The treaties referred to had recently been executed, at LaPointe and at Washington, in accordance with repeated recommendation of the subagents, and had extinguished the Indian title to all the country, excepting the reservations, between lake Superior, Red river of the North and the British line. The reservations, and the terms of those treaties, are shown in the chapter of this volume devoted to *Indian Land Cessions in Minnesota*.

*See Rev. J. A. Gilfillan's "The Ojibway" for the first reception of Breck by the Gull Lakers, and his aiding of them in the winter with food, thus getting their attention and good will. Later, however, Breck's mission was destroyed by the Ojibwa and he was driven from the country.—Whipple.

The "Sunrise Expedition."

In August, 1857, Gov. Medary ordered Capt. James Starkey, of the "St. Paul Light Cavalry," to proceed, with a number of mounted men belonging to his company, to remove "certain bands of marauding Chippewa Indians" from the region of the head branches of the Rum river. This expedition, in a badly managed encounter with the Indians, not far from North Branch, in Chisago county, lost one man (private Donnelly), killed two or three Indians, and made prisoners of six. These Indians were not accompanied by their women and children, and were evidently in pursuit of such war-like adventure as they might fall in with. The murderer of Donnelly, after a short detention at St. Paul, was remanded to Chisago county for trial, but escaped from prison the next day, and the rest of the prisoners, under the instigation of Jos. Rolette, were lionized for a few days and released.*

Subagent Herriman, in his last report (1857), draws a dark picture concerning the Ojibwa, similar to that of his previous report, and attributes the conditions to the following named causes:

1. The use of whiskey.
2. The treaty of 1855.
3. Immigration of whites into the country.
4. Errors of missionaries supported by government.

There were five whiskey-shops at Crow Wing, and not half a dozen habitations besides. Inference will give the key as to how they were supported. By the treaty of 1855, it seems, all employees were done away with, and their pay consolidated and ordered given to the Indians in specie—making a shining mark to be aimed at by the whiskey seller. * * * Herriman specially and severely denounces the methods of the missionaries. "Christianizing and educating before civilizing is commencing at the wrong end." He does not question the motives of the missionaries. He only insists on the fundamental mistake which they make. He would use all money paid to missionaries to build houses, plow land and pay manual-labor teachers, furnishing the teachers with tools instead of books.

In 1858, in further pursuance of the policy of concentrating the Indians on reservations, the Commissioner of Indian Affairs recommends the reduction of all reservations, as far as possible, and the giving of lands in severalty. He also objects to cash annuities and urges that, so far as the Indians can be made to acquiesce, they be paid entirely in supplies such as they need, such as food, clothing and industrial implements.

The Minnesota superintendent, W. J. Cullen, in reporting the condition of the Ojibwa in 1860, said that they were somewhat improved, and more land had been cultivated, yet repeated his advice that they should be concentrated on one reservation, in order to bring them within the influence of the proposed government schools.

It is stated (1860) by J. W. Lynde, agent for the Chippewa, that the courts have decided that there is no power in the officers of the government to interfere with the rights of the white man to sell whiskey on the ceded lands, "and although the Indians were careful to insert a clause in the treaty ceding their lands that the laws made for their protection before the disposal of their country should remain in force thereafter, yet the decisions of the courts have been that such a clause was unavailing." Such decisions evidently abrogate the treaties of 1851, in which such a clause was inserted, and, unless cancelled by higher courts, would confront the operations of the officers of the United States in enforcing the terms of the treaties in all the ceded lands within the state.

Clark W. Thompson, 1861, the new superintendent for Minnesota, reporting for the Ojibwa, quite in contrast with the views of subagent Herriman, pays them a fine compliment, saying that the Chippewa are not so harmed by much whiskey-selling as are the Winnebago. They are more docile and tractable than the Sioux and Winnebago, and, "had a small part of the money been expended for them that has been for other tribes, they would have presented a picture of civilization second to no Indian tribe on the continent." They more readily assume the habiliments of civilized life than the others.

The Chippewa agent at Crow Wing, Lucius C. Walker, reports, 1861, that there were no schools established for their benefit, of which they complain, and urges the concentration of their bands. He also urges that the arrearages of their fund be used for their benefit. They also complained that Dorillus Morrison made a fictitious contract with the Rabbit Lake band and cut timber from their reservation, and that he never fulfilled the contract. There was a manual-labor school at Leech lake.

*"Reminiscences of Indian Depredations." Read before the Minnesota Commandery of the Loyal Legion, Feb. 10, 1891.

Within the agency (Mississippi bands) in 1861, agent Walker reported, males 1,900, females 2,200; scholars in the school, males 13, females 10. This school was under the charge of no religious society, and nothing was contributed by individual Indians, but there were missionaries with each band, one being a Scandinavian, at Rabbit lake. There were no farms under cultivation.

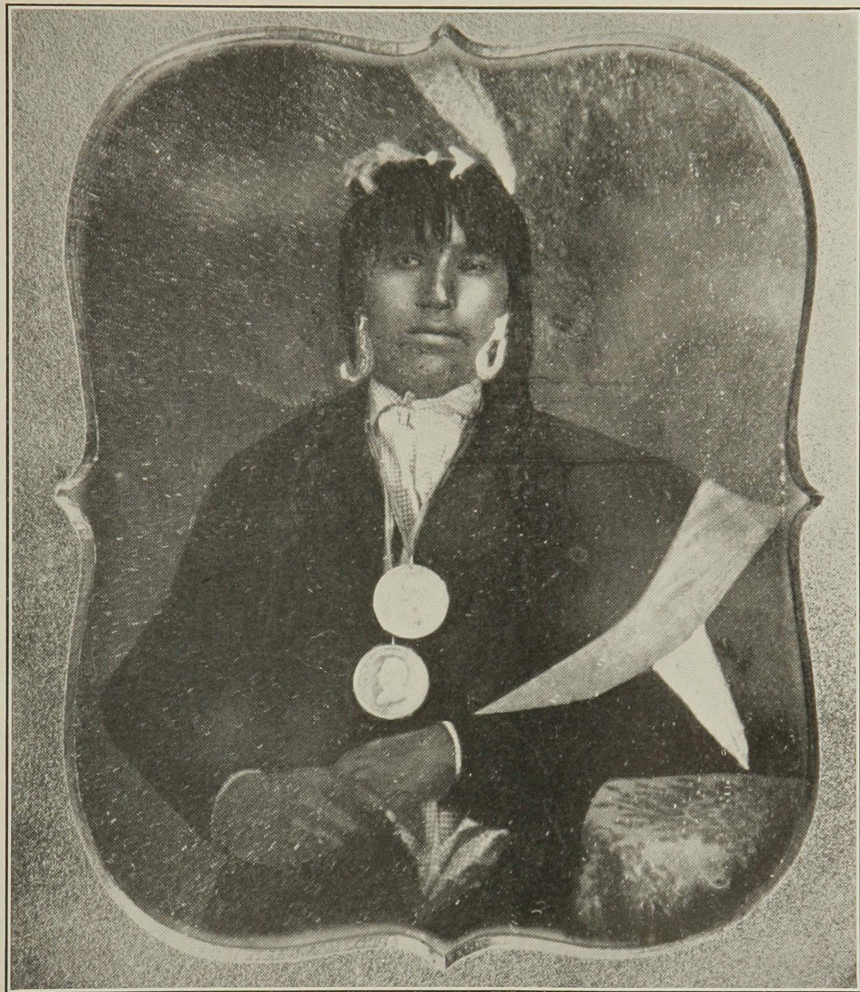
This denotes a very abject state, considering the previous reports and the expenses incurred.

The Trouble with Hole-in-the-Day in 1862.

Commissioner Dole, in 1862, details his dealings with Hole-in-the-Day, narrowly averting a massacre by that chief, showing, not an understanding or conspiracy jointly with the Sioux, but a determination to attack the whites on his own account, for reasons of his own. Bad Boy and Enmegahbowh (John Johnson) refused to join with him, and were instrumental in circumventing Hole-in-the-Day, who had about 300 armed warriors ready to attack the settlements. The Ojibwa had driven all the whites from the settlement, destroyed the land office, breaking open the safe and scattering the papers, robbed stores, shops, dwellings and schools, destroying everything they could not use, and had made prisoners of some whites and half-breed employees. These depredations were by the Pillager and Otter Tail bands.* The Mille Lac, Sandy Lake and Pokegama bands did not participate in this outbreak. Judge Cooper, of St. Paul, was special attorney and friend of Hole-in-the-Day, and acted as messenger between the hostiles and Commissioner Dole. Supt. Thompson, however, visited Hole-in-the-Day and learned that he cared nothing for the charges that had been made against agent Walker by their bands, but that they wanted another treaty, providing for their removal from the vicinity of the whites. On a council being agreed on at Crow Wing, Commissioner Dole discovered that Hole-in-the-Day was acting treacherously, attempting to surround him with his warriors all armed and painted for war. By prolonging the council by some diplomacy till the middle of the afternoon Dole got some troops from the fort. In the council Hole-in-the-Day made no charges against the government or its agents, but complained that troops had been sent against him and that he had been fired on. He was insolent, defiant and disrespectful. No satisfactory result was reached. On the next day Dole insisted first on the release of some prisoners and the return of a stolen horse, but this was refused. No continuation of the council could be arranged for, and, despairing of coming to terms, Dole left for St. Paul, sending a note to Hole-in-the-Day that if his camp was immediately broken up, the stolen goods and prisoners restored and his warriors dispersed to their homes, rations would be issued to those living at a distance, and that if this proposition was not accepted unconditionally military force would be employed against him. Agent Morrill delivered this ultimatum to Hole-in-the-Day the next day after Commissioner Dole left for St. Paul. In a stormy council of the Ojibwa there was much dissension and long discussion. Hole-in-the-Day advised an attack upon the agency. Big Day and Buffalo, old chiefs of the Pillagers, counseled peace. They had to choose between peace and war, and must do it that night. They came to no agreement, and in the night a majority of the Indians abandoned Hole-in-the-Day and, coming to the agency, surrendered the stolen property, received the promised rations and started to their homes. Next day Hole-in-the-Day himself came humbly to the agency and surrendered other stolen property. Thus was obtained an unconditional submission. This all took place in the first half of September, while the whole state was in the throes of excitement caused by the great Sioux massacre which began Aug. 18, 1862. There have been some positive statements that Hole-in-the-Day was in league with

*Major Brunson, who was a son of the missionary Brunson, gives some account of the depredations of the Indians at Otter Tail city in the fall of 1862, in "Glimpses of the Nation's Struggle," 5th series, p. 366. He was sent from Fort Ripley in December, 1862, with sixteen men to collect the debris of the land office which had been pillaged by the Indians. He says:

"At the land office building the double doors of the safe had been chopped open with axes, and the Indians were rewarded by finding a single five-cent piece which the receiver of the land office (Moore), in his haste to get away had overlooked. We found the records strewn over the floors of the office and cellar, the covers having been torn off all the books. Among the debris were several land warrants and about thirteen pieces of half-breed script; not knowing their value, they were not taken. After gathering the papers into a box, and keeping my men in full dress, arms and accoutrements all night, I started on my return about daybreak next morning, and was several miles away before the Indians knew that we had taken our departure. We arrived at Fort Ripley on the evening of the fifth day."



HOLE-IN-THE-DAY, YOUNGER, 1858.

From a daguerreotype presented by Mrs. Eunice Gibbs Allyn, Dubuque, Iowa,
cousin of Harriet E. Bishop, early school teacher at St. Paul.

Little Crow and the leaders of the Sioux massacre, but the writer has found no evidence of it.* Superintendent Thompson said that he was satisfied that the outbreak with the Ojibwa grew out of a difficulty between agent Walker and Hole-in-the-Day and an old firm of Indian traders. Walker had been active in his prosecution of all persons engaged in the whiskey traffic. He refused to grant a license to this firm of traders, who had a strong and bad influence with the Indians. It was only the Leech Lake and Otter Tail bands that co-operated with Hole-in-the-Day. He had been accustomed to receive a larger share of the annuities than other chiefs. Agent Walker refused to grant so large a share unless he first got the assent of the Indians in council, which offended him. He went to Washington to prefer charges against Walker, but as he had no success he returned to engage in a plot to capture a lot of goods that were soon to be transported to the Red Lake and Pembina Indians, with whom an annuity treaty was to be made. Indeed, he offered, in one of his councils with Commissioner Dole, to disperse his warriors if the Commissioner would pay him ten thousand dollars in goods. Thompson also says that he carried on a correspondence with Little Crow. He evidently determined to seize the goods intended for treaty purposes and destined for Red lake. He repeated to agent Morrill the demand which he had made to Commissioner Dole, i. e., the surrender to him of ten thousand dollars' worth of goods, as a condition of the dispersion of his warriors and the settling of the difficulty. He was distinctly informed that this demand would not be complied with. He then took leave of agent Morrill, shaking hands with him, remarking that it was probably the last time they would meet. The crisis of the emeute took place at once, after Commissioner Dole had left Crow Wing for St. Paul. Agent Morrill was equal to the occasion and managed the situation with firmness and discretion. The Indians cut the ferry rope at dark, and Hole-in-the-Day forbade any one of the Indians from crossing from his camp to the west side of the river where the old site of Crow Wing was located, and where all negotiations had taken place. Agent Morrill expected that an attack would be made that night. He sent special orders to the agency at Gull lake, accompanied by orders from Capt. Hall, of Fort Ripley, that the goods should be moved into the building that could best be defended and where his men could easily be concentrated. At ten o'clock, however, three braves from the Pillager band suddenly arrived at the agent's house, having crossed the river at the risk of their lives, contrary to the express orders and threats of Hole-in-the-Day. They revealed a state of revolt against the authority of Hole-in-the-Day among the Indians at the camp on the east side of the river, saying that all the Pillager chiefs and their men would lay down their arms, break up camp and remove from Hole-in-the-Day and his men, and that on the morrow they would come over and hold council with agent Morrill. This was accordingly done, they were given rations, at the agency, they surrendered the stolen property and went away satisfied, but claiming that about sixty thousand dollars were due them in unpaid treaty stipulations and other unkept promises made them by officers and individuals at Washington. Finally Hole-in-the-Day himself, as already stated, came to the council, but, because of danger that he would be murdered by some of the exasperated members of his own tribe, he was persuaded to go to the agency, where on the following day agent Morrill held a final council, after which the dissatisfied Indians dispersed to their homes.

It appears, from all the evidence available, that this outbreak among the Ojibwa was entirely due to a personal grievance of Hole-in-the-Day, and that its purpose was to rob the United States agents of goods that happened then to be within the purview of his authority. Hole-in-the-Day had an improved farm and farm house, with stock and farm products to spare. The taste of prosperity seems to have provoked avarice and theft; but the immediate personal consequence to him was the burning of his house and the ruin of his farm. For this personal loss the government paid him five thousand dollars, by the treaty of May 7, 1864, in pursuance of a remonstrance drawn up by his friend, Judge Cooper, of St. Paul.

*Bishop Whipple says: "The wily chief, Hole-in-the-Day, had planned for a massacre at the same time on the northern border. But Enmegahbowh had sent a faithful messenger to Mille Lacs to urge the Indians to be true to the whites and to send men to protect the fort. More than a hundred Mille Lac warriors went at once to the fort, but meantime Enmegahbowh himself walked all night down Gull river, dragging a canoe containing his wife and children, that he might give warning to the fort. Two of his children died from the exposure. Messages were also sent to the white settlers, and before Hole-in-the-Day could begin war the massacre was averted."

The condition of the Ojibwa in 1862.

A. C. Morrill, Aug. 18, 1862, reports the following tables, showing the condition of the Ojibwa under his charge. The agency buildings were at Gull lake.

RESERVATIONS	Length in Miles	Width in Miles	Distance from the Agency, Miles	Number of Bands in Each	Number of Males	Number of Females	Number of Acres Cultivated	Number of Farms	With What Planted	Number of Hands Employed	Bushels of Seed Furnished	Approximate Wealth of Individual Property
Gull Lake.....	25	18	.....	6	214	265	50	30	Corn and Potatoes	5	.....	\$4,500
Mille Lac.....	16	3	30	11	376	425	35	25	Corn and Potatoes	.....	.....	1,000
Rabbit Lake.....	25	5	25	3	84	78	.....	.....	Potatoes	30	.....	.....
Rice Lake.....	.....	.....	80	1	13	20	.....	.....	.....	.....	.....	.....
Sandy Lake.....	14	8	80	4	195	154	.....	.....	.....	.....	.....	.....
Pokegama.....	35	9	120*	4	108	114	.....	.....	.....	.....	.....	.....
Total.....	.....	.....	.....	29	990	1056	85	55	.....	35	.....	\$5,500

*By river, 250.

“There are no schools established or supported among these bands, nor any means afforded for their education either by the government, religious societies or contributions from Indians. They are therefore wholly destitute of any means of mental improvement; neither are there any missionaries living among them of any denomination; but there was formerly a mission established under the direction of the Episcopal church at Gull lake upon this reservation, and much good is accomplished by an educated Indian who still has the charge of the mission.” This Indian was En-me-gah-bowh.

The Pillager and Winnibigoshish bands are included in the following table. They are upon three reservations, and have annual annuities under the treaty of 1855. They have one manual-labor school, at Leech lake, with about 30 scholars, sustained by the government, without denominational connection. They have no missionaries, and are well pleased with their school. Almost every family has a garden, ranging from half an acre to two acres, cultivated by themselves. They have a steam-mill, where their corn is ground, and their lumber is sawed. Over 50,000 feet of lumber was sawed for these bands in the season of 1862.

A part of the Leech Lake reservation Ojibwa lived in fact at Otter Tail lake. Their title to that land had been extinguished, and their presence was a great annoyance to the settlers.

It will be remembered that it was the Otter Tail and the Leech lakers that joined with Hole-in-the-Day in his attempted raid on the annuity goods in 1862.

RESERVATIONS	No. of Bands on Each	Number of Males	Number of Females	Number of Acres Cultivated, 1861	Number of Farms	With What Planted	Bushels of Corn	Bushels of Potatoes	Number of Hands Employed	Cost Per Bushel	Number of Acres Cultivated, 1862	With What Planted	Number of Hands Employed	Bushels of Seed Furnished	Approximate Wealth in Individual Property
Leech Lake.....	14	647	775	200	175	Potatoes and Corn	500	3000	} 10	15 {	215	} Corn and Potatoes	18	Potatoes	\$1,000
Cass Lake.....	4	121	151	25	33	Potatoes and Corn	200	1000						25		80	500
Lake Winnipeg	3	144	147	50	40	Potatoes and Corn	300	3000	.....	.....	75	.....	.....	Corn	500
Total.....	21	912	1073	275	248	.....	1000	7000	10	.....	315	.....	18	.....	\$2,000

The report of the agent respecting the Fond du Lac reservation (1862) says the payment of the annuities was made at Fond du Lac village owing to the lack of a road to transport the goods to the reservation. This compelled the Indians to transport their goods for themselves, and subjected them to the loss of some portion of them to unscrupulous traders and whiskey-sellers. This was in violation of the terms of the treaty of 1854, which designates this reservation as one of the spots where the annuity payments must be made.

The Grand Portage reservation was in prosperous condition, having school, blacksmith shop, and a number of comfortable houses.

The Vermilion Lake reservation, 200 miles from Grand Portage, had also a blacksmith and a farmer, and each family raised a good supply of potatoes.

The report of the Commissioner of Indian Affairs for 1863 says that the treaty with the Ojibwa made in 1862 by Gov. Ramsey and his party was not ratified,* but in lieu thereof a treaty was made by which the reservations at Gull lake, Mille Lac, Sandy lake, Rabbit lake, Pokegama lake and Rice lake are ceded to the United States and a new reservation established in the vicinity of and including the reserves of the Pillager and Lake Winnibigoshish bands, for the Indians of the reservations ceded, not, however, replacing the bands last named from that portion of the new reserve to which under a former treaty they were entitled. This was not yet carried into effect, but was said to be satisfactory to a large majority of the Indians interested.

The Bois Fort Indians at Vermilion lake remained loyal.

The Fond du Lac Ojibwa are in a non-prosperous state, the main cause of which is the whiskey traffic, "which is carried on without restraint." At the payment, Sept. 14, 1863, the Indians got drunk and three of their number were killed, including one chief. All efforts to find out who sold the whiskey were unavailing.

Citizens' Board of Visitors.

Owing to the prevalent discontent and disorder among the Ojibwa in 1863, and the critical relations that still subsisted with the Dakota, the government authorized the creation of a special commission of citizens with instructions to be present at the next payment of annuities, to examine into the causes of the dissatisfaction, and into the conditions of the Indians, and to make a full report thereon to the Commissioner of Indian Affairs, including a review of the payment. This commission consisted of Bishop H. B. Whipple, Bishop Thomas L. Grace and Rev. T. S. Williamson, and they presented the following report:

Report of the Board of Visitors, 1863.

HON. WILLIAM P. DOLE, *Commissioner of Indian Affairs.*

The board of visitors appointed by the President under the treaty made by the United States with the Chippewa Indians, March 19, 1863, respectfully report that, in accordance with their instructions, they have attended the payments made to the Mississippi and Pillager Indians.

The Mississippi bands were called to receive their annuities on the 23d day of October. They did not arrive until the 26th. The superintendent waited two days, and then left for the Upper Missouri. The Indians were called in council the 26th, when it was found that all of the bands were present except the Mille Lac Indians. The agent informed the Indians that he could pay them seven dollars per capita, in United States currency and coin, and that he was ready to distribute their goods. The chiefs consented to receive their payment as proposed, but protested that it was unjust and a violation of the treaty to pay them in anything but coin.

The payment was made on the 27th. There were thirteen hundred and twenty-five persons on the pay-roll, of whom two hundred and fifty-one persons were of mixed blood, viz.: residing on the reservations, sixty-three (63); residing at other places, one hundred and eighty-eight (188), all of whom received seven dollars per capita, making nine thousand two hundred and seventy-five dollars (\$9,275). Twenty-three chiefs received, in sums from five dollars to three hundred and fifteen dollars, thirteen hundred and thirty-three dollars and thirty-one one-hundredths (\$1,333.31). The persons of mixed blood were paid chiefly in United States currency; the Indians received about two-sevenths in coin. The distribution of goods was made to the bands and delivered to the chiefs. There was no opportunity for us to compare the goods with the invoices, or to form any correct opinion of their value. The agent informed us that he had received no invoice of the goods which were sent as presents after the ratification of the treaty at Washington, and which made a part of the goods distributed at the payment.

*This was a treaty instigated by Judge Cooper, of St. Paul, and carried out by the officials of Minnesota, in the interest of Hole-in-the-Day. It was repudiated by Commissioner Dole, as well as by all the government officials.

THE ABORIGINES OF MINNESOTA.

The packages were already opened and the goods separated into parcels before we sawt hem, so that it was impossible for us to form a correct opinion concerning them.

The distribution of goods to the chiefs gives to them a great opportunity for favoritism, and often deprives the infirm and helpless of their just share in the annuity. We therefore respectfully recommend that, in all future goods payments the distribution shall be made to families per capita; it is the only way by which adequate provision can be made for the aged, the widow, and the orphan, who are now neglected.

A small amount of goods was reserved by the agent for necessitous persons who may apply to him for relief.

The payment of the Pillager and Winnebigoishish bands was made at Leech lake on the 2d of November. They consented to receive their annuities in United States currency and coin for this payment, but protested against it as unjust and a violation of their treaty, and particularly requested us to represent their views to the President. There is a manifest justice in their claim. The Indian has no knowledge of the value of paper currency, and being unable to distinguish between different denominations, is liable to become the victim of unscrupulous men. The premium upon coin is added to the price of all goods sold by the trader, and the loss is very great to those whose scanty annuities are not sufficient to purchase the common necessaries of life. It is one cause of discontent, and may lead to unjust charges of dishonesty against government officials.

There were nineteen hundred and sixty-six (1,966) persons on the pay-roll, who received each seven dollars, of which about one-fourth was paid in coin, making seven thousand eight hundred and sixty-four dollars (\$7,864). The twenty-seven chiefs received, in sums from five dollars to one hundred and twenty dollars, eight hundred and two dollars and sixty-seven cents (\$802.67). The goods were distributed to families per capita. They were of excellent quality, and, so far as we could judge, fairly distributed. A surplus was divided among the chiefs, and a quantity was delivered by the agent upon the order of the chiefs to the interpreters who accompanied them to Washington.

At a council held after the payments, the chiefs requested that the department should not send them guns, kettles, and other articles which cannot be equitably distributed among the Indians, as special gifts to individuals is the cause of much dissatisfaction. They request that the goods purchased for them shall consist of blankets, calico, cloth, and other articles of clothing in sufficient quantity to supply each individual.

They expressed their satisfaction with the agent and employes of the government, which was the uniform testimony of all the Indians with whom we conversed.

The Mille Lac bands were paid at the Crow Wing agency on the 6th of November. There were six hundred and seventy-five (675) persons upon the pay-roll, who received seven dollars per capita, of which about two-sevenths was in coin, making four thousand seven hundred and twenty-five dollars (\$4,725). Ten chiefs received, in sums from five dollars to one hundred and fifty dollars, six hundred and forty dollars.

The statement of these payments is as follows:

Payment of the Pillager and Winnebigoishish Bands.

Amount pledged in money by treaty.....	\$10,666.66
Amount paid to the chiefs and bands.....	\$8,666.66
Amount paid to the physician.....	500.00
	9,166.66
Leaving a deficiency of.....	\$1,500.00
They are entitled to receive in goods.....	\$8,000.00
Invoice submitted to us.....	7,500.00
	\$500.00
Leaving a deficiency of.....	\$500.00

There was also an invoice of \$3,750 marked as paid in gold, which we supposed was paid out of coin reserved from the last payment and returned to the department.

Payment of the Mississippi and Mille Lac Bands.

The chiefs and bands are entitled to receive in money.....	\$26,333.33
The chiefs and bands are entitled to receive in goods and tobacco.....	4,166.67
	\$30,400.00
The Mississippi bands and chiefs were paid.....	\$10,608.31
The Mille Lac bands and chiefs were paid.....	5,365.00
Reserved by the agent for utility.....	2,000.00
Paid salary of physician.....	1,000.00
Paid blacksmith and for iron.....	1,000.00
Expended by the agent for provisions.....	2,000.00
Invoices of goods submitted to us.....	3,800.25
	25,773.56
Leaving a deficiency of.....	\$4,626.44

There are also invoices marked as paid in gold, which are supposed by us to be purchased with coin which was reserved from the last payment, amounting to \$1,900.80. The payment in provisions is made at different times during the year, and did not come under our examination.

The ninth article of the treaty provides that "no agent, teacher, interpreter, trader, or their employes, shall be employed, appointed, licensed, or permitted to reside within the reservations which belong to the Indians, parties to this treaty, missionaries excepted, who shall not have a lawful wife residing with them at their respective places of employment or trade within the agency." In article seventh, "the board of visitors are directed to report as to the moral deportment of all persons residing upon the reservation under the authority of law."

The Indians not having been removed to the reservations which are provided under the treaty, it has been difficult for us to determine the limit of our duties in this matter. We would, however, report that there are employes and traders residing on both the old and new reservations who are living with Indian women to whom they are not married.

The lateness of the payment prevented us from visiting all of the scattered reservations. The journey will require many hundred miles of travel on foot and by canoe. At this season of the year it was impracticable on account of the ice in the lakes and rivers. We visited the Mille Lac, Gull Lake and Leech Lake reservations, and propose to visit the other reservations early in the next summer, at which time we will report fully upon the questions which are proposed in the letter of Senator Rice to the honorable Secretary of the Interior. The gardens at the different reservations were, so far as we could learn, of greater extent than last year. The crops were deficient on account of the drought. It is now many years since these lands were cleared and broken, and it is very difficult to find the exact boundaries, as much of the land has never been cultivated.

Having complied with our instructions, it might be expected that we should close our report, but the very deep interest we feel, in common with many of our fellow-citizens, in the welfare of this perishing race, impels us to make a few suggestions for your consideration.

Hitherto the kind intentions of the government towards these red men have been thwarted. Every effort to ameliorate their condition has failed. Missions to them have been broken up and abandoned. Too often the moneys provided for their civilization have been squandered, and at last the poor savage has been dragged down to a depth of brutishness unknown to his heathen fathers. In nearly every instance our own neglect and injustice has provoked a savage war, with all the horrors of massacre, and we have been compelled to expend for our own defence ten-fold more than it would have cost to lead them out of their heathen darkness to the light of Christian civilization. It is impossible that a system can be founded in wisdom or justice which produces such results, nor can we expect the blessing of Almighty God upon ourselves and children until we are ready to do all which Christian wisdom and philanthropy requires to be done for those whom the providence of God has placed under our care.

If we write to you plainly, you will pardon us when you remember that we have just looked on the poverty, degradation and sorrow of these red men, and we cannot forget the pitiable sight which has so moved our hearts.

The first reform, without which every other effort will be well-nigh useless, is to place these Indian tribes under the protection of law. The lack of this protection has been one of the greatest obstacles to the progress of civilization and Christianity among this people. The mistaken policy of treating a wandering savage tribe as an independent nation has blinded us to the real cause of most of the evils which afflict them. The only human being in the United States who has none of the restraints or protection of law is the Indian. His tribal relations are weakened by the new circumstances which surround him. His chief often becomes the creature of the trader or government employe, and is powerful for mischief, but powerless for good. The Indian has no protection in person, property, or life. Every motive which could influence him to seek the pursuits of civilized life is taken away. His crops may be destroyed, his fences burned, his cattle killed, his house torn down over his head, even his own children may be murdered, and he has no redress unless he adopt the vengeance of the savage. It is a sad commentary upon our blind neglect, that the only pretence of law in the Indian country is where the government pays a premium upon crime. If an Indian commits a theft, the value of the stolen property is sometimes taken from the annuity of the band; the thief's share of the annuity is so inconsiderable that he finds the theft a source of profit, and the innocent are compelled to pay the penalty of his crime. During our visit we have had many such instances come to our knowledge. The first thing needed is law. It must come from the government which has them in charge. The judge must be its officer and representative, and it must furnish the police. The criminal laws of the general government and of the state or territory where they reside must be extended over them. There can be no reason why they should not, like all other persons resident in our country, be placed in subjection to law. In the late laws passed by Congress for the removal of the Indians [Sioux and Winnebago] of Minnesota to the Missouri, it was provided that they should be subject to the laws of the state or territory where they reside. This should be the case with all Indians within our borders; and as they often reside remote from any officer authorized to administer law, it will be necessary for Congress to provide for the appointment of duly qualified persons, who shall reside at the Indian reservations and see that all laws are enforced. With the protection of law the Indian ought to have an individual right in the soil, as it will give him an additional incentive to labor when he can have a sure guarantee of its reward. Many of the treaties pledge that the reservations shall be surveyed, and that a patent for a given number of acres shall be given to any Indian who abandons his wild life. So far as we know, no such patent has ever been issued, nor has any provision been made by Congress whereby it can be. These lands should be homesteads and inalienable. There is a great misapprehension in the public mind with reference to the Indian's tribal relations. It is generally supposed that he has a rude patriarchal government, of which the chief is the head, and that this is ample for his protection. The contrary is the case. The chief has no power or authority to make or execute laws for the protection of property or life. There are no such laws in the Indian country. Whenever the Indians have been brought in contact with white men, the chiefs become the instruments by which the trader and employe control the people, and in order to exercise this influence they must be furnished with the presents which are used as the means to secure it. They have no power to punish crime, and never attempt it. Crafty and unscrupulous chiefs often become instruments to secure the ends

of others, until in some moment of passion they break with their employers and use the influence which they have gained to excite an Indian massacre. We have been painfully impressed with the moral cowardice exhibited in the treatment of such men. Knowing their guilt, the government has never dared to punish these bad men. It has rather made them its favorites, vainly hoping by its mistaken policy to secure that peace and quiet which can only be secured by the fearless administration of law. It is one of the causes of our Indian wars. In making these suggestions it may be expected that we should express our convictions as to the fitness of the new reservations for the home of the Indians, and as to the provisions of the new treaty. We regard the treaty in its general provisions as wise and judicious.

The lateness of the season prevented our making a careful examination of the new reservation. One of the board of visitors is familiar with the country, and has visited it on former occasions. The history of the past has demonstrated that our people are unwilling to permit the Indians to live peaceably in the more densely populated portions of our country. Upon one pretext or another they are compelled to give up their homes whenever the cupidity of others covets them. No plea of justice or humanity has ever been able to save them from their fate. It is, therefore, important that their homes should be selected at such points as are least liable to be encroached upon by our own settlements. In this respect the new reservation [507] is most favorable. It is surrounded on every side by a wide extent of country, which will not be settled for long years to come. The lakes of the reservation abound in fish and furnish extensive fields of rice. It has enough maple forest to furnish sugar, and the wilderness beyond offers facilities for the chase. We consulted many persons who are familiar with the country. They inform us that the tillable land is limited in extent. It is not favorable for the growth of grain, but would afford excellent pasturage for stock, and its marshes furnish abundant hay. There are persons who regard the country near the mouth of Thieving river as far better for the future home of the Indians. It is not our province to express an opinion on this subject, but we felt it was our duty to report to you such facts as came under our observation. Those in whose opinions we had confidence expressed the belief that, with the liberal aid of the government to carry out the provisions of the treaty, it will be ample for many years. It is important that the department shall settle the question at as early a day as possible, whether these Indians are to be removed to their new reservations or not. The reservations which they now occupy are ceded to the government, and must soon be encroached upon by the settlers, and may lead to unpleasant relations. We respectfully urge upon the department that, in case of removal, every effort should be made to secure from Congress such appropriations as will be necessary fully to carry out the provisions of the treaty. It is but little that we can do to atone for our past injustice and neglect, and that little should be done promptly and cheerfully.

The payments were made at so late a date that it was impossible for us to comply with the requirement to report on or before the 1st of November. It is the unanimous desire of the Indians that their payments shall be made as early as the 20th of September. It would be saving of thousands of dollars to them if payments could be made at a time when it would not interfere with their fall hunts.

There are many other suggestions we could make, if it would not extend our report beyond its proper limits.

With high regard, we are your obedient servants,

H. B. WHIPPLE,
Bishop of Minnesota.
THOMAS L. GRACE,
Bishop of St. Paul.
THOMAS S. WILLIAMSON.

It may be that the "deficiency," reported by this commission, in so mild a manner, was due to speculations of those through whose hands the money and goods had passed, or it may have been through lack of appropriation by Congress. The total was \$6,622.44, and it is rather singular that no attempt was made, so far as appears from the report, to ascertain the cause of such a loss; and it apparently leaves the Commission subject to the charge of that "moral cowardice" which they impute to the government in not daring to punish the known guilty among the traders who, by corrupting the chiefs, manipulated the whole tribe. Whether there were similar "boards of visitors" for other Indians, and other similar reports made to the Commissioner of Indian Affairs, it is immaterial to inquire, but the successor of Commissioner Dole, D. M. Cooley, under date of Oct. 31, 1865, alludes to the conditions existing at some of the agencies where there seems to have been some collusion between the agents and the traders licensed by them, in their dealings with the Indians in which they are both concerned, and to the common knowledge that employes and officers experience a rapid increase of wealth, to the reproach of the public service. He therefore instituted certain safeguards against such combinations, in the form of oaths prior to the assumption of office, and asked that Congress by law make it a criminal offense that any agent should be personally interested with any trader or contractor. This very complicated and difficult phase of the Indian service was further discussed in his report of Oct. 22, 1866. In later years the appointment of traders was not allowed to lie in the hands of the agent, but was transferred to the Commissioner of Indian Affairs at Washington.

In 1864 Superintendent Thompson reported a year of remarkable quiet among the Ojibwa, and predicted that they would not again engage in such depredations as marked their history in 1862. A division arose among them, based on the disagreements at the Crow Wing *emeute*, the Mille Lakers refusing to affiliate with those at the Gull lake agency, and fearing to go there through dread of being

made drunk and robbed in passing through the town of Crow Wing. He therefore recommends that their annuities be paid them at Mille Lac, as requested by them. This request was granted by Commissioner Dole.

A treaty had been made (winter of 1863-64) with the Mississippi bands, the effect of which would be, if ratified, to remove these bands to a large reservation lying to the north and west of Leech lake, "to a country that will not probably be wanted by the whites for many years. It is a good country for the Indians, and is the choice of their chief."

A treaty was made with the Red lake and Pembina Indians in October, 1863, by which a large tract of fine agricultural land was ceded to the government. Goods and laborers, in accordance with that treaty, were going forward to them, under escort of a company of troops.

The lake Superior bands had been peaceful.

A. C. Morrill's report (Oct. 1, 1864) makes a fair showing for the physical condition of the Ojibwa of the Pillager, Winnibigoshish and Mississippi bands. The value of furs secured by them during the entire year was about forty thousand dollars—an unusually successful year for furs. They made a large crop of maple sugar in the spring. They planted their usual gardens, about 500 acres in all, but were aided, in plowing and in getting seed, by the agent himself, but on account of the dryness of the season the crops were not satisfactory. This, however, was supplemented by a large rice crop, and by fish. They average, per family, about fifteen dollars of personal property. The following tables show the condition of these bands in 1864.

The Ojibwa in 1864.

	Men	Women	Boys	Girls	Total Males	Total Females	Grand Total
Pillager and Winnibigoshish	535	749	367	315	902	1,064	1,966
Mississippi bands	442	632	500	426	942	1,058	2,000

	Furs	Rice, Bushels	Sugar, Pounds	Potatoes, Bushels	Corn, Bushels	Personal Property	Land Plowed	Cost	Aggregate
Amounts.....		5,000	150,000	3,000	1,000		500		
Value.....	\$40,000	\$25,000	\$15,000	\$3,000	\$1,500	\$15,000		\$3,000	\$99,500

There was a school at Leech lake, under James Whitehead, but "little advantage can be derived from any system of schooling until those who desire to derive a benefit from it can be induced to lay aside the blanket and be made to work with their hands," a remark which leads to the idea that this school was not in a flourishing condition, as a school, though quite a number of the young men assisted in the year's farming.

Whiskey selling, this year, was generally abated, owing to the heavy government tax. Hence there had been no renewal of scenes such as marked the year 1862. The same reduction of whiskey selling was witnessed also in Wisconsin.

The Commissioner (D. N. Cooley) reports the census of 1865 of the Ojibwa as follows:

Of the Mississippi.....	2,050 (about)
Red Lake and Pembina.....	2,000 "
Pillager and Winnibigoshish	1,966 "

This is only estimate, as there was no report sent by agent Clark, but "many of them are industrious thriving farmers."

The Ojibwa of lake Superior were about 4,500. They had farms and schools, and received annually a considerable sum of money, and had the aid of sundry government laborers.*

Agent Edwin Clark submits a plan for the proposed new reservation buildings at Leech lake, and the removal of all the Ojibwa, except the Red Lakers, to the north shore of Leech lake, Long lake, and Oak Point (on lake Winnibigoshish), and the building of a small steamboat to navigate the lakes and streams of the upper Mississippi region.

The Bois Fort were excited by the reported discovery of gold at Vermilion lake, and wished to repudiate the treaty of 1854, on the ground that but one of their chiefs signed it.

Agriculture had made but little progress, and the only remaining school among the Ojibwa of lake Superior (one under the control of the American Board) was about to be abandoned "for want of sufficient encouragement to continue their labors."

In 1866, the Commissioner of Indian Affairs reported: "The population of the bands known by treaty as the Chippewa of the Mississippi proper is 2,166; that of the Pillager and Lake Winnibigoshish bands is returned at 1899, and that of the Red lake and Pembina bands, far to the north, is 2,114, making a total of 6,179, an increase of more than 150 since the previous census."

Peace and prosperity prevailed through the year, except on two occasions, one at Crow Wing and one at Leech lake, where disturbances occurred, caused by too much whiskey, furnished, as usual, by white people. Agent Clark was energetic in prosecuting all violations of the laws against the traffic in whiskey, and had the following arrested and taken to St. Paul for trial, viz.: Wm. J. Horn, E. Briggs, Wm. Fairbanks, Roger Aitkin and Simeon Weaver.

The amount of individual property owned by these Indians is estimated at \$85,000. They cultivated 650 acres of land, with an aggregate product of 7,200 bushels of corn and 7,000 bushels of vegetables; besides which they gathered 7,000 bushels of wild rice, made 200,000 pounds of maple sugar, and sold furs to the amount of \$55,000.

No reports were received from the agent of the Chippewa of lake Superior for 1866.

It was agreed finally to locate the new agency buildings on the *south* side of Leech lake, and to clear a space on the north side and erect thereon seven to ten houses for chiefs.

J. B. Bassett, agent for the Chippewa of the Mississippi, reported in 1867 a year of peace and of general increased confidence, and a disposition to become self-sustaining by means of cultivating the soil. They were, however, looking forward to early removal to their new reservation at Leech lake.

As to the Chippewa of lake Superior, agent Webb said: "These Indians live almost altogether by the chase. The cultivation of a few patches of land with potatoes is the extent of their agricultural operations. The treaty provides for the erection of eight houses for chiefs, a schoolhouse, a blacksmith shop and an agency building on their new reservation. I have made the specifications and advertised for proposals to erect all the buildings the coming winter, except the agency building. * * * * The amount of annuities in money and goods paid to these Indians is \$13,000, to be divided among over 5,000 Indians who are scattered over several hundred miles of territory.† The amount being so small will not pay the Indians to come after." The statistical table of the year 1867 puts the total population of the "various bands" of Chippewa of lake Superior at 4,500, and under the Michigan superintendency 1,060 more are said to be in the lake Superior agency, these being at L'Anse bay on the south side of the lake.

It was under the general conduct of agent J. B. Bassett that in June, 1868, a very important general movement was made by the Mississippi Ojibwa to their new reservations at White Earth, and at White Oak point, on the Mississippi. At White Earth there had been broken (at the date of the report) 250 acres, of which 100 acres had been planted with corn, potatoes and turnips; a steam saw-mill erected, with grist-mill attached, a carpenter's shop, a shop and house for the blacksmith, houses for the farmer and interpreter, a root-house, and 20 houses for Indians, exclusive of stables and outhouses. Two hundred thousand feet of lumber had been sawed, and used for the above mentioned buildings. At Oak point there had been erected five good houses for the chiefs, a stable, a shop and a house for the blacksmith, and 80 acres of land had been broken and cultivated in corn and potatoes.

*This includes the Ojibwa still remaining at the various agencies in Wisconsin, of which there seems to have been a large number, although they had been reported as "removed" to Minnesota several years before. It also includes the Indians at Grand Portage, Bois Fort and Fond du Lac.

†In these statistical statements agent Webb undoubtedly includes the Ojibwa at Lac du Flambeau and other places in Wisconsin.

In June, 1868, the house and stables of Hole-in-the-Day had been plundered "by a small band of lawless Pillagers." Then arose such excitement and friction between the government employes and the Indians that it became necessary to send a small detachment of soldiers to Leech lake, and to keep them there during the summer, otherwise the year was quiet.

The Migration to White Earth.

Hole-in-the-Day was assassinated in 1868, after the migration of a large and influential party to White Earth.* He was violently opposed to such a migration, and threatened to shoot any who attempted to go there. Nabunashkung, who was later well known as Isaac H. Tuttle, a chief next in power to Hole-in-the-Day, having organized a party, "the day arrived when they should all move. Tuttle had put on all his war costume, with feathers waving in his head, and led the moving caravan—four hundred in number. Hole-in-the-Day, with his warriors, had already posted himself on the road where Tuttle should pass. Tuttle, when he saw them, walked with firm steps before them, and passed unmo- lested. And when this was over, his people almost kissed him, and said, 'Our leader! Our leader!' and his people loved him more and more."† Enmegahbowh himself reached White Earth with his own caravan late in the fall of 1869.

Affairs at Crow Wing, and hence at Gull lake and other places under the influence of Crow Wing, had sunk to the condition of a real Sodom. The schools had been abandoned. The streets were filled with crime and carousal. The Mille Lac Indians refused to go there, fearing drunkenness, robbery and murder. The people were rapidly dying through the unrestrained dispensation of intoxicating drink. The chiefs and intelligent men of the bands observed the degradation and were alarmed for the future certain extinction of the people, unless they could get away from Gull lake and Crow Wing. The native missionary, Enmegahbowh, stayed with them. In his *History of Indian Missions in Minnesota*, Rev. J. A. Gilfillan has given a statement by Enmegahbowh, who kept a record for one summer of the murders committed by the Ojibwa upon themselves through the influence of whiskey. These murders, in the little village of Crow Wing, reached the appalling number of 75 in about as many days. The movement toward White Earth was prompted by fear of extermination if they remained where they were.‡

The years following the war of the rebellion were marked by a general degeneracy and retrogression in all the Minnesota reservations. There was a general laxness in all parts of the administrative machinery. Vice and rapine flourished far beyond the worst conditions ever known. The whites, many of them of the worst type, connected either with the lumbering industry or with the official and licensed traders, or as mere vagabonds, were crowding into the country, causing frequent collision with the Indians, in which almost invariably the Indian came out the greatest loser.

Those who went to White Earth in 1868 had removed in advance of their obligation to do so, and were making earnest effort to live like the better class of whites, and a hope of real, if slow, progress was indulged. "Never has the opportunity for weaning them from the habits and instincts of a savage life appeared so favorable as at the present, and if I express much confidence that beneficent results will follow the operations at White Earth, it is because the means employed to secure them are most suitable."—*J. B. Bassett*.

It was so evident to the officers of the government that the Indian department had degenerated throughout the whole country that the president was authorized to appoint a commission of citizens to make thorough examination by visiting the various tribes, witnessing the payments, as in Minnesota in 1863, holding councils with the Indians, and in general by all such inspection as seemed necessary to effect a sweeping reform. This commission began its work in 1869, and its inquiries caused a general improvement.

*The assassins could not be punished because of a federal statute expressly prohibiting governmental interference in affairs of this kind.

†Rev. J. J. Enmegahbowh, in "The Church and the Indians," 1874. Published by the Protestant Episcopal Church.

‡Gilfillan says of this period: "So besotted were the poor Indians with drink and so sunk in extreme misery that hardly any of them listened to the teachings of Enmegahbowh, and he was almost without a following."

Farming operations in 1868.

	Acres Cultivated	Acres Cultivated by Government	Log Houses	Corn Raised, Bushels	Value	Potatoes, Bushels	Value	Bushels of Turnips Raised	Value	Bushels Rice Gathered	Value
Chippewa of the Mississippi....	250	40	25	2,500	\$2,500	\$2,000	\$2,000	\$1,000	\$500	\$1,000	\$4,000
Pillager and Lake Winnibago-shish.....	375	10	12	3,000	3,000	4,000	4,000	.....	.....	2,000	8,000
Red Lake and Pembina.....	225	10	25	5,000	5,000	2,000	2,000	.....	.....	.....	.....

Dated Nov. 1, 1868, agent Asaph Whittlesey thus reports the census of the Minnesota Lake Superior Ojibwa:

Fond du Lac bands, 469.

Grand Portage bands, 419.

Bois Fort bands, 1,063.

He says: "A residence in the country for a period of 15 years, during which time I have watched the progress of the Indians in civilized life, convinces me that their social and moral condition meets with no very radical change. The well-meant efforts of missionaries and teachers, and of others interested in their welfare, produce no very marked results."

Agent Capt. Hassler, speaking, Oct. 12, 1869, of the Red lake Indians, says: "I cannot speak too highly of the conduct of these Indians since I have had charge of this agency. They are a sober, industrious and well-behaved tribe, and deserve every kindness and consideration that the government can bestow.

"They have made earnest and repeated requests for a school, and I would recommend that their request be complied with, if possible, as I am satisfied that nowhere in the Indian country would a school meet with more beneficent and immediate results. The saw-mill constructed last year for the use of these Indians has thus far been of no benefit to them. The work was performed in the cold weather of last fall and winter, and as a consequence the spring thaw unsettled the foundation of the dam at one end, and the recent freshets have washed out a portion of it, and until it is thoroughly repaired the mill cannot run;" and he recommends a steam mill instead of a water-power mill.

Of the Chippewa of the Mississippi, he says (1869) there are five reservations: Mille Lac, White Earth, White Oak Point, Sandy lake and Gull lake. "A portion of these Indians are residing on their reservations and the remainder are still wandering over the old ground," but "by provisions of a treaty of 1867 they were all to be removed to reservations at White Earth and White Oak Point, except the Mille Lac bands, who were permitted to remain on the ceded land during good behavior." * * * * There has as yet been no school established for the use of these Indians, but I am now making an effort to have one built and put into operation on the White Earth reservation; but the amount of the appropriation is entirely inadequate to carry on a school in such a manner as to be of much benefit to the Indians."

The Mille Lac bands manifest a strong desire to remain on their old reservation at Mille Lac.

By the late treaty the Mississippi bands made themselves amenable to civil law for offences committed against each other, but there is no redress, through this source, of wrongs done them by other bands.

The Pillagers of Leech lake, with those of Cass and Winnibigoshish lakes, enlarged their gardens annually. The Red lake Indians had continued to cultivate very successfully the narrow belt of fertile land lying along the southern and eastern shores of that lake, and they always appeared to have enough. The Pembina bands were in a destitute condition on account of the grasshoppers and the disappearance of the buffalo.

Rev. S. G. Wright, an experienced missionary, started a school at Leech lake, and the money expended for this purpose has been productive of good. This was doubtless the school that had recently been conducted by James Whitehead.

In 1869 the Pillager bands were unruly, burnt their own fine steam saw and grist mill at Leech lake, and are constantly threatening someone, occasionally killing an ox or a horse or burning a house. They are "lazy and indolent as a class," living on fish, wild rice and stealing. It is this band that burned Hole-in-the-Day's house, and assassinated Hole-in-the-Day, intimidated the Red lake bands and stole the produce of their farms, causing the Red lake Indians to ask that cellars be built under their houses in which to protect their crops from theft.

Gen. Hassler says (1869) that he consulted the United States legal authorities and was informed that they had no means or authority for punishing crimes or offenses committed by the Indians among themselves, or against the United States, and that all redress and punishment must be inflicted by the agent. He then called on Gen. Hancock, commanding the department, for troops, and a company was sent to Leech lake. He asked for an appropriation of four thousand dollars to repair and rebuild the saw-mill, and of five thousand dollars to complete the government buildings at Leech lake "and to repair the steamboat."

There was, however, a government school at Leech lake, conducted by S. G. Wright, a Congregationalist. This was for the Pillager Indians, and he reports 29 scholars enrolled, 17 boys and 12 girls. So far as possible the Indian children are supported at the school, as it had been found by long experience that instruction of the child was a failure so long as he remained with his parents. This school, according to the report, was essentially a missionary school of the usual type, with little or no manual labor,—or only such "as can be furnished for them." There is no statement as to farming or other operations separate from that of the bands at lake Winnibigoshish. Together, these are reported to have produced the following:

Acres cultivated by Indians.....	102		
" " " Government.....	130		
Frame houses.....	16		
Log houses.....	20		
		Bushels	Value
Corn raised.....	2,000		\$4,000
Potatoes.....	4,700		4,700
Turnips.....	1,400		700
Rice.....	1,000		4,000
Hay, tons.....	48		288
Horses owned.....	30		3,000
Cattle owned.....	20		1,500
Maple sugar, lbs.....	1,000		2,000
Furs sold.....			20,000
Lumber sawed, feet.....	50,000		

The same items for the Ojibwa of the Mississippi were:

Acres cultivated by Indians.....	83		
" " " Government.....	252		
Frame houses.....	4		
Log houses.....	46		
		Bushels	Value
Bushels of wheat raised.....	1,280		\$2,560
" " corn.....	750		1,500
" " oats.....	220		154
" " potatoes.....	12,000		12,000
" " turnips.....	2,800		1,400
" " rice.....	600		2,400
Tons of hay.....	290		1,740
Horses owned.....	35		3,500
Cattle owned.....	100		7,500
Swine.....	10		250
Pounds sugar.....	5,000		1,000
Furs sold.....			15,000
Feet lumber sawed.....	200,000		50,000

And for the Red Lake bands:

Acres cultivated by Indians.....	600	
Log houses.....	40	
	Bushels	Value
Bushels of corn raised.....	7,000	\$14,000
“ “ potatoes.....	8,000	8,000
“ “ turnips.....	1,000	500
Tons of hay cut.....	1,000	6,000
Horses owned.....	150	15,000
Cattle owned.....	1,000	75,000
Pounds of sugar made.....	800	1,600
Furs sold.....		20,000

The rehabilitation of the Government Schools.

Although there was an order in 1852, issued by Gov. Ramsey, replacing the “mission” schools by manual-labor schools, and although there had been, ostensibly, none but manual-labor schools in operation for nearly 20 years, there was not much improvement in the condition of the Ojibwa. The policy had not been firmly established prior to the great Sioux massacre, and after peace was established at the conclusion of the civil war there was such a feverish flush of migration westward and such a high state of political excitement throughout the whole country, and the finances were so disturbed by the national debt, that the interests of the Indian were badly neglected for a number of years. It is in this lull that most serious evils sprang into life and became rooted deeply in the Indian service. This condition waxed worse and worse, and provoked the citizens’ commission, first in Minnesota and later in the whole Indian department. The situation was aggravated by a general recrudescence of Indian hostilities and a widespread Indian war in the west and southwest. It was proposed by some to drive the whole Indian population into the far west by force of arms, and to confine them on small reservations. Others sought to correct the situation by transferring the Indian Bureau to the War Department. It was doubtless the effect of the reports of the Indian citizens’ commissions that illuminated the case and pointed out the way to the re-establishment of peace and progress for the Indian. This citizens’ commission became known later as the Board of Indian Commissioners, and its authority and scope increased.

The Peace Policy inaugurated.

In the midst of the disorders, which sometimes reached the condition of war, which marked the government’s intercourse with the various Indian tribes for several years, and owing to the abandonment of many schools that had formerly been maintained, and prior to the full re-establishment of the government schools on a regulated and systematic basis, the president (Grant) invited the religious denominations to aid in the restoration of a greater degree of honesty in dealing with the Indian, and, to that end, to nominate persons of good Christian character to serve in the position of Indian agents, thus abandoning both the political and the military classes in the selection of such public servants. Most of the religious denominations promptly responded, and agreed to assist in the execution of the president’s plan. At this time most of the Indian agents, especially in the western territories, were army officers, but on the prohibition by Congress of the employment of army officers in any civil capacity, they were practically relieved, and the way was opened for the immediate execution of the plan for the appointment of representatives of the Christian churches.

The last reports of the military agents were in the year 1870. Lieut. George Atcheson, agent for the Chippewa in Minnesota, reported on the three divisions known as Chippewa of the Mississippi, the Pillager and Lake Winnibigoshish bands and the Red lake and Pembina bands. A portion only of the bands had thus far removed to the lands set apart for them at White Earth and at White Oak point, a great majority still remaining on their old grounds.

The land at White Oak point was said not to be inviting to farming operations, but that of White Earth was said to be equal, in the quality of its soil, to any to be found in the state. Those who had removed to it had been very successful in cultivating it and were encouraged and happy, having sufficient food for another year.

The Mille Lac bands remained as interlopers at their old reservation.

The Pillager bands, residing on the islands and shores of Leech, Cass and Winnibigoshish lakes, had a poor soil, and little inducement to farming, but at various points tried to raise a few potatoes. The small steamer, which had proved to be almost indispensable, had been thoroughly repaired.

As to the Red lake bands, they continued to cultivate, with entire success, the narrow belt of rich soil along the south side of the lake, never failing of a prolific crop of vegetables, while their corn seldom failed of maturity. The mill had been restored.

“Of late years the educational interests of this people have been entirely neglected (meaning the Red lake Indians). No provision is made by the government for this purpose, and no religious association has assumed the burden of sustaining schools or missions at this point.”

At White Earth there was a day school conducted under the auspices of the government and the Episcopal church, and plans and estimates for a commodious structure had been transmitted to the office of Indian affairs.

The school of Mr. S. G. Wright was continued throughout the year, with an enrollment of 23. Seventeen scholars had been boarded and twelve of them entirely clothed, by the teacher. English books only were used. All are required to perform some manual-labor daily; though only four of the boys were over 14 years of age, they had supplied the wood for the establishment, winter and summer.

Notwithstanding the previous efforts at “removal” of the Wisconsin Indians, and the reports to the effect that most of them had been removed from the Wisconsin ceded lands, yet, in 1870, many of them remained, especially at the Bad River and the Red Cliff “reservations,” where they had flourishing schools, under the Catholic missionaries.

In 1871 there was a general disposition for improvement manifest throughout the Indian country. The report of the Board of Indian Commissioners states that the day schools, so-called, “are a total, or comparative, failure, in nearly every instance known to the members of the board.”

In auditing the accounts of the Indian Bureau, an additional duty which Congress devolved upon the Board unsolicited, they examined a cash disbursement of \$5,240,729.50 and found reason to reject the following accounts:

Accounts rejected.

10 for exorbitant prices, amounting to.....	\$82,786.29
2 for being purchased without consulting the Board, amounting to.....	2,292.82
7 “Erie and Pacific Dispatch”.....	15,917.09
21 Northwest Transportation Company.....	52,170.08
	\$153,166.20

The manifest importance of the supervision over the Bureau of Indian Affairs, maintained by this “Board of Commissioners,” both in the purchase of supplies and the approval of accounts, a board that was directly instigated by the President and appointed by him, was impressed on everyone who took any interest in the status of the Indian.

Agent E. P. Smith, first incumbent of the “Chippewa agency” under the new regime, 1871, gives the census as follows:

Mississippi bands.....	2,139
Pillager and Winnibigoshish bands	2,001
Red Lake band.....	1,049
Pembina band.....	547
	5,736
Total.....	5,736

The “Chippewa of the Mississippi” include: Those at White Earth, Oak Point, Gull lake, and Mille Lac.

Mr. Smith says: “Nearly all the agricultural land belonging to the Mississippi Indians is in the White Earth reservation, and is occupied, at present, by only 500 Indians. The soil is excellent, and the country finely diversified by prairie, timber and lakes. Here the experiment has been tried for four years of inducing the Indians to cultivate the land, and under many difficulties, with limited success. During the past season a new spirit of thrift and industry has been inspired, and very happy results have been realized. The sub-division of fourteen townships into 40-acre tracts, which, in accordance with the treaty, are to be deeded in fee-simple to each Indian who will put ten acres under cultivation,

has stimulated the taking of claims and the erection of dwellings. Thirty substantial Indian houses have been erected and completed this season, together with an office building, a physician's house, overseer's house and a miller's house. A large two-story school house, capable of accommodating 35 boarding pupils and 40 day pupils, with stable and outbuildings, has also been completed.

"Four hundred thousand feet of lumber have been cut, driven to the mill, sawed, and transported from six to eight miles for construction of buildings; 150 acres of prairie have been broken, 400 tons of hay cut and stacked, and 500 bushels of wheat, 1,000 bushels of oats, 1,000 bushels of potatoes, 1,000 bushels of turnips, 150 bushels of corn, 50 bushels of beans, with a good supply of squashes, melons, onions, carrots and other vegetables, harvested. The corn crop was nearly a failure and the wheat and oat crop largely injured by the grasshoppers.

"With the exception of the carpenters engaged upon the school building, this work has been done by the Indians living upon the reservation, directed and assisted by the government employes." * * *

"There are fifteen farmers to whom I have promised to secure a deed of 40 acres, they having each put ten acres or more under cultivation."

The commodious school building being erected at White Earth will be insufficient to accommodate the pupils who are ready to attend.

The Gull Lake bands, 259 in number, are living off their reservation, and are becoming hopelessly demoralized by the bad influences around them.

The Mille Lac bands are still on their original reservation, though their land is ceded. They had the privilege of staying there during good behavior toward the whites. They are surrounded by lumbering operations and their morals are damaged by such contact. For this and other reasons these Indians ought to be removed to White Earth.

The White Oak Point Mississippi Chippewa, i. e., the Rabbit lake and Sandy lake bands, were in a more deplorable and hopeless state than even the Gull lake band, and were degraded in all respects, due to contact with the whites who surround them on nearly all sides.

The distinctive Pillagers were round Leech lake and at Otter Tail lake. They maintained the character and lawless disposition indicated by the term *Pillager*. "For turbulence and general worthlessness of character these Pillagers have had a growing reputation for many years." "The steamboat on Leech lake is a dangerous and expensive affair." Three miles per hour, with a favorable wind, was considered rapid headway for her, and one man was employed daily at her pumps to keep her afloat at her dock. He recommended that this steamboat be discarded, and a tug substituted. Some such boat was necessary, and without it the reservation should be abandoned.

There was one Indian boarding school at Leech lake sustained by the government, under the tutelage of J. C. Strong, at a cost of \$3,000 annually, having 24 pupils. It was essentially a book-education school, although "about two hours in a day are usually spent in manual labor, cultivating the garden, sawing wood, etc."

The Pembina bands were scattered and discontented, and desired to have a reservation made for them at Turtle mountain.

The Red lake bands were in their usual prosperous condition, but present a request for tools of all kinds, more land to cultivate and a school. Mr. Wright, former teacher at Leech lake, had aided them in their house-building and in farming during the year.

There is no law (1871) against crimes committed by the Indians against each other, or against the whites. Hence everything in the line of punishment lies with the agent, but for lack of funds it had been found impossible to accomplish much. Whiskey was sold freely, on all sides, to the Indians, endangering the safety of employes and hindering and often thwarting all efforts for good.

The Fond du Lac band, numbering 991, were making but slow headway (as reported (1871) by S. N. Clark, at Bayfield, Wis.) They were restive and dissatisfied, largely because of the Northern Pacific railroad, lately built across their reservation; but the use of intoxicating liquor had decreased, many of their best men, including their chief, having used their influence against it.

Government buildings abandoned at Net Lake.

On visiting the Net lake band, of the Bois Fort Indians, he found the place deserted. He found the blacksmith shop, the school house and eight houses erected for chiefs, agreeably to the provisions of the second clause, third article, treaty of May 5, 1866, but all deserted, "the first because the

teacher had never been there, and was then engaged in keeping a trading post many miles distant, where the only educational aid he gave the Indians was the art of calculating how many pounds of flour, at 20 cents per pound, they could buy for one dollar. The blacksmith shop at Pelican lake had never been used. The houses were unoccupied because surrounded by heavy forests." The Indians, having no land cleared, had been compelled to depend for sustenance on their old methods of procuring food, by fishing and the chase, and could not live at Pelican lake, where these buildings had been erected. There was no sign of farming, nor of tools for cultivating the soil.

The Grand Portage Indians had made some increase in the amount of land cultivated, but they depend almost wholly on fishing and hunting, having no school.

In Minnesota the year 1872 was one of trouble and unusual excitement, on account of the ill-behavior of the Pillager band. Nine murders of citizens were reported, mainly if not wholly by the Pillagers of the Otter Tail band. Governor Austin issued a proclamation ordering them off the land at Otter Tail, to which they had no right, and requiring them to remove to their rightful home on the White Earth reservation. Two Otter Tail Pillagers were murdered for the offense of building their camp on a white man's ground, and two others were lynched at Brainerd, having been arrested on suspicion of murdering some whites. There was a general feeling of unrest, especially so far as concerned the Pillagers, and by some a serious outbreak was feared. Troops were sent from Fort Ripley to White Earth in May, but returned in June.

The most of the Mississippi bands were said to be on the White Earth reservation, but a considerable number lingered at White Oak Point, Mille Lac and Gull lake. Those at White Oak Point were formerly known as Sandy lake Indians, and Rabbit lake Indians, having been removed from those places in 1867—through "a fraud" practiced on them and on the government. They are very unfortunately situated, the efforts made for their betterment, whether moral or material, having proved fruitless—largely due to the proximity of lumbering camps and whiskey shops. "It is startling to find what a pandemonium can be made in the midst of a neighborhood of settlers by bringing a gallon of whiskey into a camp of Indians."

The Red lake bands had very large crops and built many new houses, with a school under the American Missionary Association in a prosperous condition.

The Gull lake band was in process of removal to White Earth, now numbering only 300.

Prosperity at the White Earth reservation.

The experiment of civilization at White Earth had a year of large prosperity, and the advance was marked in all lines.

The school at Leech lake was broken up by the resignation of the teacher.

E. Douglass, U. S. agent, Dec. 1, 1873, reporting from White Earth, states that the portion known as Red lake had been constituted a separate department, under a special agent. Otherwise there had been no important change. The census was as follows:

<i>Enrollment.</i>				
	Men	Women	Children	Total
White Earth.....	161	188	252	601
Otter Tail Pillagers.....	113	150	222	485
Gull Lake.....	20	30	22	72
White Oak Point.....	172	242	349	763
Mille Lac.....	134	169	207	510
Snake River.....	62	76	125	263
Leech Lake.....	468	574	505	1,547
Pembina.....	87	113	196	397
Totals.....	1,217	1,542	1,878	4,637

The Otter Tail Pillagers were desirous of settling on the White Earth reservation, on a township 20 miles southeast of the agency.

The Gull lake bands failed in part to occupy the lands and houses built for them, according to promise, on the White Earth reservation, but still 75 of them had lately been "removed."

The Pembina were in destitute condition. A township on Wild Rice river, 17 miles northwest of the agency, had been assigned to them. They had virtually abandoned the Turtle Mountain locality to the Sioux. They were still at Pembina, on forbidden soil, without hope, as there is neither hunting nor fishing at Pembina.

Amongst the Leech lake Pillagers there was considerable excitement and dissatisfaction. They are the most restless, turbulent and desperate of all the Indians of the state, and their unsettled disposition was kept up by whiskey-drinking and by interested politicians and speculators, who had, as reported to them, defrauded them in the sales of their timber. The agent questions the usefulness of the single school, a boarding school supported by the government at an annual cost of \$3,000, where about 20 pupils were enrolled. There was repeated change in the headship of this school, owing to the smallness of the support.

The Mille Lac bands are manly and noble, but occupy their lands by sufferance. They were urged to remove to White Earth.

The Snake River band (Pokegama lake) have no reservation.

The White Oak Point bands could scarcely be said (in 1873) to live anywhere. In winter they are near the lumber camps, and in summer "hunt and fish and waste their lives away." They have no school, no missionary, nor even a blacksmith to repair their guns and traps. With proper effort they could be brought to the White Earth reservation.

Conditions at White Earth.

White Earth was the center of operations. Seven hundred resided upon this one million of acres, exclusive of those of the Pembina and the Gull lakers, who had recently arrived. "The employes are Congregationalists, but the religious supervision is that of the Episcopal and Roman Catholic churches. The former has a church of more than one hundred members, fifty of whom have been confirmed during the present year, with a native pastor and an English-speaking rector. The Romanist represents 50 families, the larger part of whom are of mixed blood, and will erect a house of worship next summer."

A new hospital was nearly ready for occupancy, erected by the munificence of a Christian woman, a friend of the Episcopal church.

There were (1873) two schools at White Earth for young children, and a boarding school averaging about 40, and a night school. These were supported by the government, and the pupils were taught all farming and domestic industry. The employes were also supporting a school of their own. It was contemplated to organize a school district under the state laws. There is an "industrial hall" where the women are taught rush-weaving, basket-making and other handiwork. The steam saw-mill, with its planer and shingle and lath machines, had been in full blast during the entire season. There was also a grist-mill. Farming was the principal occupation. This implies the necessary complement of all kinds of stock and farming tools, including plows, harrows, mowing-machines, reaper, thresher, scythes, etc., requiring an additional blacksmith to keep them in repair. The carpenter reported the making, since January, 1872, of coffins 36, tables 48, bedsteads 28, cupboards 42, chests 30, lounges 7, and houses 40.

This encouraging outlook confirms the policy of concentrating the Indians of Minnesota on one reservation, a policy which in various forms and with varied phraseology had been recommended by the agents for many years, but which, still, was destined to but a tardy future consummation.

The Commissioner gives a census in 1874 of the Ojibwa in Minnesota, Wisconsin and Michigan, viz.:

(1). 5,352 who were "wild and scarcely tractable to any extent beyond that of coming near enough to the government agent to receive rations and blankets."

(2). 5,769 (including Menominees) in Minnesota and Wisconsin, "who are thoroughly convinced of the necessity of labor, and are actually undertaking it, and with more or less readiness accept the direction and assistance of the government agents."

(3). 11,774 "Chippewa and other Indians" in Michigan, Wisconsin and Minnesota, "who have come into possession of allotted lands and other property, in stock and implements belonging to a landed estate."

(4). About 600 Winnebago and Pottawatomie, roamers and vagrants in Wisconsin, would make a small fourth class.

An unjust act recommended.

It seems an unjust act to demand a double portion of the Indian, as is plainly indicated by a recommendation of the Commissioner of Indian Affairs in 1874, in these words: "Wherever any tribe in this class (No. 2 above) is receiving cash annuity by treaty, that treaty should be so far amended or annulled, as to make all bounty and aid by the government come to the Indian ward in the form of payment for labor performed." The annuities and payments given the Indian were due him under treaties in which he surrendered his claim to large tracts of land. It is hard to understand by what right the government could require him to earn again those annuities by "labor performed." This recommendation was made by Edw. P. Smith. On the contrary, the Indian should receive the annuities formerly pledged to him in treaties, during the life of the treaties, and should be paid in addition for such labor as he performs for others than himself.

As to "removal" to White Earth, the Commissioner says, 1874: "A few of the Pembina, the Otter Tail band of Pillagers, 485 in number, and the remnant of the Gull lake band which refused to remove last season, had this year been induced to remove thither for permanent settlement. Farms have been allotted and ground broken for them. The majority of Indians on this reserve wear citizens' clothing, live in houses, cultivate farms, are good workers, and are making constant and rapid progress in civilization."

It is singular to note, in many instances, the optimistic condition of the Indians at an agency, as reported, with flourishing schools, advances in farming and other signs of civilization, and the next year to read the report of his successor, who finds a state of confusion, tumble-down condition of the houses, the absence of industry on the part of the natives, the lack of schools and of agricultural implements, and a generally discouraging state of everything connected with the Indians. This is completely illustrated by the first report of agent Pratt in 1873, when he reached the Red lake Indians in August, reporting under date of Dec. 2, 1873. "I found things in rather a demoralized state, with accounts unsettled for several months, and it required a vast amount of labor to get them into good working order, but have succeeded in making good progress with the new buildings, although nearly all the lumber was boards, and the saw-mill was out of repair and few logs in the mill-yard, but by considerable attention we have made the mill do good service, so that now we have three dwelling houses well under way," etc., etc. This band of Ojibwa had been under guidance of teachers and farmers for many years, had become famous for their industry and good behavior, and for their success in farming, having good houses and some farm stock. Another case of the same kind is that of agent King in reporting on Leech lake in September, 1876. There is no doubt that the conditions reported by the new incumbent were actual. The wonder is that they were not realized and corrected by his predecessor.

Investigation by the State of Minnesota.

The state legislature of 1874 authorized the governor to make an enquiry into the condition of the several bands of the Chippewa Indians inhabiting reservations in Minnesota, and into the encroachments by said bands on settlers in the vicinity of the reservations, and on the grievances which the Indians alleged against the whites, and to make report thereon "at an early day of this session."

Governor C. K. Davis appointed C. A. Ruffee, May 21, 1874, to make this examination, and his report is dated Dec. 1, 1874.* On all the points which he was directed to inquire into Mr. Ruffee rendered a pessimistic report.

As to their present condition, excepting those residing on the White Earth reservation, they "live in wigwams constructed in the primitive manner, so well known, affording but poor protection from the elements, and none of the conveniences essential to a civilized life, and are clad only with the blanket and breech-clout, and, with the exception above noted, I am unable to find any evidence of an improved condition with these Indians, of a social, moral or industrial character, over that existing twenty years ago. They depend *entirely* upon such annuities as they receive from the general government, and upon the game and fish which abound upon and near their reservations for their subsistence, while labor or the products of systematic industry form no part of their reliance for the maintenance of themselves."

*Report of the condition of the Chippewas of Minnesota. By C. A. Ruffee, January, 1875.

He contrasts this condition with that of those who only six years before had settled upon the White Earth reservation, who had, along with agricultural appliances and comforts, acquired habits of labor and a sense of the rights of personal property and a desire to put their children into the schools. Three thousand of the twelve thousand Indians in the state were reported to be "covered with filthy blankets or destitute of all clothing, indolent and indifferent to their own condition, hopeful only that the Great Father will increase their annuities."

As to the fulfillment of treaty stipulations with the general government, Mr. Ruffee could find no records, at the offices of the agents, of the terms of such treaties, nor of the payments that had been made. There were no records, vouchers or accounts, for each agent, upon leaving his position "took with him all matters pertaining to his administration; that the several accounts were none of them examined or audited at the local agency, but were kept and adjusted exclusively at the Department at Washington."

Mr. Ruffee goes extensively into the matter of grievances, and while making allowances for the fact that "the Indian is ever disposed to complain," he still makes out a good case against the general government, or at least against those who had been appointed to administer the acts of Congress. He gives no specific evidence, but sums up his findings under this head with this general statement: "After careful consideration of the matter, aided by several years observation and a personal acquaintance with the intercourse of the Government and the Indians, I believe much force should be allowed to the general accusation made by the Indians of a want of fidelity on the part of those who have represented the Government in the discharge of their trusts. It is claimed with great unanimity by all the Indians upon the west of the Mississippi river, that the treaty undertakings have not been observed by the Government; that the money appropriated had not been properly applied; that the annuity goods and provisions have been deficient in quantity and defective in quality; that the buildings have not been erected either in number or character as promised; that land has not been prepared for cultivation as agreed; that seed and agricultural implements have not been furnished; that much of their substance is consumed, and their money expended, in supporting white persons upon their reservations, nominally employes for the performance of duties they could, and gladly would, discharge, and that large sums of money set apart by treaty for their use and benefit have never been applied in any manner to the promotion of their interest, but have been stolen or misappropriated by the agents of the United States.

"They also complain of the fact that they are never informed, or allowed by the agents to know, how and for what purpose their money is disbursed.

"It cannot be denied that many of these complaints, if not all, are well founded, and that these Indians have long been despoiled of their legitimate rights by those whose duty it was especially to protect them; and they have become so imbued with the conviction that they are regarded only as objects of prey, that they look with suspicion upon all official propositions affecting their welfare, fearing lest they may be again victimized, and their condition become more helpless and unendurable. * * * * A fair exposition of this feeling among the Indians is expressed in a speech made by the chief, Wah-bon-o-quet, to inspector Daniels, May, 1874, a copy of which is hereto attached and marked Exhibit 'A,' and which was fully discussed and approved by the chiefs and headmen of the nation in council, before it was delivered, and is an authorized statement of their grievances upon the matters therein referred to."

Mr. Ruffee specializes some of the various ways in which these frauds had been practiced, and especially refers to "pine contracts," and in particular to the "Wilder contract," which alone was estimated to cover 1,000,000,000 feet of pine timber. The ill feeling aroused by such "contracts," of which the Indians disclaim all knowledge until after they were alleged to have been consummated, had led to great dissatisfaction and general excitement, and almost to concerted turbulence.

Whether these charges, in whole, or in detail, could have been sustained on careful and judicial sifting of a mass of testimony, it is not now possible to state, but they show clearly the belief of the Indians, and also the views of Mr. Ruffee. The speech of Wah-bon-o-quet, referred to, is a masterpiece of simplicity, directness, sincerity, eloquent wit and convincing recital of recent history, which justified specifically some of the complaints mentioned by Mr. Ruffee.

As Gov. Davis asked for his opinion as to what legislation was necessary, Mr. Ruffee makes one great, fundamental and important recommendation. Recognizing that the Ojibwa are in Minnesota

to stay, and ultimately to become citizens, he urges that they ought to be brought as soon as possible into close relation with the State; the governmental control so irksome to them, and so unwelcome, ought to be replaced by State control, which is nearer at hand and would be more sympathetic and easier to regulate by local laws. This far-reaching suggestion, like that of concentration on one reservation, has been slow to be approved and adopted, but there can be no doubt that it is destined to full realization in the not distant future.

In 1874 there was a Catholic school at Grand Portage and a local Indian government established as an experiment, with judges and a uniformed police. A school also was about to be opened at Vermilion lake. The "government" at Grand Portage seems to have gone to pieces, since no further reference is made to it.

There was no great change at the other agencies, excepting, perhaps, at White Earth, where gratifying and rapid improvement was continued, many things that mark the pioneer settlements of the whites beginning to appear about the farms and in the conveniences of their new cabins. Indeed, according to the report of the Commissioner of Indian Affairs for 1875, the gain in education was not equal to that in the products of labor.

Congress, it seems according to the Commissioner's report, dated Nov. 1, 1875, enacted the unjust requirement that in order to be paid the annuities due from former treaties the Indian must again earn them by "some form of labor, giving, however, the Secretary of the Interior discretion to exempt certain tribes from the operation of this restriction." In some cases the execution of this requirement had excited hostility, and produced slight disturbances, but as a whole had aided the Bureau materially in "enforcing industry." The Commissioner points out that the Indian who complies gets not only the annuity, but also the benefit of his labor, and appeals to the relation which the government bears to him of a guardian to a ward, a relation which admits of the imposition of such added requirement. There seems to have been much objection not only by the Indians, but also by the friends of the Indian, to the withholding of annuities that had been solemnly assured to him by treaty without any condition whatever, other than remaining at peace. The power of the government may be sufficient to enforce this law, however glaring its injustice, and it no doubt would result in good to the Indian wherever it is enforced with kindness and discretion. It is difficult to foretell, however, what would have been the result had such a law been enforced when the Indian was more powerful. Such acts of palpable violation of treaty stipulations have been the cause of numerous Indian wars—as the Commissioner elsewhere declares.*

The total number of the Chippewa in 1875 was given at 19,606. Those in Minnesota were as follows:

Red Lake.....	1,141	and 120 mixed bloods
Mississippi, at White Earth.....	1,653	} and 660 mixed bloods
Pembina, at White Earth.....	557	
Otter Tail, at White Earth.....	522	} and 794 mixed bloods
Pillager and Lake Winnibigoshish.....	1,594	
White Oak Point, Leech Lake agency.....	790	
Mille Lac (not given).....	.....
Fond du Lac.....	404	
Bois Fort.....	697	
Grand Portage.....	262	

Rev. Mr. Wright had returned to Leech lake in 1875, and at Red lake Rev. Francis Spees was sustained by the American Missionary Association. At the latter place agent Pratt reported a gratifying rate of general improvement.

Rev. J. A. Gilfillan was in charge at White Earth, of the Episcopal church, St. Columba, aided by Rev. En-me-gah-bowh. During the year were 41 confirmations and 75 baptisms. 70 acres were cultivated by the government and 1,067 acres by the Indians.

A bill was proposed in 1877 in Congress, ordering the consolidation of certain Indian bands, reducing the number of reservations as well as the expense of caring for them. This became a law in 1879, and in consequence of it the Red lake and Leech lake agencies were consolidated with the White Earth, to be separated again in 1898.

*This law seems to have been repealed, at least was disregarded, since no further reference to it appears in later reports of the Commissioner of Indian Affairs.

In 1878 the steamboat on Leech lake was rebuilt, using the old machinery, and there was a general increase in farm products. School attendance at Leech lake was 35, average for one month. Rev. S. G. Wright continued his faithful missionary work. The agent also urged again that the White Oak Point Ojibwa (800 in number) be taken to White Earth, where they belonged, and be required to stay there.

At Red lake, the new agent, A. D. Baker, reported a very gratifying progress in acquiring the ways of civilization.

At White Earth the Otter Tail Pillagers and the Pembina were not satisfactorily prosperous. The former were quite industrious, but were under disadvantages, and of the latter quite a number had returned to Pembina, but the Mississippi proper were in a very prosperous condition. There were of boarding scholars 72, and of day and boarding scholars 99. The school at Rice river was under the control of the Episcopal church, with 22 scholars. The physician was Dr. Rosser. The mission was under the charge of Rev. J. A. Gilfillan, with 450 baptized members and 200 communicants. The sum of \$5,632.24 had been contributed by friends through the church, and \$60.00 raised among the Indians "for missions at home and abroad." Eight full-blood Indian young men had been ordained to the ministry of the church, a thing said to be unprecedented among the Indians in America.

Grand Portage and Bois Fort Indians were (in 1878) in about the same status as formerly. The government in 1866 had purchased land for the Bois Fort at Vermilion lake and an effort was made in 1876 to gather them all at Vermilion lake, but it was found that there was no agricultural land, or very little, included in the purchase. The Indians were invited to "the most wretched of all lands, or rocks, in northern Minnesota." This was the location known as Sucker point. They were unwilling to go to White Earth, and the agent advises that a tract be set aside for them, 1,000 acres, on the south side of Vermilion lake.

In April, 1879, the Red lake and the Leech lake agencies were consolidated with the White Earth, embracing thus about 6,200 Indians, one-fourth of those being on the White Earth reservation. In the fall of 1879 the Indians were to have an agricultural exposition, and he again urged the concentration of all the Indians upon the White Earth reservation. The steamboat, having been further repaired, was in constant use. The flour-mills and the saw-mills were in operation. The use of intoxicating liquors in the reservation had been entirely stopped, by a strict enforcement of the law, and the punishment of those who violated it.

1880. "The 3,000 Indians at White Earth and Red lake are practically self-supporting, having harvested this year 39,000 bushels of wheat, 13,000 bushels of corn, and 22,000 bushels of potatoes. Nearly all at White Earth wear citizens' dress, live in houses, send their children to school, attend church on the Sabbath, and lead a quiet, industrious, agricultural life, and a casual observer would notice but little difference between their settlement and the white farming communities of the frontier."

"The only hope for the Pillager Chippewa at Leech lake lies in their removal to White Earth. * * * Without doubt if a yoke of cattle, or a house, or some other assistance in the way of getting established at a new place could be offered them, many families would be ready to remove thither at once."

The Commissioner also dwells on the utter poverty and hopelessness of the White Oak Point, the Mille Lac and the Snake river Ojibwa, and recommends that Congress be asked to provide for their speedy removal to White Earth. Their degradation had come from close contact with the whites and free access to whiskey. They are "grafting on to barbarism all the degradation of which civilization is capable."

The Bois Fort Bands in 1880.

The following statement respecting the Bois Fort bands, while more full than some previous, is a fair type of the reports rendered of these bands for some years, but without producing, apparently, any effect in inducing "the government" to make any change. It can not be doubted, however, that the fault lay with the officials most immediately concerned. Had a law been drafted, embodying, in clear terms, the remedies proposed, and had it been sent to the proper superior officials, the situation might have been changed.

Again, due allowance should be made for erroneous judgment on the part of those who visited the Bois Fort region. They were familiar with more southern latitudes, had lived perhaps on productive farms or in cities, from which the forests had been removed long ago, but which were accessible by good

roads, and which were contiguous to other conveniences common among white people. The visitor to Vermilion lake, in the seventies of the nineteenth century, was compelled to leave all these things behind him, to penetrate into a northern region where there was no sign of civilization, to travel by canoe for many days, carrying his supplies and camp with him, to climb over the rocky ground, and finally to encounter the helpless squalor of the native, cabined on the best patch of land he could select amongst the rocks and abundant waters. It was very natural to condemn the spot and to urge a change. Today, however, white men are settling in that region, and villages are planted on the rocky land. Large crops of wheat and other cereals are raised. Roads have been built, and the sound of the locomotive is a familiar sound. It was not so much the fault of the region as the point of view from which it was examined, and the total lack of effort to render it attractive.

"This reservation of 107,509 acres is located about 140 miles northwest of the agency, partly in Saint Louis and partly in Itasca county in the north of Minnesota, out of reach and good for nothing. Of all places to locate a band or bands of Indians I think this is the worst, if the location had in view any good to or for the advancement of the Indian in civilized pursuits. They are the only Indians in the agency who have an annuity and receive supplies under existing treaty, and they are as follows: Annuity in money, which is paid to them per capita, \$3,500; for educational purposes, \$800; farming, \$800; blacksmith, assistant and support of shop, \$1,500; annuity in provisions, ammunition, and tobacco, \$1,000; annuity in goods and other articles, \$6,500; total, \$14,100. Of this amount the agent disburses the "annuity in money" and \$1,200 for pay of employes, of which we now have one blacksmith at \$600 and a farmer at \$600 per annum. The department disburses the balance of the fund in purchasing the goods and supplies, which are furnished to the agent for distribution, which is done in accordance with department instructions and regulations.

"There are but few of them located on the reservation; they have scattered over the northern part of Minnesota and into Canada. Those disposed to farming have located where good or fair lands could be found. Those settled in the vicinity of Vermilion lake are the most prosperous; one reported last winter that they had corn, potatoes, and onions to sell, and had some wheat, and wanted to know what to do with it. At Vermilion lake, about 100 miles north of Duluth, Minn., we go each winter, leaving the agency headquarters on the last boat up for Duluth, the goods and supplies having been delivered at that point by the department contracts. We superintend shipping, which is done by the teams as soon as sufficient snow has fallen for good sleighing. When the supplies are all delivered at Vermilion lake the agent, with his interpreter, witnesses, and assistants, proceed to the lake and make the issue and payment of the money; it generally takes some two weeks to make the trip. In accordance with the late agent Mahan's special report dated July 14, 1877, I would urge that 1,000 acres of land on the south side of Vermilion lake be set aside for agricultural and educational purposes for the benefit of these Indians and the employes permanently located there, and that the boundary be defined by survey and the Indians be induced to select homes and settle thereon."

Statistics of 1881. Population, Education, etc.

White Earth Agency, including Mississippi, Pillager, Pembina and Red lake: Entire population 6,126; wearing citizens' dress wholly, 3,238; families engaged in agriculture, 435; laboring in civilized pursuits, 760; houses occupied by Indians, 350; houses built during the year, 20; children of school age, 1,125; school accommodations for boarding scholars, 120; ditto for day, 175; number of schools, 3; number who attended school one month or more, boarding, 113; ditto, day, 35; average attendance, 106; months that the school was maintained, 9; amount expended by Government, \$8,500; ditto by religious societies (not reported); number who can read, 580; who have learned to read during the year, 32; church buildings, 8; missionaries, 11; amount contributed by religious societies, \$11,963; births, 63; deaths, 47.

From the *La Pointe Agency* are obtained the following statistics of the Indians at *Fond du Lac*, *Grand Portage*, and *Bois Fort*, for 1881:

Population, *Fond du Lac*, 404, *Grand Portage*, 267, *Bois Fort*, 664; wearing citizens' dress wholly, *Fond du Lac*, 404, *Grand Portage*, 267, *Bois Fort*, 36; ditto in part, *Bois Fort*, 360; families engaged in agriculture, *Fond du Lac*, 13, *Grand Portage*, 17, *Bois Fort*, 90; laboring in civilized pursuits, *Fond du Lac*, 166, *Grand Portage*, 96; houses occupied by Indians, *Fond du Lac*, 10, *Grand Portage*, 12, *Bois*

Fort, 18; children of school age, Fond du Lac, 83, Grand Portage, 63, Bois Fort, 185; accommodations for day scholars, Grand Portage, 40; schools, Grand Portage, 1; pupils (day), Grand Portage, 34; average attendance, Grand Portage, 15; number of months school was maintained, Grand Portage, 12; amount contributed by Government, \$480; Indians who can read, Fond du Lac, 43, Grand Portage, 105, Bois Fort, 37; church buildings, Fond du Lac, 1, Grand Portage, 1; missionaries, Grand Portage, 1; births, Grand Portage, 10; deaths, Grand Portage, 5.

Agricultural Statistics for 1881.

Acres in the reserve, Leech lake, 414,440, Red lake, 3,200,000, White Earth, 1,091,523; acres tillable, Leech lake, 1,000, Red lake, 1,000,000, White Earth, 552,960; acres cultivated during the year by the government, 20; ditto by school children, 10; ditto by Indians, 3,388; acres broken during the year, 450; allotments in severalty, 40; bushels of wheat raised, 21,500; ditto corn, 8,500; ditto oats and barley, 18,170; ditto vegetables, 16,166; tons of hay, 3,858; feet of lumber sawed, 50,000; cords of wood cut, 500; rods of fencing made, 5,000; value of furs sold, \$5,000; horses owned, 484; cattle owned, 1,175; swine, 650; sheep, 20; per cent of subsistence obtained by Indian labor in civilized pursuits, 50; ditto by hunting, fishing, etc., 50; cattle owned by Government, 25.

Court of Indian Offenses.

In 1884 there was a court of Indian offenses, composed of Indians, at White Earth, and at several other agencies. Of that at White Earth the agent says:

"The court here has relieved me of many trying cases, and now it would seem as if it would be impossible to do without it. Their judgment in most cases has been excellent, and their decisions submitted to without any complaint in most cases. There are a few lawless persons here that have been able to do as they wished for many years, and the restraint that this court has been to them has caused some little dissatisfaction. But it is only a question of time and it will become a permanent fixture and recognized as the only way to settle the little differences among them. If these judges could be paid a reasonable salary for their time and services there would not be any doubt of the continued good results from this court."

After a few years this court, and others existing among the Indians in the United States, were legalized and defined as to their organization and functions, and some compensation for its members was ordered by Congress. Still later (1892) on the acquirement of citizenship by many of the Indians, these courts were replaced by those belonging in the established judicial systems of the various states, or of the Federal government.

In 1885 two certificates of allotments of land in severalty were issued to Ojibwa on the White Earth reservation, under the treaty concluded March 19, 1867.

In 1886 a commission was authorized by Congress to treat with the Ojibwa, and other Indians, to ascertain all their claims against the government and to take preliminary steps for a modification of existing treaties and such changes in their reservations as might be found desirable. The commission thus authorized consisted of Hon. John V. Wright, Rt. Rev. H. B. Whipple and Charles F. Larrabee, Esq.

School Statistics.

The school statistics given for the year 1885-86 are shown by the following table.

Agency	How Supported	School Population	Capacity		No. of Employes	Largest Monthly Attendance	Av. Attendance		Months Taught	Total Cost to Government	Cost per Capita Per Month
			Boarding	Day			Boarding	Day			
White Earth, Boarding and Day	Government	1373	90	20	11	133	73	16	10	\$7,016.57	\$9.61
Leech Lake, Boarding and Day	Government		60	10	5	64	41	6	10	3,032.09	7.40
Red Lake, Boarding and Day	Government		50	20	7	123	68	11	10	5,076.37	7.47
St. Benedict's, Orphan.....	By contract		25	75	.....	10	10	.....	12	1,080.00	9.00
Rice River, Day.....	Government		.....	60	1	60	.....	27	9	494.93	2.04
Fond du Lac.....	Government	143	.....	35	1	28	.....	19	9	551.00	3.23
Grand Portage.....	Government	63	.....	25	1	24	.....	12	12	480.00	3.33
Vermilion Lake.....	Government	163	.....	50	2	53	.....	25	12	1,050.00	3.50

For the same year the expenditures of the government for reservation boarding schools were as follows:

Agency	Employes	Subsistence	Clothing	School Materials	School Furnishings	Building and Repairs	Fuel and Lights	Miscellaneous	Total
White Earth.	\$3,758.41	\$1,636.15	\$982.29	\$133.95	\$187.09	\$12.78	\$289.34	\$16.56	\$7,016.57
Leech Lake.	1,370.23	1,370.23	508.22	3.75	37.21	3.56	140.64	123.00	3,032.09
Red Lake.	1,774.22	1,539.41	1,288.32	66.34	344.40	.....	63.68	.....	5,076.37

The same for Day Schools are as follows:

Agency	Employes	Subsistence, Fuel and Supplies							Total
White Earth, Rice River.	\$455.48	.....	.....	\$39.45	.....	.....	.....	.....	\$494.93
Fond du Lac.	551.00	.....	.....	.....	.....	.....	.....	.....	551.00
Grand Portage ..	480.00	.....	.....	.....	.....	.....	.....	.....	480.00
Vermilion Lake ..	1,050.00	.....	.....	.....	.....	.....	.....	.....	1,050.00

Showing a total government expense for the Minnesota Ojibwa in 1885-86, for educational purposes, of \$36,601.92.

The following were teachers and employes in 1886, at the various Ojibwa schools in the state:

At White Earth Boarding School. S. M. Hume, superintendent and principal teacher; E. Bella Beaulieu, assistant teacher; George Shuhan, assistant teacher; Julia M. Warren, assistant teacher; Nelly E. Grantham, matron; Marion E. Hume, seamstress; Charlotte Bellongie, seamstress; Frances Bellongie, cook; Charlotte Bellongie and Charlotte Charette, laundresses; William F. Campbell, janitor; Robert A. Morrison, janitor; and J. B. Louzon, carpenter.

Leech Lake Boarding School. John C. Klink, teacher; W. A. Hayden, teacher; Lizzie Caro, assistant teacher; Jennie E. Prince, assistant teacher; Rose L. Klink, matron; Ruth Muckhouse, cook; and Maggie Chouinard, laundress.

Red Lake Boarding School. Jerry Sheehan, teacher; Mary English, S. M. Rowell and H. Heth, Jr., assistant teachers; Anna M. Rowell, matron; L. L. Laird, matron; Elizabeth Graves, seamstress; Josette Lawrence, cook; Isabel Martin, cook; and Madeline Jourdan, laundress.

Rice River Day School. Martha E. Paulding and Lottie O. Paulding, teachers, and Lottie O. Paulding and Elizabeth Leehman, cooks.

Vermilion Lake. N. Nelson and Belle Nelson, teachers.

Grand Portage. L. E. Montferrand, teacher.

Fond du Lac. Philemon Lafave, teacher.

The Indian agent at White Earth, Aug. 28, 1886, T. J. Sheehan, reported that "agriculture is not carried on to any great extent, except on White Earth reservation." This of course is meant for a general comparative statement, since there had been for many years a considerable agricultural activity at Red lake, and also some at Leech lake. The statistics which follow, given by agent Sheehan, manifest a very gratifying state and rate of progress on the White Earth reservation:

Increase of land under cultivation.....	951½ acres
Broken during the year.....	646 "
Fencing made.....	6,852½ rods
Wheat raised (estimated).....	46,068 bushels
Increased production.....	9,468 "
Oats raised (estimated).....	41,685 "
Increase.....	11,265 "
Log houses built during the year.....	64

All employes, including the white missionaries, rendered substantial assistance in this undertaking.

He commended the "court of Indian offenses," and renewed the suggestion, often made, and a most just and wise step, that these judges be given a legal recognition and some compensation for their services; and commiserated those Ojibwa who still remained at White Oak Point, Mille Lac and Gull lake, who were constantly subject to the inroads of the liquor traffic, for which he had secured 17 convictions at the last terms of court at Winona and St. Paul. Those at White Earth were more distant, and better guarded by the immediate oversight of the resident agent, and there such offenses were infrequent.

The commission to secure a treaty for the removal of all to the White Earth reservation had visited the country and had succeeded in making an agreement, but no treaty ever resulted from that agreement. The Bois Fort, Fond du Lac and Grand Portage bands did not become parties to the agreement.

With this exhibit of the condition of the Minnesota Ojibwa for the year 1886 it is not necessary to do more than to state that they remained substantially the same, though with a constant improvement at White Earth, for several years. With schools, farming, churches, police, courts of Indian offenses, shops with all necessary mechanical appliances, improved machinery for harvesting, mills for lumber and for grinding corn, farm stock of all sorts, and with many of the household conveniences which are considered essential for the homes of white men, the Ojibwa who were living at White Earth were now well established in many of the methods of civilization, and needed but one thing more to put them fairly in the road to complete and respectable American citizenship, viz.: personal ownership of the land on which they dwelt. While a few had by this time accepted land in severalty and owned the fee of the farms which they cultivated, by far the larger number were still simply *Indians*, with no sense of the responsibilities of citizenship, dependent largely on the aid received from the government, and continually under the guidance and restraint of the agent and his employes and of the missionaries.

The allotment law of 1887.

The general allotment act of Congress, suggested in 1878, became a law in 1887, nine years after, showing how slowly such general movements for the betterment of the Indian are carried out. Other known evils have been reported and many times lamented, and the officials have suggested suitable legislation without the least effect at Washington.

The provisions of this general law are given by the Commissioner of Indian Affairs in his report for 1887. (Ex. Docs. 1st Sess. 50th Congress, 1887-88, Vol. 11, p. 2.)

The act requires the President to select the reservations on which the trial of land in severalty should first be introduced. In Wisconsin all the Ojibwa reservations were at once designated for allotment, but in Minnesota only the Fond du Lac reservation was designated—which was a rather singular fact, since of all the Minnesota reservations the White Earth was best adapted for such a general change. By the terms of this law every Indian who complies with its terms becomes a citizen of the United States, endowed with all the civil and political privileges and subject to all the responsibilities and duties of any citizen of the republic. By its requirements it was far easier for an Indian to acquire a homestead of 160 acres of land, with a perfect title in fee, than it was for a born freeman of the United States to get a farm under the homestead laws. In the main, however, it was left to the Indian, either as a tribe, or as an individual, to accept this law. It was so framed as to be very free and open, not putting the least compulsion, and hardly any persuasion, on the Indian, other than that which springs from the tender of a favor, or from the example of those who prospered under its administration.

The non-designation of the White Earth and other reservations by the President for allotment was doubtless due to the fact that at that date the so-called "Northwest Commission" was engaged in making a treaty with those Indians, by the terms of which the same result was to be accomplished, and also the Ojibwa of the state (excepting the Red lake band) concentrated on the White Earth reservation.

Irregularities on the Fond du Lac Reservation.

The administration of this allotment law on the Fond du Lac reservation proved disastrous to the Indians. There were 173 allotments, covering 16,236.48 acres. It opened a wide door for the practice of deception on the Indian and the fraudulent disposition of his interest in the pine timber,

which was abundant on that reservation. Depredations and fraud began at once. The details cannot be given, but in 1888-89 the sum of \$20,446.52 was recovered "by compromise" from Patrick Hines for depredations on the timber of the Fond du Lac reservation, though the sum claimed was \$43,000. The amount paid the Fond du Lac Indians for lumber in the year 1887-88 was \$84,582.38.

It seems also that "farmer Stack," and others that connived at his acts, in subsequent years were systematically robbing the Indians and the Government by selling timber to the Nelson Lumber company. In 1888-89 the amount of 4,000,000 feet was sold under the direction of "farmer Stack," and during the year 1890-91 over 11,000,000 feet were cut and sold under the direction and management of the "additional farmer" of that reservation, besides thousands of telegraph poles, ties and cedar paving. It was decided at Washington that the control of this cut timber and the suits that might be the result of it, were legally within the purview of the General Land Office, and the whole matter was transferred to that department. An official examination was made by inspectors and special agents, and they reported that Mr. J. S. Stack, government farmer on the Fond du Lac reservation, received the sum of \$83,785.09 for timber unlawfully cut and sold by him, chiefly to the C. N. Nelson Lumber company and also to various parties throughout the country. These parties had the statement of the agent at LaPointe that Mr. Stack had full authority to sell the same. Therefore in consequence of the injustice that would result from a prosecution of the purchasers, the acting commissioner of the General Land Office advised that no civil suits be brought against them. The chief benefit derived by the Indian from this transaction, aside from ample subsistence during the work, consisted in the acquirement of some habit of regular labor, and a knowledge of the tools and methods of the lumbermen.

On the White Earth reservation at this date (1887) the most of the Indians were prepared for allotment in severalty, and some already had lands assigned to them under the treaty of April 18, 1867. But the most of the Ojibwa, of whatever reservation, had never applied for allotments under that treaty.

In 1887 the population of the Fond du Lac reservation was reported to be 603; of the Grand Portage 271 and of the Bois Fort 712.

The Commission of 1889.

The commission appointed by the President to negotiate with all the Ojibwa bands in Minnesota with respect to removal, was authorized by act of Congress approved Jan. 14, 1889, and consisted of H. M. Rice, J. B. Whiting and Bishop Martin Marty. This act is the most important enactment ever made by Congress respecting the Ojibwa of Minnesota, and serves as fundamental charter for all the bands so far as they have complied with its terms. It is found in vol. 25, of the "Statutes at Large," of Congress, p. 642-646.* In brief its terms are:

1. The commission to confer with each band and to make agreement to cede to the United States the lands now occupied by them, and to remove to the White Earth reservation.
2. The White Earth and Red lake reservations were excepted from such order. The agreements made to be subject to the ratification by the several bands by an affirmative vote of two-thirds of the male adults over 18 years of age of each band. But the commission should negotiate for the cession of such parts of the White Earth and Red Lake reservations as in their judgment would not be required for the allotments in severalty provided for by the act. In the case of the Red lake lands, so far as ceded, the ratification was to be subject to the approval of two-thirds of all the adult male Ojibwa in the reservation, over 18 years of age.
3. The commission should make a complete census of all the bands.
4. Lands in the White Earth reservation to be allotted in severalty to all Indians so removed, and lands in the Red lake reservation to be in the same manner allotted to the Indians of the Red lake reservation.
5. Any Indians residing on any of the reservations, may, if they shall prefer, take similar allotments on the reservations where they now reside.
6. The land allotments to be made in conformity with the act of Feb. 8, 1887.
7. All the lands not allotted to be surveyed and sub-divided into forty-acre lots, and classified either as *pine lands* or as *agricultural lands*.

*This act is printed in Kappler's "Laws and Treaties," vol. i, p. 301: "An Act for the relief and civilization of the Chippewa Indians in the state of Minnesota."

8. The proceeds of the sale of all these non-allotted lands, and of the pine contained on them, to be placed in the Treasury of the United States to the credit of the Ojibwa of Minnesota, as a permanent fund, to draw interest at five per cent per annum, payable annually, for a period of fifty years.

"One-half of said interest shall, during the said period of fifty years, except for the cases hereinafter provided, be annually paid in cash in equal shares to heads of families and guardians of orphan children for their use; and one-fourth of said interest shall, during the same period and with like exception, be annually paid in cash in equal shares per capita to all other classes of said Indians; and the remaining one-fourth of said interest shall, during the same period of fifty years, under the direction of the Secretary of the Interior, be devoted exclusively to the establishment and maintenance of a system of free schools among said Indians, in their midst and for their benefit; and at the expiration of said fifty years the said permanent fund shall be divided and paid to all of said Chippewa Indians, and their issue then living, in cash, in equal shares: *Provided*, that Congress may, in its discretion, from time to time, during the said period of fifty years, appropriate, for the purpose of promoting civilization and self-support among the said Indians, a portion of said principal sum, not exceeding five per centum thereof. The United States shall, for the benefit of said Indians, advance to them as such interest aforesaid, the sum of ninety thousand dollars annually, counting from the time when the removal and allotments provided for in this act shall have been made, until such time as said permanent fund, exclusive of the deductions hereinbefore provided for, shall equal or exceed the sum of three million dollars, less any actual interest that may in the meantime accrue from accumulations of said permanent fund; the payments of such interest to be made yearly in advance, and, in the discretion of the Secretary of the Interior, may, as to three-fourths thereof, during the first five years, be expended in procuring live stock, teams, farming implements and seed, for such of the Indians to the extent of their shares as are fit and desire to engage in farming, but as to the rest, in cash; and whenever the said permanent fund shall exceed the sum of three million dollars, the United States shall be fully reimbursed out of such excess, for all the advances of interest made as herein contemplated, and other expenses hereunder."

The sum of one hundred and fifty thousand dollars was appropriated for the cost of procuring the cessions, for the census, surveys, appraisals and the removals and allotments; the first annual payment of interest on the permanent fund was also devoted to these expenses.

Also the sum of twenty-five thousand dollars was appropriated to pay for one township (144-42) of the White Earth reservation, purchased from the Mississippi bands, for the use and benefit of the Pembina band, March 3, 1873 (Kapp., I, 143).

The commission had the assistance of authorized representatives of Bishop Whipple and of Archbishop Ireland, viz.: Rev. E. S. Peake and Father Aloysius Hermuntz, both of whom had long resided with these Indians.

By this act, if complied with by the Indians, the government became their agent in the sale of their old reservations and of the pine which remained on them. They would receive finally a large annual cash payment as interest on the trust fund created, and they would have in exchange for their scattered and often non-agricultural lands, allotments on some of the richest and most inviting farm lands in the state of Minnesota.

This act (Jan. 14, 1889) was considerably modified and extended by amendment June 27, 1902. Such amendment related to the manner of surveying and sale of the lands, calculated to conserve the interests of the Indians, especially in the pine-growing thereon, and to the creation of forest reserves after the pine timber shall have been removed.

Nothing is stated in this law as to compensation to the Indians for making the transfer from the lands of their reservations to lands on the White Earth reservation. But, May 27, 1902, Congress provided for the payment, after examination and appraisal, of not to exceed forty thousand dollars, to the Mille Laes band for improvements made by them on their reservation, should they wish to accept the provisions of the foregoing act. This gratuity satisfied the most of them and terminated the long-drawn controversy. (Compare Brower's "Kathio," pp. 101-105.)

On visiting the various reservations this commission met the bands and found them with various sentiments of hostility to the signing of any further treaties; and it required patience in listening to their objections and complaints, compliance when possible with their requirements, repeated explanations and numerous delays and councils. These difficulties were met by the commission, under the judicious and winning management of its chairman, Henry M. Rice, with complete success.

The commission found the Red lake band numbered 1,168, living on a reservation of 3,260,000 acres. They objected, at first, especially the chiefs and head men, to the treaty, on the ground that their lands would be shared with all the other bands. But the young men favored it. At last they all signed it, except some "pagans," residing on the north shore of the lake. They all alleged failure to fulfill earlier promises made by treaties.

The Indians of the White Earth reservation complained because of the construction of reservoirs in aid of navigation, and because of the (alleged) non-fulfillment of the stipulation of article 9 of the treaty of Sept. 30, 1854. It could not be explained why the former treaty of 1854 had not been carried out. The reservation contained in 1890 796,762 acres and was occupied by 2,044 Indians, viz.: Mississippi, 1,169; Otter Tail Pillagers, 657; Pembina, 218.

The White Earth reserve, 1,099 $\frac{1}{4}$ square miles, was established by treaty March 19, 1867, and the act of Jan. 14, 1889. It was to contain thirty-six townships, 1,296 square miles, but was reduced by recession of 4 townships on the northeastern border of the reservation, mainly pine-bearing.

The Leech lake Indians presented a claim for lands ceded in 1847, for which they so persistently pleaded that the commissioners could not proceed until, with upheld hands, they had made a solemn promise that they would do their utmost to secure the adjustment of those old dues. They also presented claims for damages for the construction of the dams.

The Cass lake band presented a similar demand, but freely signed the agreement.

The Winnibigoshish had been damaged by the destruction of their wild rice.* Their boundary line had not been observed by the whites, but encroached upon by observing the subdivisions of the government survey, rather than the line as defined.

In the absence of Flatmouth, head chief of the Pillagers, his sister, Ruth Flatmouth, was acknowledged queen or leader of the Pillagers. She, with two other women who had hereditary right, were permitted to sign the agreements.

The White Oak band were said to be beyond hope of improvement, being dissipated and dissolute. They numbered one hundred.

The Mille Lakers were found intelligent and cleanly, and well behaved. But settlers were encroaching on their lands, or what they may have considered their lands, as they had ceded the Mille Lac reservation to the Government in 1863.

The Grand Portage band were found in good condition, but complained because the whites spread so large nets near the reservation that the Indians could not procure a supply of fish for food.

The Bois Fort and Vermilion lake bands were timid and distrustful. They complained that much of their lumber is cut without compensation.

The Fond du Lac band, like nearly all the other bands, were suffering from lack of food. They complained because they had been denied the right to cut timber on their reservation, and because of the long delay in the payment of money due from the government. They also objected to the boundary of their reservation, which was erroneously laid out.

The Fond du Lac reserve was designed to contain about 100,000 acres, but the estimated area was 125,294 acres as set apart, not including their settlements at Perch lake, but subsequently ten townships were reserved from sale, in order to cover the Perch lake settlements, looking to a change in the permanent boundaries of the reserve. This was by order of President Buchanan, Dec. 21, 1858. (Kapp., I, 851.)

The lands of the Fond du Lac band, as given them by the treaty of Sept. 30, 1854, were much larger than that small reservation actually set apart for them on the St. Louis river. When this band were assigned lands on the White Earth reservation they claimed compensation for the excess of land which they surrendered (Kapp., i, 622). This claim was referred to the Court of Claims, and was disallowed on the ground that the Fond du Lac band had ceded their lands, whatever they were, to the United States, and were given a pro-rata share in the proceeds of all the lands as sold under the treaty of Jan. 14, 1889.

A summary of the census reported by the commission is as follows:

Red lake and Pembina bands—Males 386, females 422, signed the treaty 324.

Mississippi bands—Males 734, females 854, signed the treaty 688.

*In 1883 a Commission for estimating damage for the reservoirs had allowed for rice, at 10 cents per pound, suffered by the White Earth and Mississippi bands, per annum, \$8,610, i. e., 861 pounds, but this allowance was obviously too small.

Pillager and Lake Winnibigoshish bands—Males 600, females 649, signed the treaty 466.

Grand Portage, etc., bands—Males 458, females 496, signed the treaty 406.

The total reported for the state, including minors, was 8,304.

Those who assented to the treaty were over 86 per cent of the male adults, and more than the requisite two-thirds in each reservation, and more than two-thirds of the male adults of all the Chippewa in the state, as required by the act.

The proposed law presented by the commission, intended to be passed by Congress, made very liberal provision for adjusting all the outstanding claims of the various bands.

As to the Fond du Lac band, the commission say that the error in surveying their reservation and in laying it out resulted in a loss to the Indians of "over 100,000 acres, which lands were put on the market and long ago disposed of by the United States; and for over a quarter of a century this injustice has been permitted to exist, a festering and deep-seated cause of complaint against the Government."

The report of the commission, dated Dec. 18, 1889, signed by Henry M. Rice, chairman, was approved by President Benj. Harrison March 4, 1890. It is a rare document, Ex. Doc. 247, House of Reps. 51st Congress, 1st Session.

The commissioners state that the value of pine on the lands ceded is estimated at 25,000,000 to 50,000,000 dollars. By the terms of the treaty the proceeds of the sale of these ceded lands should form a permanent Chippewa fund in trust, held by the government, and at the same time they were allowed allotments either on their own reservations or on the White Earth reservation. That was a generous provision.

History since 1889. With their usual conservatism, when plans are adopted for their betterment although they may have entered into and approved such plans, the various bands decided to take their allotments *on their respective reservations*, instead of removing to White Earth. This decision was fraught with ill to the Indians, and with extra cost to the government, as well as vexation to all the officials. There is no doubt that interested white men and half-breeds were largely responsible for this decision, since it retained the Indian within easy reach of the trader and his satellites, of whom the whiskey-dealer was most influential. It did not, however, wholly restrain them. Gradually removals to White Earth took place. The most reluctant were those of Mille Lac, who needed, and received, as already stated, the additional stimulus of a cash appropriation by Congress of forty thousand dollars, in 1902, ostensibly for compensation for such "improvements" as they had made at Mille Lac, and which they would have to abandon.

The labors of the Chippewa commission did not cease with the rendering of its report. They were to attend to the execution of its terms, and it remained in the field, though with changes of personnel, till 1899. During the period of its existence it "allotted" 4,367 Indians on the White Earth reservation and during the year 1900, 75 more were allotted by the agent. The commission, with its employes, incurred a large annual expense, chargeable to the Indian trust fund, for farm implements, houses built, wells dug, land plowed, cattle, horses, harness, bridges repaired, etc. For one year the cost of the commission was \$50,476.45, including an item of "subsistence" amounting to \$10,768.42. For the year Sept. 1, 1894, to Sept. 1, 1895, the expense was \$34,448.99. At that date but 775 permanent removals to the White Earth reservation had been effected, though there were said to be about 4,000 subject to such removal. That presaged an indefinite continuance of the work of the commission. The expenses of the commission from Sept. 1, 1897, to Aug. 31, 1898, were \$14,017.49. At this date the commission had but one member, D. S. Hall.

The judges of the "Court of Indian Offenses" in 1890 were Joseph Charette, 53 years of age, William V. Warren, 41 years of age, and John G. Morrison, 48 years of age, appointed July 1, 1889.

"The general influence of the court upon this reservation is good, and, in connection with the Indian police, is indispensable to the agency."

Nine schools were in operation within the scope of the White Earth agency.

Contract Schools.

In 1891 was the beginning of official attention to the anomalous fact of the "contract schools," which had grown throughout the country from a small and informal beginning, in an entirely informal and illegal manner, in a few years to a system of large proportions, and were rapidly increasing. This

sectarian use of the public money was objected to by the commissioner, and several of the denominations had declined to accept further aid from the government (Friends, Methodists, Episcopalians, Presbyterians and Congregationalists), and others urged the adoption of the proposed sixteenth amendment prohibiting any state from appropriating money for the support of sectarian institutions. The amount of money devoted to the churches for the support of denominational schools in 1891 was \$611,570. The commissioner for that year (Morgan) suggested that all contract schools be put under the direct charge of the government, and that each church be allowed to maintain schools, to be supported from missionary funds, should any of them so desire. This would be more in consonance with the American idea of the separation of church and state. Congress at once took action on this recommendation, but not in the immediate and drastic manner suggested. The sum used for such schools for the year 1895 was taken as a standard. For 1896 the amount allowed for contract schools was fifty per cent of that for 1895. The annual allowance was annually reduced, being successively forty, thirty and fifteen per cent, and ceased entirely in 1900.

It is evident that after the formal abolition in 1850 of the distinctive mission schools in Minnesota and the organization of government industrial schools, there was a restoration, or perhaps more correctly a continuation, of religious instruction by the representatives of the religious denominations. This was at first carried on in the industrial schools, where the missionaries were appointed as aids and teachers. Such teachers were paid as aids in manual training. The co-operation of the religious denominations was solicited by the government not only in the appointment of religious teachers, but finally in the nomination of the various agents. The religious schools grew in number and in importance, and at first were known as church schools, and had no part in the government funds. Later they became "contract schools," when, for a specified sum *per capita*, they were given the duty of training some of the Indian youth of both sexes in not only Christian principles but in any other way that tended to make them self-supporting citizens.

Census of 1892.

In 1892 the census is as follows:

Mississippi Chippewa, White Earth.....	1,204
" " Gull Lake.....	290
" " Mille Lac.....	977
" " White Oak Point.....	665
Leech Lake Pillagers.....	1,135
Cass and Winnibigoshish.....	417
Otter Tail Pillager (White Earth).....	649
Pembina (White Earth).....	257
Red Lake Ojibwa (at Red Lake).....	1,259
	6,853
Total.....	6,853
Fond du Lac.....	735
Vermilion Lake.....	774
Grand Portage.....	315
	1,824
Total.....	1,824
Total Ojibwa in Minnesota.....	8,677

No allotments by the Wisconsin (La Pointe) agency had been made during the last five years. But previously on the Fond du Lac reservation, 99 allotments had been made. There is no doubt that the practice was stopped because of the frauds that sprang up respecting the timber on the lands allotted.

Reservation Boarding Schools.

Leech Lake, capacity, 50, opened Nov., 1867; Pine Point, capacity, 100, opened March, 1892, prior to this date a contract school; Red lake, capacity, 50, opened Nov., 1877; White Earth, capacity, 110, opened 1871; Wild Rice river, capacity, 100, opened March, 1892, prior to this date a contract school.

There were no Ojibwa government day schools in 1892.

On the White Earth reservation 236 allotments were received up to 1892, but not yet acted upon. However, "not over 500 Indians have yet removed to White Earth," as stated by the commissioner, although a report by Commissioner Darwin S. Hall (Oct. 13, 1892) states that "we have allotted now over 1,300 Indians upon White Earth."

Allotments from Sept. 1, 1894, to Sept. 1, 1895.

White Earth Reservation.

Mississippi Chippewa.....	227
Mille Lac ".....	60
Gull Lake ".....	32
Fond du Lac ".....	10
Otter Tail Pillagers Chippewa.....	78
Leech Lake Pillagers Chippewa.....	44
White Oak Point Chippewa.....	12
Pembina Chippewa.....	7
Total.....	470

Fond du Lac Reservation.

Fond du Lac Chippewa.....	36
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Cass Lake and Winnibigoshish Reservation.

White Oak Point Mississippi Chippewa.....	8
Leech Lake Pillager Chippewa.....	207
Total.....	215

Total allotments for the year.....	721
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The removals for the year were as follows:

Leech Lake Pillagers.....	13
Mille Lacs.....	10
Gull Lakers.....	12
Total removals.....	35

The Census of the White Earth Agency for 1895.

White Earth Mississippi Chippewa.....	1,322
Leech Lake Pillager Chippewa.....	1,155
White Oak Point Chippewa.....	698
Cass Lake and Winnibigoshish Chippewa.....	426
Otter Tail Pillager Chippewa.....	681
Mille Lac Mississippi Chippewa.....	1,002
Red Lake Chippewa.....	1,341
Gull Lake Mississippi Chippewa.....	326
Pembina Chippewa.....	278
Fond du Lac Chippewa.....	51
Total.....	7,280

"The majority of the Indians of this agency send their children to school without any compulsion, and I have not found it necessary to use the police to compel school attendance."—*Robert M. Allen, Indian Agent.*

The census given by the La Pointe agency for the Minnesota reservations under that agency (1895) was as follows:

Fond du Lac.....	776
Vermilion Lake.....	781
Grand Portage.....	313
Total.....	1,873

In 1896 the attendance in the schools of the White Earth agency was as follows:

White Earth Boarding School.....	61
Wild Rice River Boarding School.....	72
Leech Lake Boarding School.....	37
Pine Point Boarding School.....	47
Red Lake Boarding School.....	44
Twin Lake Day School.....	15
Gull Lake Day School.....	15
St. Benedict's, Contract.....	103
St. Mary's, Contract.....	70
Total.....	464

A correct census shows an increase for the year 1895-96 of 189.

"Dead and down" timber on the White Earth and Red Lake reservations produced a revenue to the Indians of \$51,160.

In the schools the girls and women were not neglected. There was a matron who visited the homes and inculcated order and cleanliness, and taught the methods of simple domestic economy. There was a "sewing room" where the girls were under the instruction of a seamstress, Miss S. J. Little, and from this room were produced in one year the following articles:

Aprons.....	212	Pants (pairs).....	2
Bibs.....	80	Pillow Cases.....	63
Cloaks.....	41	Sheets.....	47
Curtains.....	60	Skirts.....	78
Drawers (pairs).....	80	Table cloths.....	24
Dresses.....	200	Towels.....	83
Garters (pairs).....	151	Undershirts.....	68
Napkins.....	68	Union suits.....	195
Nightgowns.....	59	Underwaists.....	29
Neckties.....	84		

A glance at this list indicates a growing appreciation of the comforts and necessities of civilization.

The Lace-making Industry.

Three of the Carter missions were opened among the Ojibwa in Minnesota, viz.: at White Earth, Leech lake and Red lake.* These are under the direction of the "Sybil Carter Indian Mission and Lace-Industry Association," of the Episcopal church, and for many years were superintended by Mrs. Fannie C. Wiswell. That at Leech lake is carried on by Miss Pauline Colby, and that at Red lake until recently by Miss Sophy Styles. This effort arose from a visit of Miss Carter to Japan, where she noted that the Japanese women were making lace, and who thought the Ojibwa women could be taught to do the same. Mrs. Gilfillan rented an old building for her in 1887 and the school began with ten native women. The learners were mainly elderly women, but as the interest became wide-spread the government took official cognizance and directions were given to establish regular instruction for girls. Such schools are now instituted in twelve of the Indian reservations, extending from New York to California. This lace, although not exhibiting as fine work as that made in Europe, is quite remarkable, considering its humble source, and has a ready sale in New York, the proceeds being sufficient to pay for the materials, transportation both ways and good wages to the maker. The salaries of the teachers have to be provided for otherwise. This industry has no great effect upon the Indians at large, but serves to give a little money to a few of the women, and to wean them from idleness and gambling. It is an index of what the Indian women may be able to accomplish when properly guided.

There was a considerable movement to White Earth in the year 1898, but the White Oak Point Mississippis were transferred by allotment to Winnibigoshish and Mississippi reservations to the number of 367.

In 1889 Congress had granted general permission to the Indians to cut and sell dead and down

*Another mission is at Birch Cooley, where both Dakota and Ojibwa girls are instructed. More lately, schools have been established also at Wild Rice River and at Pine Point, both on the White Earth reservation.

timber, and dead timber when standing, for their own benefit wherever found on their reservations, or on ceded land in which they had any interest. In the season of 1897-1898 the value of timber thus obtained or cut under contract, exclusive of the Net Lake, Grand Portage and Fond du Lac reservations, where for local reasons no cutting was allowed, was \$363,900.31, this sum inuring to the White Earth and Red Lake reservations.

The total population, 1898, of White Earth Agency, was 7,883, including Fond du Lac "removals," an increase of 232 since the previous census.

A new government boarding school building was being constructed at Net lake.

The day school at Grand Portage had a prosperous year under the efficient management of U. S. G. Plank.

Trouble at Leech Lake in 1898.

Serious trouble arose at Leech lake in 1898. For some years the Indians had been dissatisfied with the operation of the government employes in the execution of the treaty of 1889. It is very evident that gross fraud was perpetrated against them. The Pillagers of Bear island, ever proud and aggressive, if not lawless, came into conflict with the deputy United States marshal, who was attempting to enforce the law against the sale of whiskey. A small force of soldiers from Fort Snelling, under command of Major Wilkinson, was sent to Leech lake for the purpose of supporting the authority of the United States. They were fired upon by the Indians, and Major Wilkinson and a few soldiers were killed. Before further fighting took place, through the interposition of the Commissioner of Indian Affairs, who visited the region, a conference was arranged between the Indians and the authorities, and such conciliation was effected that peace was restored. The causes which led up to this clash were thoroughly ventilated in a hearing before a committee of the House of Representatives at Washington, Feb. 2, 1899.* A delegation of thirty Ojibwa Indians visited Washington, headed by Nashotah (Rev. Charles T. Wright), with Rev. J. A. Gilfillan as interpreter. Mr. Gilfillan also testified before the committee, and as his address before the committee succinctly sets forth the complaints of the Indians and covers the case, it is given below in full. To the hearing, as printed, are appended three appendices, A, B and C. The first is a statement by Dr. E. S. Hart, addressed to agent John H. Sutherland, giving the substance of reports of certain police who had visited the lumber camps and had seen much green timber cut. The second is a letter from Commissioner W. A. Jones addressed to Rev. J. A. Gilfillan, giving his views as to the proper method of managing the pine land of the reservations, from which it is learned that the handling of the pine, under the treaty of 1889, is in the control of the General Land Office, a condition which relieved the Bureau of Indian Affairs of blame for the deplorable and flagrant mismanagement which it suffered. The third is an address of Mr. Gilfillan at the Mohonk Conference, made just after the Pillager outbreak.

The Provocation of the Ojibwa in 1898.

Hon. Chairman and Gentlemen of Committee on Indian Affairs, House of Representatives

Agreeably to your kind request to address you on the subject of the unanimous request of the thirty Chippewa Indians who lately appeared before you and who represent most of the Indian villages of northern Minnesota, asking you to give them the "Menominee plan" in the handling of their valuable pine, and also the removal of some other things which they regard as very oppressive, and which cumulatively brought about the late outbreak by some of their number, I gladly do so.

As to my sufficient knowledge of the subject, it is necessary for me to inform you that I have lived with these Indians for the last twenty-five years; know all of them intimately and personally; speak their language, and so have access directly to their minds. My business of missionary has required me to travel incessantly—usually a circuit of 225 miles or thereabouts—through their country, riding or driving, or by birch-bark canoe, so that I have had exceptional opportunities to see and know. I do not know any other person who has been so situated.

First let me say that I have always considered those Chippewas the most harmless people I have ever known. There has been no instance of any white person having been robbed, or stolen from, or molested in any way in the last twenty-five years. I have always considered person and property much safer among them than among the whites anywhere.

To go back to the origin of these troubles and to show the necessity of a change to the "Menominee plan," or some other plan than the present, which has produced such disastrous results—in the death of Major Wilkinson and his brave soldiers and in their profound dissatisfaction—we may recall that in 1889 a commission of three appointed by the government made a treaty with them to cede most of their reservations. By the terms of that treaty, roughly stated, the pine on the

*"Hearing of the Chippewa Indians of Minnesota before the Committee on Indian Affairs," Thursday, Feb. 2, 1899, Washington, 1899.

lands ceded, after having been estimated, was to be sold for their benefit and the proceeds lodged at Washington to their credit, they to receive the interest, and at the end of fifty years the principal to be divided among them.

The Indians were very averse to making a treaty. They feared that in some way they would be in the end deceived and cheated, and it required a great many months of persuasion to induce them to sign, and many finally refused to sign. They realized that that pine was the last thing they had, and if they lost that all was gone. In order to make all as secure as they could they brought in a Bible and had the commissioners repeatedly swear, both by kissing the book and with uplifted hand, that that treaty would be honestly and fairly carried out. As one of the commissioners was a Roman Catholic bishop they thought that his oath would be kept.

It is to be observed also that the pine they ceded is the last remaining great body of pine in the Northwest. That in Michigan has been largely cut away; likewise in Wisconsin; also in Minnesota, outside of the lands they ceded. The principal commissioner, Hon. Henry M. Rice, told them it was worth from \$25,000,000 to \$50,000,000, exclusive of the pine on the White Earth reservation, which is worth I know not how much more.

But immediately after the treaty the despoiling of them began in the ways hereinafter briefly described. First, a commission of three members, each of whom received the large sum of \$13.00 a day out of their funds, was quartered upon them, which commission, reduced to one member since June 30, 1897, continues till the present time. There were thus three commissioners drawing \$39 a day salary for over seven years. But that was not all; those commissioners hired other persons under them at various sums, some \$5 a day, some more, some less, so that the Indians said the total cost of that commission to them was \$88 a day. The ostensible business of this commission was to allot lands to Indians removing to White Earth reservation, etc., and later to allot lands to those deciding to remain at their old homes, as Leech lake, etc., but I may quote what an admirable and experienced special agent of the Indian Department told me:

He knew of one woman in the employment of the government who would allot more Indians than all that commission; or that an additional clerk in the United States Indian agent's office at \$1,000 a year could have done it all.

He said it was a political job to give those men places at \$13 a day, with little or nothing to do. The Indians looked at it in the same light, and constantly complained of it—that it was robbing them. Living with those commissioners for so many years, and seeing what they had to do, I could not view it otherwise than the inspector and the Indians did, and always thought, and still think, that it was an outrage on them. Those men seemed generally to have little to do. While the treaty was being made there might have been reason in three commissioners, but after it was finished one could have done all that was to be done, and instead of a salary of \$4,745 a year, which each had and have, I think \$1,000 a year would have been very high pay, for the United States Indian agent, who has what I would consider fifty times the work, gets \$1,500 or \$1,800, or something of that sort. The commissioners were largely Congressmen who had lost their places. The amounts they gave their under-employees I would consider very wasteful. The commissioners themselves were unexceptionable in their habits, but many of their employees were most demoralizing to the Indians, and their influence the very worst.

The Chippewa commissioners' report shows that only 59 persons removed to White Earth reservation in the preceding year and were allotted. There is really hardly anything to do.

The Indians here a few days ago unanimously asked for the ceasing of that commission, alleging that the United States Indian agent could do the very little that remains to be done. In this I think they are right. But a thing of more wide-reaching destructiveness was the pine estimators. In August, 1891, a first corps was appointed at salaries of \$6 a day each, to be paid out of their funds, to estimate their pine. The exact number of these I do not know, but I think over twenty. After they had been at it nearly two years the cry was raised that they had done it fraudulently, and so in May, 1893, the government appointed a second corps of estimators, this time 27 in number, also at \$6 a day each, out of the Indians' funds, to go over what the first corps had done.

This second corps continued many years till August, 1897, when once more the same old cry of fraud was raised, and the department, discharging the second corps as incompetent, appointed a third corps, this time twenty-three in number, also at \$6 a day, to go over what the previous corps had done. It thus appeared that there was no end to it, but that they would keep on estimating and estimating till the value of the thing was all estimated away. The chairman of the Chippewa commission at that time, and the principal representative of the government in the Chippewa country, repeatedly told the writer that there had been paid out of the Indians' funds, for the first two appraisements only, the sum of \$360,000, but that the real value of the work was \$6,000, and that he could have it done for that sum, and done honestly, whereas it was done dishonestly and in the interests of the purchasers. Special Inspector J. George Wright, who was sent out to examine the matter, reports (see Miss. Docs. relating to Indian Affairs, vol. 40, Report of Indian Inspector J. George Wright, p. 5):

A total of 85 40-acre tracts were examined and found to contain 17,271,000 feet, against 9,635,000 feet previously reported, of which 61 tracts, containing 12,472,000 feet, against 5,547,000 reported, were sold, and 24 tracts with 4,799,000 against 4,088,000 previously reported, remained unsold at the time of my examination.

It thus appears that after those first two estimations or appraisals the parties buying the lands paid for only something over five-twelfths of the timber actually growing thereon, the loss falling on the Indians. Hon. Melvin R. Baldwin, ex-member of Congress and the chairman of the Chippewa commission in that region, and who knew well all the circumstances, always claimed that those sales were fraudulent; went on to Washington and used every means in his power to prevent the confirmation of those sales, but in vain. I would respectfully refer this honorable body to Hon. Melvin R. Baldwin for full information about those repeated appraisals and those sales, for he had made a special study of the whole matter, knew it thoroughly, and I ever found him a very honest man. He also said that it would take only a certain number of months—how many I have forgotten—to make that estimation or appraisal, the first two of which lasted from August, 1891, to August, 1897, costing the Indians, as stated by him, \$360,000.

As to the advantage of those first two appraisals, Commissioner of Indian Affairs D. M. Browning reports (Miss. Docs. relating to Indian affairs, vol. 40, p. 2, "Pine lands and pine timber on Red Lake Reservation, Minn."):

I have examined Inspector Wright's report carefully and given consideration thereto. From the facts shown in the report and accompanying papers it is quite clear to my mind that the estimates heretofore made are absolutely worthless.

According to the treaty made with the Indians the estimators were to be competent, as equity would dictate, but they were, most of them, grossly incompetent, as said report and inquiry of J. George Wright shows. Some of them were saloon keepers, some paperhangers; most knew nothing about pine, and the general belief was that they spent their time principally in playing cards under a pine tree, drinking whiskey, and attending dances in white towns 15 or 20 miles off, where they loaded up with whiskey and then returned to the pines. One took the Keeley cure; many were absent a long time, but drew pay. (See Wright's report.) All these things lasted for years and everybody knew them. It was hard for the Indians to see their wealth melting away at both ends, one, the salaries to useless Chippewa commissioners, \$39 a day, or, as they thought, \$88 a day for the expenses of that commission, and the other end, \$162 a day to the second corps of estimators, the manner of whose lives they were daily witnesses to. Yet be one of them never so hungry he could not get 2 cents out of all his millions of pine to buy himself one pound of flour.

It will be observed that at the sale of the pine under those estimates tracts that had been estimated up to the actual amount of pine growing on them were left unsold, but those that were grossly underestimated were all bought. By similar means in the future the Indians foresaw the loss of all their pine. It is to be observed, also, that at that time, as the only way of preventing fraud, Commissioner Browning advocated the adoption of the La Pointe plan. (See his letter dated January 26, 1897, Pub. Doc., vol. 40, p. 4, Pine Timber on Red Lake Reservation.)

In another way, also, the substance of the Indian was cast away. Frank Hume, of Fosston, Minn., took a piece of land marked "agricultural" (so marked by the estimators as having no pine on it) for his homestead, as he had a right to do, and has since cut over 1,000,000 feet of pine on same, and has another winter's cutting. This I give from information and belief, not from actual knowledge. Inspector J. George Wright also recommends the adoption of the La Pointe scale. He gives the cost of estimating to date, including four townships on the White Earth reservation, as having been \$151,200. Whether he means both estimations or the last only, I do not know. (See p. 11 of his report.)

But there is one means of fraud that has been made use of under the present law that has caused the Indians more loss than all other things combined, and that threatens, the way that it is worked, to take all their pine from them for a mere song, and that is fire. Under the law as it now is, green standing timber can not be cut, neither on the diminished reservations they have retained for themselves nor on the lands they have ceded, unless, of course, on tracts that have been bought by some individual purchaser, and those are an almost infinitesimal amount of the whole. So there stands an immense amount of growing timber that can not be got at in any way, and if it could be got or cut it would bring \$5 a thousand, the usual price for logs in that region. But by touching a match to it in a dry time, such as comes in that climate every year and generally several times in a year, letting the fire run through it and blacken it a little, it can be got for 75 cents a thousand, for the present regulation allows "dead and down" timber to be cut, the purchaser paying only 75 cents. Of this 75 cents, 50 cents goes to the credit of the Indians and 25 cents is taken by the government for expenses, etc.

It is thus a very strong temptation to a man when he wants to get the timber and yet can not get it at any price, and if he could get it would have to pay \$5 a thousand, to let the fire run through it and then get it for 75 cents. The logs are just as good, even if they are a little blackened about the stump of the tree. The consequence of this allowance of cutting "dead and down" is that fires have run wherever there is pine since the adoption of this permission, and the general belief of the people is that fires have been set by those wishing to log, or in their interest. The writer, in traveling through the country, has had occasion to see that wherever there has been a fine body of pine fires have run, but nowhere else. There were miles and miles of magnificent pine forests on the Red lake and White Earth reservations before this policy was adopted, but now much of it is a blackened waste, and the attempts to fire it have sometimes been plainly visible.

Going once to a mission station, 32 miles distant, there was no sign of fire anywhere till I came to a fine piece of pine, where there had evidently been painstaking and persistent attempts to fire it. The ground was not very dry, and the fire did not run well, and it had been started again and again. The Indian who lived at the next house, about six miles beyond, told me that two men had been out there setting fires; that some men wanted to log there. And being in a logging ranch of white men on ceded lands one night, the headman observed to the others: "The law ought to be changed so a man could cut green pine; as it is now, if a man wishes to cut a piece of pine he has first to fire it." Of course, if it be very dry when the fire once starts, it does not stop with the piece intended to be burned, but travels far, and makes it all into what can be called "dead and down." The present method, therefore, offers a premium for incendiarism of \$4.25 for every thousand feet; gives him the article for 15 per cent of its value as a reward for firing it. Being at Leech Lake some time ago, I heard the head chief telling the Indian clergyman that he observed fires springing up after two Indians who had gone out into the woods; that there was no fire there before they went, and that he saw that they were hired by those who wished to log to set fires. And an operator in logs, whose name I did know but can not recall, told me that they were going to get all the pine on the Leech lake reservation at these reduced rates by burning.

In all this the loss falls on the Indian; he gets only 10 per cent of the value of his timber. Fifty cents a thousand is placed to his credit; and as long as men can get it in that way they will never pay \$5 a thousand for it. And following this system a loss will ultimately fall on the Government. It has advanced \$2,000,000 to the Chippewas (see report of the Secretary of the Interior for the year ending June 30, 1898, p. 39), reimbursable out of the proceeds of their pine, a great part of which has been wasted, as before described, for the salaries and expenses of the Chippewa Commission, and for the three estimations of pine above described, and has done the Chippewas no good; but if the Indians' pine is to go by fire, and so bring to their credit only 10 per cent of its real value, there will hardly be enough to reimburse the government that two millions. For the sake of the government, therefore, no less than for the sake of the Indians, the present premium offered to fire should be withdrawn.

In another way, also, the Indians have been constantly defrauded, namely, by loggers cutting green timber under pretense that it was "dead and down," and paying for it as "dead and down," 75 cents per thousand. For many years the Indians have been going to their United States Indian agent and trying to have it stopped, but in vain. They have constantly affirmed that it was so, but they have not been listened to. Last winter the writer had occasion to drive on the ice by a good

many landings of people logging on the reservation, where their logs were hauled, and with him was a lifelong lumberman, an honest man. In some of the landings there was not one green stick—all genuine dead and down, with the bark fallen off; and one could not but admire the honesty and the goodness of the owners of the camps who had saved such property, which else in a few years more would have become worm-eaten and good for nothing. But most of the piles of logs were composed of green logs, some almost exclusively; and the practical lumberman spoken of said, after inspecting them all, that from "two-thirds to three-fourths of those logs are green."

The writer thought the same, and he has been about logging camps more or less for twenty-six years. But it does not require an expert; anyone who can see can tell a green log from a dry one. The Indians have been constantly robbed by cutting green logs for "dead and down." Afterwards we drove through the works and saw the stumps. They were nearly all green stumps, and my companion called my attention to how the tops were thrown—near clumps of green pine, so that when the next fire swept through they also might be converted into "dead and down."

How much this cutting of green trees for dead and down may amount to in the aggregate may be imagined from the fact that the government now holds a judgment of \$460,000, I believe it is, against one firm for cutting some green mixed with "dead and down" a few years earlier. How much, then, does it amount to when so many scores of camps have been in the business. To show that this is still going on as actively as ever, I file herewith as an appendix the letter to the United States Indian agent at White Earth, marked "A."

There are inspectors appointed to see that green logs are not cut, which inspectors are paid out of the Indian funds, and they, if they wish, can allow any tree that is a little blackened about the roots by fire to be cut as "dead and down," even though the top is green and the tree would be green for years and years. There is hardly a pine tree but what bears some mark of fire about the roots, perhaps of years ago, and if that subterfuge be wished to be adopted it may all be cut as "dead and down."

If it be demanded, as it has been, why I did not urge this matter before, the answer is, first, that as a missionary I did not consider it wise for me to right any wrongs, even if they were great, nor to engage in any matters outside of my own field; secondly, that the interests were so powerful and backed by such millions of capital, controlling state politics and legislation and influencing national, that it was hopeless for one individual, and especially for one as humble as I, to effect anything even if I tried; and, thirdly, that last winter I did what I could by writing to the senators and representatives of the state, or some of them, about it. Afterwards I became alarmed in my own mind lest I should cause the innocent to suffer with the guilty, lest my letters should cause a sweeping order to be issued stopping all logging, which I knew would ruin some men—my friends and neighbors of twenty-five years—who I knew were doing perfectly honest work making a hard living by cutting "dead and down" timber that was really such, and who had invested their all in logging supplies, so I wrote a second letter deprecating the issuance of any such sweeping order, and saying that many were cutting in perfect honesty. If any part of that second letter be quoted, I ask that both letters be printed in full.

By all the methods hereinabove spoken of, I think, and have long thought, that the Chippewas are going to be robbed of everything they possess if those things be not stopped, as I know they are the real cause of the lamentable outbreak of last October, and also fear and believe that they will be the cause of a more serious and general outbreak to come. The Indians have already lost a great deal, mostly by burning, and in consequence taking their pine worth \$5 for 50 cents. A white man, a former merchant of excellent judgment, who lives among them and knows all the circumstances, estimates this loss at from three to five millions of dollars to the present time. The Menominee plan, which the Indians unanimously ask for, which Commissioner Browning recommended—or rather the La Pointe plan, something similar, which also Inspector Wright recommended, and which also the natural guardian of these Indians, the Commissioner of Indian Affairs, strongly recommends, as will be seen by his letter marked "B," herewith made a part of this paper—that plan will stop all fraud, all burning, do away with estimating, will satisfy the Indians, and ought to be satisfactory to everybody.

Suitable legislation was enacted in pursuance of these recommendations. The Chippewa Commission was abolished. The allotment of the Indians was made the duty of the White Earth agent. Greater care was instituted against fraudulent cutting of the remaining pine, and a new agency was instituted at Leech lake, embracing Red lake, Leech lake, White Oak point and Cass and Winnibigoshish lakes. This was a period of active construction of the "reservoir dams," and many Indians found employment under major Abbot, in charge.

After this emeute a period of quiet and of progress supervened, which has continued to the present (1911), broken only by disorders incident to the prevalence or the suppression of the liquor traffic. In 1900 forty-two prosecutions, resulting in thirty-six convictions for illicit liquor traffic, were carried through by the Leech lake agent. This came the first year after the establishment of the new agency, and is a sufficient index to the prevalence of all sorts of disorder in the years before. This agent re-established the school among the "Cross lakers,"* where he at first met with great opposition from the "pagans," and rejoiced then in the existence of five new boarding schools established during the year 1899-1900. The "Cross lake" school grew, in the first six months, from 9 to 42.

*These Indians, mainly pagans, lived on the peninsula separating North Red lake from South Red lake, and had in a similar manner resisted the establishment of a Congregational school amongst them many years before.

Census for 1900.

Red Lake.....	1,350
Leech Lake.....	892
White Oak Point.....	655
Cass and Winnibigoshish.....	448
Total.....	3,345

Males 1,689, females 1,656.

At the same time the White Earth agent gave the following census:

White Earth Mississippi.....	1,544
Removals from White Oak Point.....	88
Removals from Gull Lake.....	336
Removals from Mille Lac.....	323
Non-removals, Mille Lac.....	899
Pembinas.....	318
Otter Tail Pillager.....	741
Leech Lake removals.....	309
Cass and Winnibigoshish removals.....	51
Fond du Lac Chippewa.....	91
Total.....	4,700

which was a gain of 81 during the year;

And from the La Pointe agency the following:

Fond du Lac.....	757
Grand Portage.....	209
Bois Fort.....	811

Total..... 1,777

The Leech lake agency had a perfectly modeled and finely finished steamboat, 40 feet long, with a speed of 15 miles per hour; also an electro-vapor launch 20 feet long, and a birch-bark police canoe seating 12.

At White Earth the abolition of the "Chippewa Commission" was at first lamented, according to the White Earth agent, as "in the case of a birth it was impossible to get the child allotted."

A fine new brick school building had just been completed at White Earth, with capacity of 150 pupils, furnished with all modern appliances.

On the discontinuance of the "contract schools" in many cases they were continued as *mission schools*, by the churches concerned, with an enrollment, in Minnesota, of:

White Earth agency, St. Benedict's.....	95
Leech Lake agency, Red Lake.....	76

All others were government schools. The two old buildings at Red and Leech lakes were abandoned, and five new buildings erected in 1900-1901. At the Leech lake agency the superintendent of the school said: "As nearly as the writer can tell, about one-half of this tribe give no thought to religious questions or customs. The greater part of the other half follow the forms of the Roman Catholic religion, while a very few are adherents of the Episcopalian church. * * * * There is not a force nor a principle that I can see at present effecting any change whatever in the tribe to the permanent betterment of their condition. The only hope for such that I can see is that springing from the schools located on the reservation." At the same time, at the White Earth reservation the outlook was quite different. Here the total census for 1901 was 4,752, and the agent declared: "Most of the Indians round the agency live in good houses, have well-cultivated farms, and many of them are educated and refined to a degree equal to the average white communities." This contrast can be attributed only to the segregation and concentration carried on by the government at White Earth, by which the Indian is not only removed from promiscuous contact with the frontier whites, but is within reach of the instruction and guidance of the government officials. Had the Leech lakers, and all the other bands, decided, after the treaty of 1889, to make their residence, as contemplated by the treaty, on the White Earth reservation, there is no reason to suppose that they would not have made as great improvement in the essentials of modern civilization as those who went from Gull lake in 1868. As a corollary it should

be added, that the sooner they can be induced, whether at present on allotted land or not, to abandon their old reservations and acquire in lieu of their present holdings, land on the White Earth reservation, the sooner the Ojibwa will become united and unified, and the sooner they will reach fully the status for which they are striving, and which their well-wishers among the whites expect that they will attain.

Ojibwa Funds, 1901.

June 30, 1901, the Commissioner of Indian Affairs reported funds as follows: There are four sources of revenue, viz.: (1) Interest on uninvested funds held in trust by the government under the provisions of the act of April 1, 1880 (21 Stats., 70) and other acts of Congress. Paid in cash as provided by law to the various Indian tribes, as treaties require, or expended under the supervision of the Department for the support, education and civilization of the respective Indian tribes. (2) Appropriated by Congress annually, under treaty stipulations, subject to changes by limitation of treaties. Expended under the supervision of the department for the support, etc., of the Indians or paid in cash as provided by treaty. (3) Donated by Congress for the necessary support of Indians having no treaties, or those whose treaties have expired, or whose funds arising from existing treaties are inadequate. Expended under the supervision of the department. (4) Proceeds of leasing of tribal lands for grazing and farming purposes, the results of Indian labor. Moneys collected through Indian agents and expended under the direction of the department for the benefit of the Indians or paid to them in cash per capita.

Of these No. 1 is called "Interest on trust funds."

No. 2 is called "Treaty and agreement obligations."

No. 3 is called "Gratuities."

No. 4 is called "Indian moneys, proceeds of labor and miscellaneous."

In this report (June 30, 1901) the following credits are stated:

	No. 1	No. 2	No. 3	No. 4	Total
Chippewa and Christian Indians.....	\$1,808.93	.....	.....	\$225.00	\$2,033.93
Chippewa of the Mississippi.....	.....	\$5,000.00	.....	370.91	5,370.91
Chippewa in Minnesota.....	.....	190,000.00	.....	.....	190,000.00
Chippewa of Lake Superior.....	.....	.....	\$7,000	563.70	7,563.70

From the credits stated above the following annual incomes are calculated:

	No. 1	No. 2	No. 3	No. 4	Total
Chippewa and Christian Indians.....	\$35.92	.....	.....	\$125.00	\$160.92
Chippewa of the Mississippi.....	.....	\$5,000	.....	.....	5,000.00
Chippewa in Minnesota.....	.....	240,000	.....	42,054.76	282,054.76
Chippewa of Lake Superior.....	.....	.....	\$7,000	1,575.95	8,575.95

1902.

The census for the Leech lake agency, including Red lake, Leech lake, Cass and Winnibigoshish and White Oak Point, showed a total of 3,217, a loss of 129 for the year. This decrease was "accounted for by the number of deaths in excess of births, transfers to other agencies, and dropping from the rolls names known to be erroneously carried." The Leech lake agent reported an increase of drunkenness among them, and considered it the most serious menace to their welfare. "This habit extends to the women and children, and will eventually exterminate the race if some means are not discovered to check it."

On the White Earth reservation were reported 4,744. This included 323 "removal" Mille Lac Indians and 870 non-removal. The resident Indians of the White Earth reservation were said to be

THE ABORIGINES OF MINNESOTA.

3,849. On completion of allotments to these Mille Lac Indians all Indians then belonging on the White Earth would have received their allotments. Still, according to the treaties of 1889 there were remaining many within the Leech lake agency who were originally designed for allotments on the White Earth agency.

The school interests of the White Earth agency were as follows:

<i>Government schools.</i>	
White Earth day school.....	37
White Earth boarding school.....	162
Pine Point school.....	83
Wild Rice school.....	93
Total.....	375
<i>Catholic Mission.</i>	
St. Benedict's Orphan Industrial.....	90
<i>Independent school supported by members of the reservation.</i>	
Buffalo River day school.....	13
<i>Non-reservation schools.</i>	
Haskell Institute.....	9
Pipestone school.....	66
Pierre school.....	6
Tomah school.....	5
Vermilion Lake school.....	11
Morris school.....	50
Hampton Institute.....	3
Carlisle school.....	16
Chilocco school.....	2
Chamberlain school.....	3
Riggs Institute.....	86
Toledo school.....	17
Total non-reservation.....	274
Total pupils.....	752

At the same date the census of the other reservations in Minnesota, as reported by the La Pointe agent, was:

Fond du Lac.....	833
Vermilion Lake.....	773
Grand Portage.....	339
Total.....	1,945

Reported "during the year" 4,318 patents delivered to Indians on the White Earth reservation, but this statement probably should be corrected to state the total patents delivered to Indians on that reservation.

A summary statement of the Ojibwa in Minnesota therefore in 1902 is as follows:

White Earth agency.....	4,744
Leech Lake agency.....	3,217
La Pointe agency.....	1,945
Total.....	9,906

In 1903 the census resulted as follows:

Leech Lake—Males 1,641, females 1,646; total, 3,287, showing a gain of 70.

White Earth—Males above 18 years of age 1,174, females above 14 years of age 1,346; total, 4,744.

The White Earth agent specially lamented the acts of the whites in surrounding communities who sold intoxicants to the Indians.

Statistics as to Ojibwa Schools in Minnesota, June 30, 1903.

	How Supported	Capacity		No. of Employees				Enrollment	Average Attendance			Cost to Government Per Annum	Per Cap. to Gov. Per Annum	Value of Subsistence Raised by the School	Cost to Other Parties	Per Capita Cost to Other Parties
		Boarding	Day	Sex		Race			Board	Day	No. of Months in Service					
				Male	Female	Indian	White									
Morris Training School.....	Govern't	100	...	8	9	6	11	202	163	...	10	\$26,064.88	\$159.90	\$642.35	.....	.....
White Earth, Boarding.....	Govern't	134	...	9	8	10	7	145	131	...	10	19,694.99	150.34	290.00	.....	.....
White Earth, Day.....	Govern't	...	40	...	1	...	1	40	24	24	10	705.00	29.38	.....	.....	.....
Pine Point, Boarding.....	Govern't	75	...	3	8	5	6	81	64	...	10	7,992.13	124.88	161.65	.....	.....
Wild Rice River, Boarding	Govern't	65	...	2	10	9	3	93	77	9	10	1,095.72	127.86	80.50	.....	.....
St. Benedict's, Mission.....	Cath. Ch.	150	...	...	7	1	6	101	99	...	10	.....	.....	.....	\$6,500.00	\$65.66
Bena, Boarding.....	Govern't	40	...	2	5	6	1	57	48	...	10	6,184.22	128.84	131.02	.....	.....
Cass Lake, Boarding.....	Govern't	40	...	2	3	5	...	53	41	...	10	4,653.96	113.51	152.03	.....	.....
Cross Lake, Boarding.....	Govern't	40	...	2	5	6	1	60	42	...	10	6,630.29	157.86	81.70	.....	.....
Leech Lake, Boarding.....	Govern't	60	...	3	8	5	6	85	76	...	10	11,400.16	150.00	8.50	.....	.....
Red Lake, Boarding.....	Govern't	100	...	3	8	1	10	93	77	...	10	12,619.49	163.88	190.62	.....	.....
Clerk for these schools.....	Govern't	...	...	1	...	1	...	...	...	...	...	600.00	.....	.....	.....	.....
Field Service.....	Govern't	...	...	3	...	1	2	...	...	...	...	1,300.00	.....	.....	.....	.....
St. Mary's Mission, Red lake	Cath. Ch.	80	...	3	5	1	7	71	62	...	10	.....	.....	.....	4,385.00	70.73
Fond du Lac, Day.....	Govern't	...	30	1	1	1	1	33	...	21	10	1,231.74	58.65	.....	.....	.....
Nett Lake.....	Govern't	...	16	1	...	...	1	21	...	12	6	417.87	34.82	.....	.....	.....
Vermilion Lake, Boarding....	Govern't	150	...	6	10	3	13	179	165	...	10	23,151.55	140.31	629.48	.....	.....

a And 14 day pupils.

At the same date (1903) the following interesting statistics were published in the report of the Commissioner of Indian Affairs (part 1).

At the White Earth agency there were a total of 4,744 Indians, who dressed wholly in citizens' clothing, 2,933 who could read, 3,868 who could use enough English for ordinary conversation, 703 occupied houses, 95 per cent of their subsistence was procured by labor in civilized pursuits, 1 per cent by hunting, fishing and root-gathering, 2 per cent by government rations, and 2 per cent by their cash annuity. There were at this date 11 male missionaries and 3,000 Indian church members, 8 church buildings, and \$6,500 were contributed by religious societies. There were 12 marriages during the year, 162 births and 75 deaths. Twenty criminals were punished by the court of Indian offenses, 2 by civil court, and 2 whiskey sellers were prosecuted.

At the Leech lake agency, with a total of 3,289, there were 500 who could read, 625 who could use enough English for ordinary conversation, 250 lived in houses, 20 per cent of their subsistence was obtained by labor in civilized pursuits, 65 per cent by hunting, fishing and root-gathering, 5 per cent from government rations and 10 per cent by cash annuity. There were three missionaries, including one female, 290 church members, 3 church buildings, and the sum of \$4,600 was contributed by religious societies for education, and \$260.00 for church work. There were 5 marriages during the year, 65 births and 28 deaths (1 by suicide). Sixteen criminals were punished by civil court, 75 by other methods and two prosecutions of whiskey sellers.

Of the Minnesota Ojibwa who were under the La Pointe agency (Wisconsin), these being those of the Bois Fort, Fond du Lac and Grand Portage bands, the total number was 1,974, clothed wholly in citizens' dress. Of these 840 could read, 1,130 could speak enough English for ordinary conversation, 332 dwelt in houses, 58 per cent of their subsistence was procured by labor in civilized pursuits, 21 per cent by hunting, fishing and root-gathering, 20 per cent from government rations, and 1 per cent from cash annuity. There were 3 missionaries, 782 church members and 2 church buildings. There were 7 marriages during the year, 55 births and 56 deaths.

The Indians of the Leech lake agency, i. e., those of Red lake and the Mississippi Pillager, cultivated 850 acres of land, and "broke" during the year 160 acres. They had a total of 3,150 acres under fence, and they made 450 rods of new fence. Forty families were actually living on and cultivating lands allotted to them. Of corn they raised 5,150 bushels, of vegetables 11,150 bushels, and of hay 3,500

tons, and made 300 pounds of butter. They cut 3,450 cords of wood, transported 328,000 pounds of freight with their own teams, earning by freighting the sum of \$3,151. They disposed of \$8,505 worth of products of their labor to the government and \$18,000 worth to other parties. They owned 450 horses and mules, 120 cattle, 330 swine, and 1,400 domestic fowls.

At the White Earth agency they cultivated 6,075 acres of land, and "broke" 750 acres. There were 48,560 acres under fence, and 1,000 rods of fence were made during the year. There were 625 families actually living on lands allotted by the government. Of wheat they raised 62,624 bushels, of oats, barley and rye 80,200 bushels, of corn 100 bushels, vegetables 6,549 bushels, flax 7,000 bushels, hay 50,000 tons, and made 28,000 pounds of butter. They cut 2,500 cords of wood, carried freight by their own teams 50,000 pounds, and earned by freighting \$1,500. Of their products they sold to the government the value of \$5,541, and to other parties \$25,380. They had 2,015 horses and mules, 3,000 cattle, 500 swine, 300 sheep and 6,000 domestic fowls. They made 75 miles of road and repaired 50 miles, working 400 days on roads.

Of those Minnesota Ojibwa under the La Pointe agency (viz.: the Bois Fort, the Fond du Lac and the Grand Portage bands), the same statistics are as follows: Acres cultivated during the year, 1,020; broken during the year, 19; under fence, 884; fence made, 330 rods; families living on allotted lands, 51; corn raised, 140 bushels; vegetables, 6,345 bushels; tons of hay, 480; pounds of butter, 1,000; cords of wood cut, 1,500; sold produce to the government, \$30.00; to others, \$8,700; had 86 horses and mules, and 156 cattle; 50 swine; 2,950 domestic fowls.

Ojibwa Funds, 1904.

In 1904, all the balances of appropriations under treaties between 1,843 and 1,878 were found to be \$81,702.61, due the Ojibwa of Lake Superior and the Mississippi. This sum was ordered to be paid to the Indians, or invested, as most advantageous to the Indians in the judgment of the Secretary of the Interior. The fund called "Chippewa in Minnesota fund," aggregated, on Oct. 31, 1904, \$2,216,520.59, yielding an annual interest of \$110,826.02, and the "income" for the Ojibwa "of the Mississippi" was \$4,000.00, for the Ojibwa "of Minnesota" \$583,206.61, derived from interest on trust funds and from obligations of treaty agreements. At the same time the "income" of the Ojibwa "of lake Superior" was \$18,012.75.

Data of the Various Reservations.

The following data concerning all Ojibwa Indian reservations in Minnesota are from the tabulated statistics of the report of the Indian Commissioner for 1904, p. 550.

Bois Fort.—La Pointe (Wis.) Agency, Bois Fort band, according to treaty of April 7, 1866, vol. 14, p. 765; Act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 63); 55,211.79 acres allotted to 693 Indians and 434.63 reserved for agency, etc., purposes (L. B. 359,382); residue, 51,863 acres, to be open to public settlement.

Deer Creek.—La Pointe Agency, Bois Fort band. According to Executive Order June 30, 1883; Act of Jan. 14, 1889, vol. 25, p. 642 (H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 63), 295.55 acres allotted to four Indians; residue, 22,744 acres, to be open to public settlement. (Executive Order of Dec. 21, 1858.)

Fond du Lac.—La Pointe Agency, Fond du Lac band. According to treaty of Sept. 30, 1854, vol. 10, p. 1109; Act of May 26, 1872, vol. 17, p. 190, 23,283.61 acres allotted to 351 Indians; Act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 60.) The residue, 76,837 acres, restored to settlement, Agreement of Nov. 21, 1889. (See Act of Jan. 14, 1889, vol. 25, p. 642.)

Grand Portage.—Pigeon River, Grand Portage band. According to treaty of Sept. 30, 1854, vol. 10, p. 1109; Act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 59.) 24,191.31 acres allotted to 304 Indians; 208.24 acres reserved for agency and wood purposes; residue, 16,041.97 acres, to be opened to public settlement. These lands have been ceded to the Government by the Indians, but are not yet (1904) open for sale or settlement.

Leech Lake.—Leech Lake Agency, Cass Lake Pillager and Lake Winnibigoshish bands. According to treaty of Feb. 22, 1855, vol. 10, p. 1165; Executive orders Nov. 4, 1873, and May 26, 1874; Act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 49.) 37,683.06 acres allotted to 536 Indians and 321.60 acres reserved for agency and school purposes; 1,381.21 acres

allotted to 17 Cass Lake Indians; residue, 55,054 acres, to be opened to public settlement. (Act of June 27, 1902, vol. 32, p. 402.) These lands have been ceded by the Indians to the Government, but are not yet (1904) open to sale or settlement.

Mille Lac.—White Earth Agency, Mille Lac and Snake River band. According to treaties, Feb. 22, 1855, vol. 10, p. 1165, and article 12 of May 7, 1864, vol. 13, pp. 693, 695; Act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 45.) Joint resolution (No. 5), Dec. 19, 1893, vol. 28, p. 576, and joint resolution (No. 40), approved May 27, 1898, vol. 30, p. 745. Total area, 61,017 acres, or 95¼ square miles. This land has been ceded to the Government by the Indians, but is not yet (1904) open to sale or settlement.

Red Lake.—Leech Lake Agency, Red Lake and Pembina bands. According to the treaty of Oct. 2, 1863, vol. 13, p. 667; Act of Jan. 14, 1889, vol. 25, p. 642. (See agreement, July 8, 1889, H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., pp. 27 and 32), and Executive Order, Nov. 21, 1892. Act of Mar. 3, 1903, vol. 32, p. 1009, and Act of Feb. 20, 1904, ratifying agreement made Mar. 10, 1902, vol. 33, p. 46. This reservation contains 543,848 acres, or 849¾ square miles.

Vermilion Lake.—La Pointe Agency, Bois Fort band. According to Executive Order, Dec. 20, 1881, Act of Jan. 14, 1889, vol. 25, p. 642. Embraces 1,080 acres, or 1½ square miles.

White Earth.—White Earth Agency, Ojibwa of the Mississippi, Gull Lake, Pembina, Otter Tail, and Pillager bands. According to treaty of Mar. 19, 1867, vol. 16, p. 719. Executive Orders, Mar. 18, 1879, and July 13, 1883; Act of Jan. 14, 1889, vol. 25, p. 642. (See agreement, July 29, 1889, H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., pp. 34 and 36.) Act of Apr. 28, 1904, vol. 33, p. 539. 362,593.15 acres allotted to 4,272 Indians and 1,899.61 reserved for agency, school and religious purposes. Total area, 342,029 acres, or 534½ square miles. [Note. There is a discrepancy between the acreage as stated and that allotted to the Indians.—N. H. W.]

White Oak Point and Chippewa.—Leech Lake Agency, Lake Winnibigoshish, Pillager and White Oak bands. According to treaties of Feb. 22, 1855, vol. 10, p. 1165, and of Mar. 19, 1867, vol. 16, p. 719; Executive Orders, Oct. 29, 1873, and May 26, 1874; Act of Jan. 14, 1889, vol. 25, p. 742. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., pp. 42, 49.) 14,389.73 acres allotted to 180 Lake Winnibigoshish Indians; the residue, 112,663.01 acres, of Lake Winnibigoshish reserve to be opened to public settlement; 38,090.22 acres allotted to 479 Indians (L. B. 359, p. 340); residue, 154,855 acres, restored to public domain.

The Ojibwa Fund in 1905.

The fund of the Ojibwa in Minnesota held in trust by the Government, was, in 1905, \$2,962,047.32, giving an annual interest of \$148,123.56.

The income from all sources, in 1905, was reported as follows:

Ojibwa of the Mississippi, \$30,207.48.

Ojibwa of Minnesota, \$409,196.21.

Congressional Acts of 1907.

The last Congress authorized the payment, out of an Indian allottee's share of his tribal fund, of taxes on his allotment; removed restrictions from the allotments of all adult mixed-bloods of the White Earth reservation, and furnished a means for giving to any competent Indian, on his application, his pro rata share of the funds of his tribe.

The Commissioner (Leupp) strongly opposed the continuance of the boarding school, so-called, designating it an "educational almshouse," the existence of which and its effect on the Indian are alien to the spirit of American life. He hoped that gradually they might be replaced by the real American day school.

Supt. Michelet submitted a schedule of 505 allotments made in 1907, embracing 40,152 acres, on the White Earth reservation, and also a schedule of 2,796 allotments under the act of Apr. 28, 1904, embracing approximately 223,790 acres.

On the Leech lake reservation the proceeds of timber cut and sold under contracts, during the current year, 1904-1905, amounted to \$60,255.45, and \$1,828.49 were recovered for trespass.

The White Earth town site was laid out and approved in 1907, the town site board consisting of Charles G. Sturtevant, John Leecy and the White Earth agent.

The Minnesota Ojibwa in 1909.

In 1909 the condition of the Government reservation schools for the Ojibwa in Minnesota is shown by the following tables:

	Date of Opening	Capacity	Enrollment	Average Attendance
<i>Boarding Schools</i>				
Bena.....	Jan. 1, 1901	40	71	57
Cass Lake.....	Jan. —, 1901	50	55	41
Cross Lake.....	Jan. —, 1901	55	77	55
Leech Lake.....	Nov. —, 1867	60	106	85
Pine Point.....	Mar. —, 1892	75	94	80
Red Lake.....	Nov. —, 1877	100	111	91
Vermilion Lake.....	Oct. —, 1899	125	155	113
White Earth.....	— —, 1871	134	236	193
Wild Rice River.....	Mar. —, 1892	60	68	59
<i>Day Schools</i>				
Leech Lake—				
Old Agency.....		24	10	6
Squaw Point.....		30	16	12
Attending Leech Lake Boarding School (day pupils).....			19	14
Nett Lake.....		25	62	29
White Earth—				
Beaulieu.....		30	39	22
Buffalo River.....		30	50	22
Pembina.....		30	40	23
Poplar Grove.....		25	28	14
Porterville.....		36	38	32
White Earth.....		50	62	33
<i>Mission Schools</i>				
Red Lake—				
St. Mary's, Catholic church.....		100	89	58
White Earth—				
St. Benedict's, Catholic church.....		150	100	99

New school buildings were in course of construction as follows:

Sugar Point day school, Squaw Point day school, Old Agency school, Wild Rice River school, Round lake day school, Elbow lake day school.

Per capita payments were made to Ojibwa in 1909, as follows:

OJIBWA BANDS	Number of Indians	Per Capita	Amount
Bois Fort.....	640	\$7.15	\$4,576.00
Grand Portage.....	326	6.55	2,135.30
Cass Lake.....	460	6.35	2,921.00
do.....	62	6.32	391.84
Gull Lake.....	376	6.32	2,376.32
Leech Lake.....	840	6.35	5,334.00
Fond du Lac.....	112	6.32	707.84
do.....	933	6.56	6,120.48
Mille Lac Removal.....	1,296	6.32	8,190.72
do.....	273	6.90	1,883.70
Pembina.....	354	6.32	2,237.28
Red Lake.....	1,366	14.65	20,011.90
Otter Tail.....	759	6.32	4,796.88
White Earth.....	1,932	6.32	12,210.24
White Oak Removal.....	471	6.35	2,990.85
do.....	247	6.32	1,561.04

Incomes of the Ojibwa of Minnesota and Wisconsin for the year ending June 30, 1909:

TRIBE	Interest on Trust Fund	Treaty and Agreement Obligations	Gratuities	Indian Monies, proceeds of labor, and miscellaneous	Total
Chippewa of the Mississippi (White Earth).....		\$4,000.00		\$19,791.01	\$23,791.01
Chippewa of Minnesota.....	\$278,283.17	240,000.00			518,283.17
Chippewa of Red Lake.....				25,804.66	25,804.66
Chippewa of Lake Superior.....			7,000.00	3,778.62	10,778.62

For the Indians of the Red Lake reservation, under the acts of April 23, 1904, and Mar. 2, 1907, there was received the same year the following sums:

On Hand July 1, 1908	Received	Disbursed	On Hand June 30, 1909
\$544,869.27	\$666,395.77	\$202,381.20	\$1,008,883.84
165,000.		5,317.22	159,682.78

Schedule showing each Ojibwa reservation, under what agency or school, tribes occupying or belonging to it, area not allotted or specifically reserved, and authority for its establishment:

Name of Reservation and Tribe	Area Unallotted	Date of treaty, law, or other authority establishing reserve.
Bois Fort..... (Under Nett Lake School.) Tribe: Bois Fort Chippewa.	Acres	Treaty of Apr. 7, 1866, vol. 14, p. 765; act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 63.) 55,211.79 acres allotted to 693 Indians and 434.63 acres reserved for agency, etc., purposes. (L. B. 359, 382); residue, 51,863 acres, to be opened to public settlement.
Deer Creek..... (Under La Pointe Agency.) Tribe: Bois Fort Chippewa.		Executive order, June 30, 1883; act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 63.) 295.55 acres allotted to 4 Indians; residue, 22,744 acres, to be opened to public settlement. (Executive order of Dec. 21, 1858.)
Fond du Lac..... (Under La Pointe Agency.) Tribe: Fond du Lac band of Chippewa of Lake Superior.		Treaty of Sept. 30, 1854, vol. 10, p. 1109; act of May 26, 1872, vol. 17, p. 190. 23,283.61 acres allotted to 351 Indians; act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 60.) The residue, 76,837 acres, restored to settlement. Agreement of Nov. 21, 1889. (See act of Jan. 14, 1889, vol. 25, p. 642.)
Grand Portage (Pigeon River)a..... (Under La Pointe Agency.) Tribe: Grand Portage band of Chippewa of Lake Superior.		Treaty of Sept. 30, 1854, vol. 10, p. 1109; act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 59.) 24,191.31 acres allotted to 304 Indians; 208.24 acres reserved for agency and wood purposes; residue, 16,041.97 acres, to be opened to public settlement.

Name of Reservation and Tribe	Area Unallotted	Date of treaty law or other authority establishing reserve.
Leech Lake..... (Under Leech Lake Agency.) Tribes: Cass Lake, Pillager, and Lake Winnibigoshish bands of Chippewa.	Acres.	Treaty of Feb. 22, 1855, vol. 10, p. 1165; executive orders, Nov. 4, 1873, and May 26, 1874; act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 49.) 37,683.06 acres allotted to 536 Indians and 321.60 acres reserved for agency and school purposes; 1,381.21 acres allotted to 17 Cass Lake Indians; residue, 55,054 acres, to be opened to public settlement. (Act of June 27, 1902, vol. 32, p. 402.)
Mille Lac..... (Under White Earth School.) Tribe: Mille Lac and Snake River bands of Chippewa.	bc61,014	Treaties of Feb. 22, 1855, vol. 10, p. 1165, and article 12, of May 7, 1864, vol. 13, pp. 693, 695; act of Jan. 14, 1889, vol. 25, p. 642. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., p. 45.) Joint resolution (No. 5), Dec. 19, 1893, vol. 28, p. 576, and joint resolution (No. 40), approved May 17, 1898, vol. 30, p. 745.
Red Lake..... (Under Red Lake School.) Tribe: Red Lake and Pembina Chippewa.	543,528	Treaty of Oct. 2, 1863, vol. 13, p. 667; act of Jan. 14, 1889, vol. 25, p. 642. (See agreement July 8, 1889, H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., pp. 27 and 32), and executive order, Nov. 21, 1892. Act of Mar. 3, 1903, vol. 32, p. 1009, and act of Feb. 20, 1904, ratifying agreement made Mar. 10, 1902, vol. 33, p. 46, for sale of 256,152 acres. Act of Feb. 8, 1905, vol. 33, p. 708, granting 320 acres as right of way for the Minneapolis, Red Lake and Manitoba Ry. Co.
Vermilion Lake..... (Under Vermilion Lake School.) Tribe: Bois Fort Chippewa.	c1,080	Executive order, Dec. 20, 1881, act of Jan. 14, 1889, vol. 25, p. 642.
White Earth..... (Under White Earth School.) Tribes: Chippewa of the Mississippi; Pembina, and Pillager Chippewa.	78,178	Treaty of Mar. 19, 1867, vol. 16, p. 719; executive orders, Mar. 18, 1879, and July 13, 1883; act of Jan. 14, 1889, vol. 25, p. 642. (See agreement July 29, 1889, H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., pp. 34 and 36.) Under act of Jan. 14, 1889 (25 Stat., 642), 402,516.06 acres have been allotted to 4,868 Indians, and 1,899.61 acres reserved for agency, school, and religious purposes, and under act of Apr. 28, 1904 (33 Stat., 539), 223,928.91 acres have been allotted to 2,794 Mississippi and Otter Tail Pillager Chippewa, being additional allotments to a part of the allottees under act of Jan. 14, 1889, leaving unallotted and unreserved 78,178.19 acres. Lands now in process of allotment under both acts.
White Oak Point and Chippewa..... (Under Leech Lake Agency.) Tribes: Lake Winnibigoshish and Pillager bands of Chippewa and White Oak Point band of Mississippi Chippewa.		Treaties of Feb. 22, 1855, vol. 10, p. 1165, and of Mar. 19, 1867, vol. 16, p. 719; executive orders, Oct. 29, 1873, and May 26, 1874; act of Jan. 14, 1889, vol. 25, p. 742. (See H. R. Ex. Doc. No. 247, 51st Cong., 1st Sess., pp. 42, 49.) 14,389.73 acres allotted to 180 Lake Winnibigoshish Indians; the residue, 112,663.01 acres, of Lake Winnibigoshish Reserve, to be opened to public settlement; 38,090.22 acres allotted to 479 Chippewa Indians (L. B. 359 p. 340). Residue, 154,855 acres, restored to public domain.
Total.....	683,800	

a Surveyed.

b These lands have been ceded by the Indians to the Government, but are not yet open to sale or settlement. See pp. xxxviii and xliii of the annual report of the Commissioner of Indian Affairs, 1890.

c Outboundaries surveyed.

Population 1909, by schools.

Leech Lake School—	
Cass and Winnibigoshish	440
Leech Lake Pillager.....	799
Mississippi Chippewa.....	453
Nett Lake School—	
Chippewa (Bois Fort).....	640
Red Lake School—	
Red Lake and Pembina Chippewa.....	1,359
White Earth School—	
Fond du Lac Chippewa (removal).....	110
Mississippi Chippewa—	
Gull Lake.....	384
Mille Lac (removal).....	966
Mille Lac (non-removal).....	314
White Oak Point (removal).....	247
White Earth.....	1,936
Pembina Chippewa.....	349
Pillager Chippewa—	
Cass and Winnibigoshish (removal).....	62
Otter Tail.....	743
Leech Lake (removal).....	277
La Pointe School—	
Chippewa at:	
Fond du Lac.....	934
Grand Portage.....	328
Total.....	10,341

The amount of money held in trust by the government, in lieu of investment, to the credit of the Ojibwa of Minnesota, July 1, 1909, is shown by the following schedule:

	Date of Acts, Resolutions or Treaties	Statutes at Large		Amount in the United States Treasury	Annual Interest at 3, 4 and 5 per cent
		Vol.	Page		
Chippewa in Minnesota fund.....	{ Jan. 14, 1889 Feb. 26, 1896 June 27, 1902	25 29 32	642 17 400	\$6,369,484.39	\$318,474.22

This fund was increased in 1909, \$566,253.01.

CONCLUDING REVIEW.

After the foregoing itemized history it will be useful to put into one sketch the steps of progress which the Minnesota Ojibwa have made since they came into the state. Of their condition prior to 1837 but little is known by which they can be said to differ from the common wild Indian of the rest of the country, and hence but little more needs to be said of that period. Aside from other descriptions the foregoing account shows their primitive status. Moreover, it appears that most of the progress which they have made from the primitive condition has been accomplished since 1837, and actually since 1850. The possession of firearms for more than a century before had enabled them to kill the game of the country with greater ease, but it did not alter the character of their food. The nature of the traffic which they carried on by a simple barter with the fur-traders supplied them with many articles used by the whites, but the very terms of their early barter tended not to raise them in any moral sense or to help them toward civilization, but rather fastened them more firmly in barbarism and degradation. The missionaries had made little or no impression upon them, and there were no other teachers. They

lived in the same wigwams, dressed themselves in scant skin clothing, trailed the same narrow paths through the forests, starved or surfeited with the fluctuations of the food supply, and died under the noisy incantations of the jessakeed as certainly as in the preceding centuries. The progress shown by the following sketch demonstrates that the Ojibwa in Minnesota have rapidly advanced in all the elements of modern civilization. Their villages consist of frame buildings, separated usually by platted streets. In their markets may be purchased all the supplies needed by agricultural communities. Telegraph and telephone wires connect them with other villages, and the farmers of the country bring their produce to town and exchange it for cash or for lumber and farm machinery, or for household necessities, with as much regularity and usually more decorum than the white farmers, to the primary market places in other parts of the state. They have the usual quota of stock, such as cattle, horses, swine, chickens, ducks and geese. Their children are regularly in school during the week, and on Sunday the most of the inhabitants are seen at church. If disorders occur the police are at hand to arrest the offenders, and the courts are prompt to decide the guilt of all malefactors.

While these evidences of civilization are due primarily to the direct efforts of the government, aided by the missionaries and the example of well-disposed and orderly whites, yet the active and willing compliance of the Indian himself, and the participation of many of them in the responsible control and management of public affairs, point to the gradual relinquishment of the paternal watch-care of the government and the final establishment of local Indian management of all their industries and interests, under the common system of the laws of the state.

In this improvement the Indians of the White Earth reservation have taken the lead, and the above statements apply more fully to them. White Earth will long maintain the lead in this respect.

Perhaps the most important fact brought out in the review of the past fifty years is their steady increase in numbers. From about four thousand in 1862, they have become ten thousand in 1910, a gain of 156 per cent. The state at large has increased in the same interval from 172,023 to 2,075,708, an increase of 1,106 per cent. This increase, with the Ojibwa of Minnesota, cannot be attributed to immigration, for in other parts of the lake Superior region a similar change has been noted. It is plain, therefore, that, with continued advance in agriculture and education, the increase in population warrants the statement that the Ojibwa Indian is not in decadence, but promises to be a permanent integral in the body politic of the state.

Census at different dates.

1839. Men, 716; women, 859; children, 1,359.....	Total
1862. Males, 1,902; females, 2,129.....	2,934
1864. (Red Lakers estimated at 2,000; Bois Fort not included).....	4,031
1865. (Bois Fort not included).....	5,966
1866. (Bois Fort not included).....	6,016
1868. (Bois Fort only).....	6,179
1871. (Bois Fort not included).....	1,951
1871. Fond du Lac band.....	5,736
1871. Fond du Lac band.....	991
1875. Total in Minnesota (including 1,574 mixed bloods).....	7,620
1875. (Bois Fort and mixed bloods not included).....	5,467
1881. Total in Minnesota.....	7,461
1887. Fond du Lac, Grand Portage and Bois Fort.....	1,586
1889. Total for the state (including minors and mixed bloods).....	8,307
1892. Total in Minnesota.....	8,677
1895. (White Earth agency only).....	7,280
1895. (Under the La Pointe agency in Minnesota).....	1,873
1895. Total in Minnesota.....	9,153
1896. Total in Minnesota.....	9,342
1898. Total within the White Earth agency.....	7,883
1900. Total in Minnesota.....	9,822
1902. Leech Lake and White Earth agencies.....	7,961
1902. Fond du Lac, Vermilion Lake, Grand Portage.....	1,945
1902. Total in Minnesota.....	9,906
1910. Total in Minnesota.....	10,341

Schools and churches.

1840. One school at Pokegama lake, abandoned in 1841.
One school at Fond du Lac, discontinued in 1840.
One school at Grand Portage, suspended the next year.
One school at Sandy lake.
One school at White Fish lake.
1852. Government manual-labor schools substituted for literary and religious schools.
1864. One school at Leech lake.
1868. Schools abandoned.
1869. One school at Leech lake.
1870. One school at White Earth and one at Leech lake.
1871. Large school house at White Earth and one school at Leech lake.
1873. Episcopal and Catholic churches at White Earth and three schools; school district under state laws contemplated at White Earth.
1875. One school at Leech lake, one at Red lake. Two schools and two churches at White Earth.
1878. Three schools on White Earth reservation; one at Leech lake.
1886. Eight schools, with 28 employes, all but one supported by the government. The total government expense for the same was \$36,601.92.
1889. Nine schools within the scope of the White Earth agency.
1896. Total attendance at White Earth, 464.
1898. New school house at Nett lake. One school at Grand Portage. The usual schools at White Earth. Two schools at Red lake.
1900. Fine new brick school buildings completed at White Earth, furnished with all modern appliances. Five new school buildings erected at Red and Leech lakes.
1903. Seventeen schools, in which the employes were 76 whites and 61 Indians, having total enrollment of pupils 1,314, and average attendance of 1,135. There were 11 male missionaries, 3,000 Indian church members and 8 church buildings on the White Earth reservation. On the Leech Lake reservation were 3 missionaries, 3 church buildings and 290 church members. Under the La Pointe agency, within Minnesota, were 3 missionaries, 2 church buildings and 782 church members.
1909. Twenty schools, and four new schools with new buildings, were in course of establishment.

Agriculture at different dates.

1840. Government farmer at Pokegama lake.
1852. 40,256 bushels of rutabagas, corn, potatoes, etc., raised at Gull lake, and "a sufficient quantity" at Rabbit lake and Mille Lac.
1853. Four farms opened and in operation.
1855. Hole-in-the-Day an active and prosperous farmer.
1865. Agriculture languishing.
1866. 14,200 bushels of vegetables and corn, on 650 acres of land.
1868. Partial migration to White Earth. Raised 10,500 bushels corn, 8,000 bushels potatoes, 1,000 bushels turnips (Bois Fort not included).
1869. Acres cultivated by Indians, 785; by government, 382; corn raised, 9,750 bushels; potatoes, 24,700 bushels; turnips, 5,200 bushels; hay, 1,338 tons; horses and cattle, 1,335. (Bois Fort not-included.)
1871. 150 acres of prairie broken; 400 tons of hay; 500 bushels wheat; 1,000 bushels oats; 1,000 bushels potatoes; 1,000 bushels turnips; 150 bushels corn; 50 bushels beans, with squashes, melons, onions, etc. (Bois Fort not included).
1879. Agricultural exposition at White Earth.
1880. White Earth and Red lake bands harvested 39,000 bushels of wheat, 13,000 bushels of corn, and 22,000 bushels of potatoes.
1881. Acres cultivated by the Indians at Leech lake, Red lake and White Earth, 3,388.
1886. Wheat raised on the White Earth reservation, 46,068 bushels; oats 41,685 bushels.
1903. At the Leech lake agency 40 families were actually living on and cultivating land allotted to them; at the White Earth 625 families were living on and cultivating their allotted land, and under the La Pointe agency, north of lake Superior, 51 families. Altogether they sold surplus farm produce to the value of \$66,156.

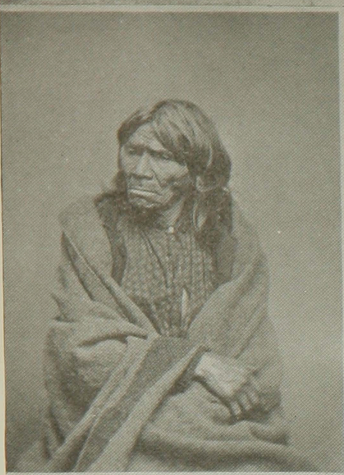
Mills and lumbering.

1853. Sawmill suggested for the Red lake band.
1868. Steam saw-mill at Leech lake.
1869. Steam saw-mill at Leech lake burnt by the Pillagers; lumber sawed, 250,000 feet; government steamer on Leech lake.
1871. Lumber cut, 400,000 feet.
1873. Saw and-grist mills at White Earth.
1879. Flour mills and saw-mills in operation.
1881. Lumber sawed, 50,000 feet.
1907. Proceeds of lumbering on the Leech lake reservation, \$62,083.94.

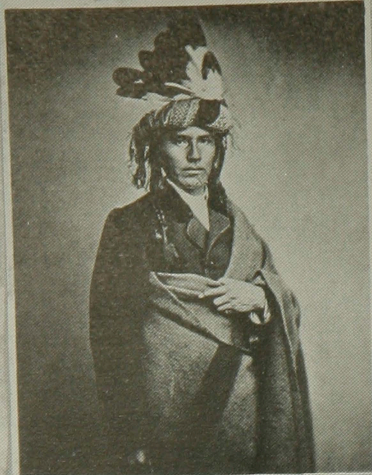
Other lines of progress.

1873. Industrial hall for women; many articles made, such as bedsteads, tables, chests, cupboards, etc.; including 40 new houses.
1878. Steamboat at Leech lake rebuilt.
1879. Agricultural "exposition" in the fall.
1880. 3,000 on the White Earth and Red lake reservations live in houses and wear citizens' dress, send their children to school, attend church on the Sabbath and lead a quiet agricultural life, and are practically self-supporting.
1884. Court of Indian Offenses established.
1886. Log houses built during the year, 64.
1896. The women and girls had a "sewing room," where they made, during the year, 1,526 articles of wearing apparel and other articles of household need. There were three "Carter missions" for lace making.
1907. White Earth town site laid out.

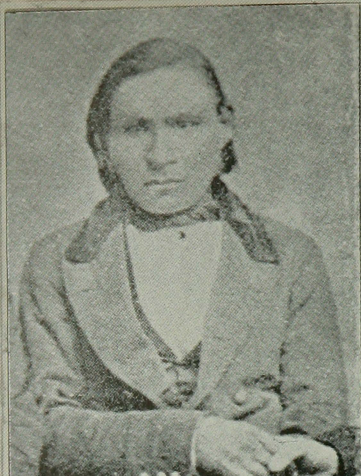
CELEBRATED OJIBWA INDIANS
OF MINNESOTA



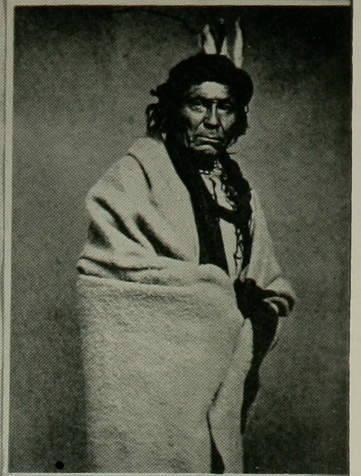
1. WA-BOD-JIG 2nd. White Fisher. Father of Wabonoquot, White Cloud, and grandfather of Nashotah, Rev. Chas. T. Wright.



2. PUG-O-NAY-KE-SHICK. Hole in the Day, younger. Celebrated Chief, Crow Wing. Assassinated by some of his people, 1868.



3. MAN-I-DO-WAH. Sees like God. First male convert of the Gull Lake Mission. Brave warrior at the Shakopee battle in 1857. Died about 1890 at White Earth.



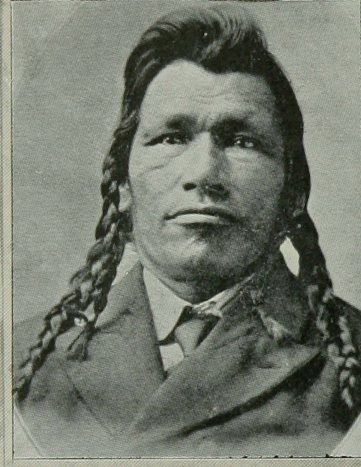
4. NA-GAN-I-GAH-BOW. Stands foremost. Former Chief, Rabbit Lake.



5. NA-RA-QUA-OM. Big Dog. Chief who in 1862 offered himself and his band to fight the Sioux.



6. O-GE-E-DUB. Heavy Sitter. Former chief, Cass Lake.



7. NE-SAUN-DAH-WANCE. Little Climbing Down.



8. NE-GOY-E-BE-YES. Flat Mouth 2nd. Leech Lake. Pillager chief.



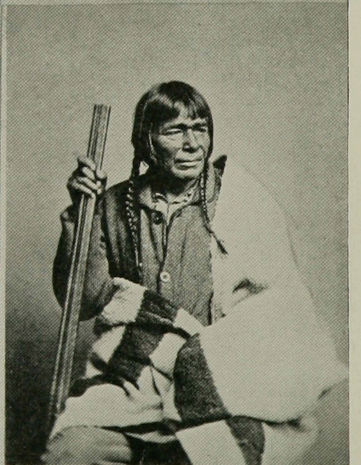
9. MAD-JI-KI-SHICK. Flying Sky. Former chief at Cass Lake.



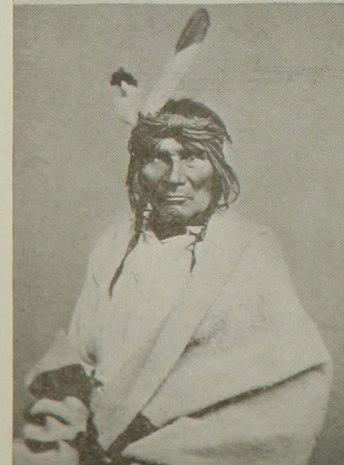
10. WA-BON-O-QUOT. White Cloud. Wise and eloquent chief at White Earth. Father of Nashotah, Rev. Chas. T. Wright.



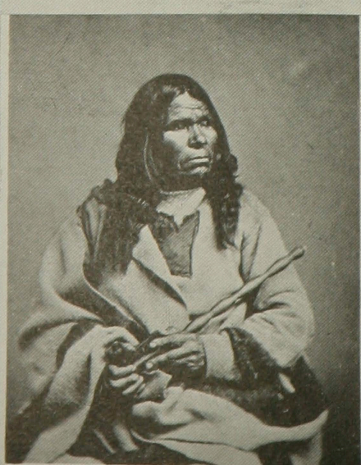
11. NA-BON-A-AUSH. One sided Winner. Chief, Leech Lake. Opposed Hole-in-the-Day's designs against the whites in 1862.



12. QUI-WI-ZEN-SHISH. Bad Boy. Warned the whites against Hole-in-the-Day, younger, in 1862.



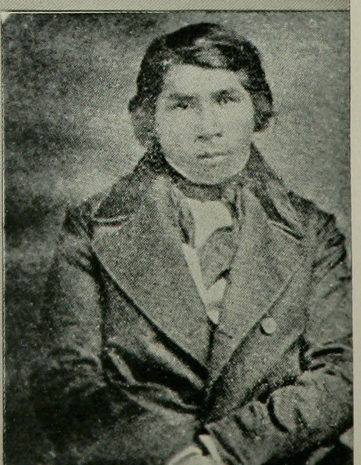
13. MIS-KO-PEN-E-SHE. Red Bird. Former chief, Lake Winnibigoshish.



14. KISH-KUN-UK-UT. Stump. Former chief, Mille Lacs.



15. A-ZHO-WI-KE-SHICK. Crossing Sky. Chief, Rabbit Lake. A brave and good Indian.



16. EN-ME-GAH-BOWIL. Who stands by his People. Rev. John Johnson.

CHAPTER III

Objiwa Personal Names.

The following partial dictionary of Ojibwa personal names was made up from the published journals and reports of travelers and explorers, from the published collections of the Minnesota and Wisconsin Historical Societies, from manuscripts of Rev. J. A. Gilfillan, and from government reports of treaties and of the Commissioner of Indian Affairs, and from other sources.

After each name are given some biographic facts, when such are known, and an abbreviated reference to the authorities whence the name was derived, also the date at which it appears in literature.

In general only those who signed treaties made within the limits of the state of Minnesota are named in this catalogue, with the exception of that of La Pointe, in 1842, which was signed by chiefs from the Mississippi river.

In the report of the "Chippewa Commission appointed to negotiate with the various bands," under the act of 14 Jan., 1889, are published the signature rolls of all the male Chippewa adults in Minnesota who signed the agreements. In many cases the Indians have taken English, or French, names, and in that list both are sometimes given, but usually but one name is given. In the accompanying list only the Indian name has been listed, and in general only those of the chiefs and head men.

Among the Red lake names signed to the rolls reported by the Chippewa Commission are the following: Bottineau (6), Jordin (8), Johnson (3), Spees, Lawrence (4), Bassette, Jourdan (or Jourdon) (4), Gorneau (or Gerneau) (4), English, Roy, Sayers, Ray (2), Fairbanks, McKenzie, Luison, Reiche, Beaulieu (2), Shandon, Defoe. Among the Pembina names are the following: Perrault (5), Lequier (3), Saice (9), Villebrun (6), Martin (3), Turpin (6), La Fond (2), St. Luke, Mason, Hamlin (2), Leith (2), La Roque, Blue, Bellefeuille, Flamand (3), Parisien, La Jeunesse (3), Vivier (3), Thomas, Beaupié, Boxer. Among the Mississippi bands are: Charette (6), Bellanger (3), Morgan, Hanks (3), Swan, Knickerbocker (2), Egg, Bellecourt (5), Roy (13), Bellair, Badnough, St. Clair (3), Du Ford, Bellant, Parker (3), Brunette (5), Ducept, Dunnel (2), Spry, Blair (6), Fairbanks (13), Beaulieu (7), Van Wert, Johnson, Morrison (3), Lashapelle, Smith (4), Lagarde, Warren (5), Sontture, Vanoss (2), Madason, Wright (2), Selkirk, McDonald (4), Mason, Jourdan (2), Blow, Spears, Bisson (5), Hart, Peake, Norcross, Veznor (and Vizenor) (4), Campbell (2), Brown (2), McDougall (5), Lubkins, Caswell (2), Fox, McArthur (3), Trotrocheau (4), Santeur (5), Manchamp, Foster (2), Pelland, Healsten, Louzon, Moulton, Aspenwall (2), Potter, Monroe, Chapin, Le Duc, Walters, Strong, Bellefeuille (5), Branchand, Tanner, McGuire, Coleman, Scott, Berry, Bassett, and Folstrom (3). Among the Gull lake names are: Weaver (2), Mishaud (3), Roy (2), McGillis (3), Aitkins (2), Sloan (4), Beans, Brunette, Beaulieu and Mooers (2). Among the White Oak Point names are: Smith (3), Lynde (5), Wakefield (5), Thompson (2), Jourdain (2), Boswell, Jenkins, Last, Platt, Charette, Lagard and Potter.* Among the names at Mille Lacs are: Morgan, Gwin, Van Nett, Hauks, Hanks, Morell. Similar names among the Pillagers are: Jackson (2), Stump, Lagard, Bonga (or Bunga) (7), Bellanger (14), Summers, Martin (3), Reese (3), Taylor (4), Soldier, Weaver (2), Morrison (4), Warren, Johnson, Hudson, Butcher, Charette, Smith, Monroe, Dajaddon, Aitkin (2), Kenna, Bellecourt (2), Roberts, Andrews, Parker, Quinlan, Oliver, Fisher, and Fairbanks. Among the Otter Tail names are: Morrison (4), Bolonger, Bellecourt (2), Bellanger (10), Roberts, Andrews, Parker, Martin, Quinlan. Among the names at Grand Portage are: Montferrand (2), Thomas (3), Frost, Cariboo (6), Longbody (2), Paro, Morrison (4), Pine Lake, Laplante, Flat, Filison, Beargrease, Lesage and Fisher. Among the Fond du Lac Indian names are the following: Haule (and Houle) (4), Cadotte (5), Cadreau, Defoe, January, La Varge (2), Lemleux (3), Whitebird, Sharow, Frank, Gurno, Petete (3), Shotland (4), Cooper, Lagard (and Lagarde) (2), Craotte, Smith, Laundrie (and Laundry) (5), McKenzie (3), Coley (2), Defauld (2), Martin (2), Posey, Blair, Little Bear, St. John (2), O'Sagle, Lord (3), Beargrease, Annisossing (5), James, Michell, Laprarie, Sharette (2), Ruttle (3), Lafair, Ball, Samuels, Sky (4), Roussain (2), Coffey, Segoe, Baties (and Batice) (2), Jackson (2), Couture, McCarty, Dejeo, Papeau (2), Lemeaux (2), Beaver, Laduke, Godfrey, Doguttee, Berard, Lanoix, Dingley and Dennis. Among the Bois Fort names are the following: McCloud, Mezobe, Sucker, Dufault, Colin, McKay, Roy, and Dufauld.

In the *Gilfillan manuscripts*, contributed to the Minnesota Historical Society by Rev. J. A. Gilfillan from time to time during the years 1907 to 1910, are the names of many Ojibwa Indians with their

*The report of the Chippewa Commission unites the Sandy lake band with the White Oak Point band, and assigns them all to White Oak Point.

meaning in English. Names in this catalogue which are derived from these manuscripts are indicated by *Gil. Ms.*, and are to be pronounced with the following vowel sounds: *a* as in *father*, *e* as in *they*, *i* when it is the final letter in the syllable, as in *machine*, and *o* as in *alone*. In selecting a few names from these lists those have been taken that serve as illustrations of the method of naming individuals, and only those of the Ojibwa language. Mr. Gilfillan did not enumerate those of French origin. The lists are so copious, including women as well as men, that to include them all would be to translate much of the Ojibwa language, inasmuch as every name has a meaning expressive of some action or circumstance of the individual to whom it belongs. These manuscript lists are very valuable.

The Otter Tail band, listed in 1903, showed 683 names. They removed from Otter Tail lake to the White Earth Indian reservation about 1874, settling mostly in the eastern part of the reservation, 32 miles from the agency, by the road, at a place called by them *Ne-shing-wak-o-kank*, meaning *at the promontory of pines*; but some of them went to Wild Rice river, near the present Beaulieu postoffice, 18 miles north of the agency. They are nearly all full-bloods, and were originally a part of the Pillager.

The Mille Lacs band were listed by name in a similar manner in 1893, and were found to number 993, including half-breeds, women and children. A considerable portion of them are half-breeds.* The Mille Lacs and Leech Lake Ojibwa speak the purest form of the Ojibwa language of all the Ojibwa bands.

In the year 1884 the White Oak Point band numbered 584, but they were scattered about Pokegama falls and Pokegama lake, and in other places. Their small reservation was above Grand Rapids, on the Mississippi river, and thither they all gathered annually at the time of paying the annuities. From an early day, say 1850, they had been in contact with lumbermen, and had become rapidly demoralized. Mr. Gilfillan says also: "Usually two or three families would be found round each logging camp, living in wigwams, the women doing washing for the lumbermen, or living in worse ways, the men hunting a little, snaring rabbits, or even working a little in the camps, especially in driving logs in spring, at which they were very expert, liking the excitement and the continual motion. The families in the wigwams also subsisted a good deal on the scraps given them from the lumber camps. Whiskey was freely used by all, men, women and children, obtained through the whites. Many were burned to death when drunk, many froze to death, many took pneumonia from exposure when drunk, and died. All became extremely poor, from parting with everything for liquor. Perhaps most of the children born were lumbermen's and saloon-keepers' children. * * * They were so scattered that no mission was maintained for them. They were probably the most badly demoralized of all the bands in Minnesota."

In 1887 the Leech Lake band numbered 1,378, mostly full-bloods, but including about 250 half-breeds, of whom about 70 were colored half-breeds, descendants of a West Indian negro slave named Bonga, who was manumitted at Mackinac and came among them about 1790 and who is mentioned in the journals of several who passed through the region.* They are commonly called *Pillagers*, and in their own language *Muk-und-we-wi-ni-ni-wug*, from their having pillaged the goods of a sick trader who visited them in early days, as recounted by Warren.** They are mostly of the Bear totem, and were always considered the advance bulwark of the Ojibwa against the Dakota. Their hair is thick, and their disposition is surly. They were the largest and most important band of Ojibwa in Minnesota. They lived on all sides of Leech lake and on Bear island. They have always lived largely on wild rice and fish. They are proud of the records of their prowess in war, and of their being the defenders of the Ojibwa people. It was not long after the battle of Kathio (1744) when the Dakota were driven from Mille Lacs, that the Ojibwa expelled them also from Leech lake, and they successfully resisted all later efforts of the Dakota to dislodge them.

The Pembina band, the most westerly of the Ojibwa, extended from the northwestern counties of Minnesota into North Dakota, and especially to the region of Turtle mountain, and northward into the British possessions, where they came into contact and mingled more or less with the Cree. About 1874 a part of the band were removed to White Earth and settled on a township of land allotted to them, on Wild Rice river. Their proximity to the buffalo herds caused them to become buffalo Indians, and to roam more widely, thus differing from all the other Ojibwa of Minnesota. They acquired new habits, and a speech which marked them as *Pembinas* when they first opened their mouths to talk.

*Mr. Gilfillan also gives the names of 271 Mille Lac Indians living in 1857.

**See Warren's History, p. 488.

**History of the Ojibwa, p. 257.

Their utterance was harsh and disagreeable to the ear. The other Ojibwa laughed at them, and jocularly mimicked their speech. They had words which they derived from the Cree. Notwithstanding these differences they could be perfectly understood by the other Ojibwa.

Mr. Gilfillan's list embraces 237 names with their meanings, taken from some of those who were living on the White Earth reservation in 1878 and in 1895, but that year (1878) 543 Pembina Indians and half-breeds were given annuities by the government.

In the year 1899 there were living, connected with the Fond du Lac reservation, on the St. Louis river, 797 individuals when they were paid. Of these Mr. Gilfillan gives 73 names, with their meaning. He also gives 52 names of the Grand Portage band, out of a total of 334.

Those Indians now residing on the White Earth reservation who are known as of the "Mississippi band," formerly lived at Gull lake and in adjacent parts. They were the first to remove, at least in part, to the White Earth reservation, where they settled in 1868. Others followed them. The listing of their names (in 1890) furnished Mr. Gilfillan 567 names,* not included in lists already noticed, and excluding those of French derivation, and also excluding duplicates. The leaders of this pioneer band were Wa-bon-a-quot, White Cloud, son of *Waubojeeg 3rd*, and Na-bun-ash-kung.

The Bois Fort Ojibwa as listed include those who in 1899 were found either at Vermilion lake, Pelican lake, Net lake, at Ely, or at other towns in northeastern Minnesota north of lake Superior. They numbered 805. They are called by the other Ojibwa, and by themselves, *Sa-gwan-da-ga-wi-ni-ni-wug*, *men of the thick woods*. Their reservation was at Net lake. Their speech is not so euphonious as that of the Mille Lac band or of the Leech Lake band. Many of the men have a little beard, evidently derived from mixture with some whites. Some of them live nearly as far north as Rainy river, or along its shores. They probably early came into intercourse with the fur-traders who travelled the route of the international boundary from Grand Portage westward to the Lake of the Woods. Their ancient trails formerly could be followed throughout the wooded country.

Of the Red lake band Mr. Gilfillan names 860, from the total who, in 1879, were living about Red lake. Their cabins were largely along the south shore of the southern part of the lake, forming an elongated village about ten miles long, the United States "agency" being near the center. The head chief was at the eastern extremity of this village, where also about 120 others had their cabins, nearly all of them his relatives. There was likewise a large settlement about the "agency," and another at the western end. About 300 were half-breeds. About 350 lived on the point which separates the lake into northern and southern parts. Six families also lived at the east end of the southern lobe of the lake. The rest of the shores of this great lake were without human habitation.

In nearly all cases some individuals of each band have remained at their old homesteads, rather than go to the White Earth reservation. Many of them have acquired land which they cultivate under the terms of their treaties, and others have found other inducements to remain amongst the white settlers, while some are still vagrant dwellers in shifting wigwams, living on the natural productions of the country, though often aided in various ways by the whites.

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*Mr. Gilfillan also furnished the interpretation of 141 names of this band living in 1857.

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- Minn. Hist. Soc.—Minnesota Historical Society.
- Neill—History of Minnesota. E. D. Neill, Fourth Edition.
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- Pite.—Life of Rev. Peter Marksman, an Ojibwa Missionary. John H. Pitezal.
- School.—Schoolcraft's Nar. Jour. Travels to the Miss. in 1820.
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- School. Inf.—Historical and Statistical Information concerning the History, Conditions and Prospects of the Indian tribes of the United States. H. R. Schoolcraft. Philadelphia, 1847.
- Schl. Sum. Nar.—Schoolcraft. Summary Narration of Expeditions to the Source of the Mississippi river, 1855.
- School. 30 years—Thirty years with the Indian tribes. H. R. Schoolcraft. Philadelphia, 1851.
- Tan.—Captivity of John Tanner. Edwin James. London, 1830.
- Van.—Mrs. Van Cleve's "Three Score Years and Ten," 1888.
- War.—Warren's History of the Ojibwa, Minn. Hist. Soc., Vol. 5.
- Whip.—Lights and Shadows of a Long Episcopate. H. B. Whipple.
- Wilcox—A Pioneer History of Becker County. Alvin H. Wilcox, 1907.
- Wis. Hist. Soc.—Wisconsin Historical Society Collections.

Ojibwa Personal Names.

- Aa-nuh-kum-ig-ish-kunk, Rainy lake, signed the treaty of Fond du Lac, 1826, McKen., 482.
- Aay-guon-ay-be, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46 (misprint for *Nay-guon-abe*).
- Ab-e-tang, Who inhabits, Bois Fort, signed the treaty of 1866, Kapp., 918.
- A-bid-an-o-quut, Lasting Cloud, White Oak Point, 1884, Gil. Ms.
- A-bi-dji-gi-zhig, All Day, Bois Fort, 1899, Gil. Ms.
- A-bi-ta-ke-kek, Middle Hawk, Pembina, 1878, Gil. Ms.
- A-bi-ta-wu-cum-ig-ub, Half Way, Otter Tail, 1893, Gil. Ms.
- A-da-waw-ne-qua-be-nace, Twin Haired Bird, Bois Fort, signed the treaty of 1866, Kapp., 918.
- Ad-a-we-ge-shik, Both Ends of the Sky, Mille Lacs, signed the St. Peter's treaty, 1837, Kapp., 493.
- Ad-dik-ons, Chief, Grand Portage, signed, 1844, an agreement as to the cession of Isle Royale, Ind. Com.
- A-dick, Reindeer, Mille Lacs, 1893, Gil. Ms.
- Adji-djak, Crane, Leech Lake, 1887, Gil. Ms.
- Ag-a-ma-ki-we-we-dunk, Who speaks across the ocean, Gull Lake, Ojib., 288.
- A-gwi-taw-wi-gi-zhig, Upper Sky, Otter Tail, 1893, Gil. Ms.
- A-gwit-u-wi-gi-cig, Mide Singer, Dens., 79, 145.
- Ag-o-kwa, a slave, a man-woman, Tan., 105.
- A-gus-ko-gant, Muskego chief, leader of a war party against the Sioux about 1805, from Peminah, Tan., 124; was abandoned by his warriors through influence of Tabushah, Tan., 127.
- Ah-ah-jaw-wa-ke-shick, Crossing Sky, Rabbit Lake, signed the treaty of 1863, Kapp., 842.
- Ah-ah-wauk, Loon Clan, War., 48.
- Ah-bow-ge-shig, James Bassett, White Earth, 1910.
- Ah-koo-nah-goo-zik, Miami, hospitable friend of Tanner, Tan., 241, 245.
- Ah-mous, Little Bee, Chief Lac du Flambeau, War., 47, son and successor of Waub-ish-gaw-gau-ge. Died of smallpox at Washington, 1866, Ind. Com.
- Ah-ke-we-guah-ow, Neck of Earth, eldest son and successor of chief Shaw-ga-wa-mick-ong at La Pointe about 1700.
- Ah-nah-me-ay-gaw-bou, Chief, Pillager, signed the treaty of 1889, Ch. Com., 55.
- Ah-nah-me-ay-ge-shig, Praying Day, Chief, Red Lake, signed treaty of 1889, Ch. Com., 28, 71.
- Ah-ne-me-ke-weg-wu, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 43.
- Ah-quee-wee-zan-its, Chief, who went to Europe in 1839 with Rankin, War., 490.
- Ah-shah-way-gee-she-go-qua, Hanging Cloud, the "Princess," daughter of Na-naw-ong-ga-be, Wis. Hist. Soc., III, 349.
- Ah-tek-oons, Little Caribou, Medicine man, Tan., 125.
- Ah-zhah-we-gwun, Chief, Fond du Lac, 1815. Father of Peter Marksman, Pite., 16.
- Ah-zhow-we-ge-shig, Leech Lake, discussed but apparently did not sign the treaty of 1889, Ch. Com., 119.
- Ah-zke-day-gi-shig and wife were the first couple married at White Earth in the St. Columba church, Wilcox.
- Ai-a-be, The Buck, Chief, Mille Lacs, 1853, Gil. Ms.
- Ai-aw-bens, St. Croix, Chief, signed the treaty of La Pointe, 1842, Kapp., 544.
- Ain-a-kum-ig-ish-kung, Chief, Rainy Lake, 1832, School. Exp. Itasca, 232.
- A-ind-da-cum-ig-ish-kunk, Firm on the ground, Bois Fort, 1899, Gil. Ms.
- Ain-deence, White Earth, entertainment committee, 14th June, 1910.
- Ain-ne-maw-sung, same as An-im-as-ung, q. v.
- Ain-ne-we-ga-bow, Brave, signed the treaty of 15 Sept. 1862 (unratified), Ind. Com.
- Ain-se, Chief at Pointe St. Ignace, Mich., 1840, School., 250.
- Aish-ke-bo-ge-ko-sche, same as Aish-ke-bug-e-koshe, signed the Leech Lake treaty of 1847, Kapp., 570.
- Aish-ke-bug-e-koshe (*Esh-ke-bug-e-cosche*), Flat Mouth, Pillager chief, War., *passim*; Schl. Exp. Itasca, 79, 240; received and entertained Schoolcraft in 1832; speech to Schoolcraft, Exp. Itasca, 240, Sum. Nar. 253; signed the treaty of Washington, 1855, Kapp., 690; more commonly written *Esh-ke-bug-e-co-sche*.
- Aish-pun, Great Hight, Head Man, Mille Lacs, portrait, Brow., Mil. Lac., 74, 127.
- Aish-qua-gon-a-bee, First Feather, Chief, Grand Traverse bay in 1836; signed a treaty ceding lands to the United States.
- Ais-sance, Little Clam, Chief, War., 354; Tan., 167, 179; brother of Tabusha and of Wa-ge-to-ne; killed by Sioux when migrating to Devil's Lake.
- Ais-si-bun, Raccoon, Chief at Rainy Lake, 1832, School. Exp. Itasca, 232.
- Ais-kaw-ba-wis, claimed to have had a revelation from the Great Spirit, Tan., 194; a jessakeed, Tan., 201-212.
- A-ke-gui-ow, Neck of the Earth, Chief La Pointe, War., 317.
- A-ke-wah-zains, brother of Netnokwa, Tan., 130.
- A-ke-wau-ge-tau-so, Charles Langlade, Wis. Hist. Soc., VI, 184.
- A-ki, The Earth, Mississippi, 1890, Gil. Ms.
- A-kik-ons, Little Kettle, Mississippi, 1890, Gil. Ms.
- A-ki-wai-zi, Old Man, Singer, Dens., 138.
- A-ki-wenz, Old Man, Mississippi, 1890, Gil. Ms.
- A-ki-wen-zins, Little Old Man, Mississippi, 1890, Gil. Ms.
- Ak-mun-e-ay-ke-zhig, Red Lake, Chief, 1902, signed the agreement for the sale of the western part of the reservation, Ind. Com.
- A-ko-gwun, Deep Colored Feather, Mille Lacs, 1893, Gil. Ms.
- A-ko-sa, Chief, Grand Traverse peninsula, Mich., known for his good-will toward the mission established near his village in 1839, School., 251.
- A-kuk-kunzh, Coal, Otter Tail, 1893, Gil. Ms.
- A-kwud, Cloud, child of Wa-bon-a-quot, Mississippi, 1890, Gil. Ms.
- An-as-ta-sia, daughter of Nipissing, wife of J. B. Cadotte.
- An-a-wash, Chief, 30 miles below Mille Lacs on Rum river; died at age of 118 (as claimed) in 1896; firm friend of the whites, was instrumental in maintaining peace in 1862, V. *Pak-an-uh-waush*.
- An-daig-we-os, Crow's Flesh, Chief at La Pointe (or Lac du Flambeau), School., 192, 261; protected trader Nolin from attack by warriors, also trader La Motte on the St. Croix.
- An-gue-mance, Little Chief, killed at the battle of Tongue river, War., 454.
- An-im-as-ung, First Warrior, Fond du Lac, signed the treaty of 1847, and at La Pointe, 1854, Kapp., 651.
- An-i-mi-ki-wi-gwun, Thunder Bird's Feather, Grand Portage, 1899, Gil. Ms.
- A-nish-in-a-be, An aboriginal Indian, Otter Tail, 1893, Gil. Ms.
- An-nam-i-kens, Little Thunder, mixed blood, Red River, noted hunter, School. 30 years, 297, 303.

- An-nee-mee-kees, Vermilion Lake, signed the Fond du Lac treaty, McKen., 483.
- An-ne-mas-sung, Chief, Fond du Lac, signed the treaty of 1889, Ch. Com., 61.
- An-ni-mi-kence, Little Thunder, convicted as one of the murderers of the Finley party, School. 30 years, 210.
- An-o-da-gun, Slave, Fond du Lac, 1899, Gil. Ms.
- A-qu-a-ence, Hairy, Mille Lacs, 1893, Gil. Ms.
- Arwun-ne-wa-be, Bird of Thunder, Lake Huron, visited London and Paris in 1845-46, Cat. Adv. II, 279.
- Ase-anse, Little Shell, Chief, Pembina, signed the treaty of Red Lake river, 1863, Kapp., 855; compare *Ais-sance*.
- Ase-e-ne-wub, Little Rock, Chief, Red Lake, signed the treaties of '63 and '64, Kapp., 855-862.
- Ash-a-wau-bo-may, Side Looks, Ottawa young chief, Green Bay, Wis. Hist. Soc. XI, 236, same as *A-cho-a-be-me*; Wis. Hist. Soc. XI, 93.
- Ass-in-ne-boin, Half Breed, partisan of the N. W. Co., Tan., 222.
- At-o-wan, Gull Lake, signed the treaty of 1857, Gil. Ms.
- At-te-kon-se, Little Caribou, Ruling Chief, Grand Portage, 1885, The Washington of his tribe, Wis. Hist. Soc. III, 354.
- At-tick-o-ans, Vermilion Lake, signed the Fond du Lac treaty, McKen., 482.
- Au-daig-we-os, same as *An-daig-we-os*, Crow's Flesh, Head Chief Loon family, wise, honest and friendly to the whites, War., 317.
- Au-e-mos-ong, Head Man, La Pointe, 1853.
- Aun-che-be-nos, Second Warrior, Mille Lacs, signed the treaty of Fond du Lac, 1847, Kapp., 568.
- Au-nim-muck-kwah-um, Tempest Bird, Lake Huron, visited London and Paris in 1845-46, Cat. Adv. II, 279.
- A-was-is-ince, Little Perch, probably belonging to the Perch clan, Otter Tail, 1893, Gil. Ms.
- A-waus-e, Fish clan, War., 44.
- Aw-aw-be-dway-we-dung, Returning Echo, Sandy Lake, signed treaty of 1863, Kapp., 842.
- Aw-de-konse, Little Reindeer, 2nd Chief, Grand Portage, signed the La Pointe treaty, 1854, Kapp., 651; same as *Ah-tek-oons* and as *At-te-konse*.
- A-wish-to-ya, Blacksmith, Fond du Lac, 1899, Gil. Ms.
- Aw-ke-wain-ze, Brave, Mille Lacs, 1855, Wis. Hist. Soc. III, 341.
- Aw-ke-wain-zeence, Head Man, Fond du Lac, signed the treaty of 1854, at La Pointe, Kapp., 651; compare *Aw-ke-wain-ze* and *A-ke-wenz*.
- A-wun, Fog, Mille Lacs, 1893, Gil. Ms.
- A-ya-shin-ting, He is encouraged, Mille Lacs, Brow. Mil. Lac., 47, 123.
- Aysh-quay-kah-mig-wal, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 43.
- Ay-wus-e-ge-shig, Cass Lake, signed the treaty of 1889, Ch. Com., 55, 156.
- Ay-dah-ne-kway-be-nais, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 63, 180.
- A-zhas-o-we, Who Tatoos, Otter Tail, 1893, Gil. Ms.
- A-zhau-wi-gi-zhig, Moving Sky, Otter Tail, 1893, Gil. Ms.
- Azh-a-wi-gi-zhig, Gull Lake, signed the treaty of 1857, Gil. Ms.
- A-zhu, Distant Walk, Called Chinaman, Mille Lacs, 1900, Brow. Kath., 96, portrait.
- A-zhaw-wuk-cum-ig, Across the Land, Otter Tail, 1893, Gil. Ms.
- Ba-ba-see-keen-dase, V. *Curly Head*, War., 469; same as *Ba-be-sig-aun-dib*, or *Curly Head*.
- Ba-ba-si-kum-si-ba, Neill, 325, probably misprint for *Ba-be-sig-aun-dib-ay*, q. v.
- Ba-baw-mad-je-wesh-cang, same as *Bay-baum-ah-che-waish-kung*.
- Ba-beh-wum, Snow Storm, Canoeman, Lake Sincoe, Dis., 27.
- Ba-be-sig-aun-dib-ay, Curly Head, Chief, Gull Lake and Crow Wing, War., 348; read the peaceful inscription left by the Dakota by direction of Col. Leavenworth in 1819, at the mouth of the Watab river; at Sandy Lake, Schl. Sum. Nar., 120; Schl. Am. Ind., 298; Pike, 58; was rescued from massacre by a Sioux, Wis. Hist. Soc., V, 400.
- Bach-i-na-na, a lawless and dangerous Indian of Becker county, murderer of several; shot in March, 1872, by Bill Rogan, Wilcox, 293.
- Ba-dub-i-gi-zhig, All Cloudy, Mille Lacs, 1893, Gil. Ms.
- Bad Boy, see *Que-we-zhan-cis*.
- Ba-gis-kun-nung, whose family stole Tanner's horse, Tan., 145, 206.
- Ba-go-wash, Hunter, Pembina, brother-in-law of Tanner, Tan., 196, 217.
- Bai-ie-jig, Pokegama, Chief, signed the La Pointe treaty, 1842, Kapp., 544.
- Bai-ye-zhi-ga-bow, Stands Alone, Otter Tail, 1893, Gil. Ms.
- Ba-om-bash, Flying in the Wind, Otter Tail, 1893, Gil. Ms.
- Bash-i-tan-e-queb, Steps Over, Chief, Bois Fort, commonly called *Charley Sucker*; guide, and member of the Indian police at Vermilion Lake; Final report, Vol. IV, p. 522, Geol. Nat. Hist. Sur. Minn., 1899, portrait on plate QQ; signed the treaty of 1889, Ch. Com., 164, 184.
- Ba-te-min, Dried Berries, Grand Portage, 1899, Gil. Ms.
- Bay-bah-dwung-gay-aush (Day-dodge), White Earth. Record keeper, 82 years old in 1909. Aided Moorhead in determining who were full-bloods.
- Bay-baum-e-ge-shig-waish-kung, Who Echoes Through the Skies (English *George Highlanding*), leading man at Red Lake, 1910.
- Bay-baum-ah-che-waish-kung, Who Travels on the Mountains, Head Chief, Bois Fort; asphyxiated at Washington, along with his guide and keeper, March, 1910; visited Washington in 1866, and signed the treaty; a good and influential man. By special grant by the Government the bodies were transported to Bois Fort. He was a pagan, but a Methodist clergyman (Piquette) officiated at the burial, where his widow spoke to him through the glass of the coffin, saying: "I told you not to touch that thing (whiskey) which has killed so many of our people. Had you paid attention to my warning you would not be where now you are." Signed the treaty of 1889, Ch. Com., 66. Commonly called *Bus-ko-kog-gan*.
- Bay-ji-quod-o-qua, Striped Cloud (also called *Madeline*), wife of Wm. A. Aitkin, fur trader, whose children were:
 Alfred, murdered by an Indian at Sandy lake.
 John, died at Crow Wing.
 Roger, Mahnomen, Grand Army man.
 Nancy (married Scott).
 Elizabeth (married Truman A. Warren, brother of Wm. W. Warren).
 Matilda (married W. W. Warren, historian).
 Ann (married Mooers).
- Bay-kin-ow-aush (or Pay-kin-ah-waush), Mississippi, signed the treaty of 1889, Ch. Com., 37, 88.
- Ba-zhi-dan-a-queb, Steps Over, Bois Fort, 1899, Gil. Ms., V. *Bash-e-tan-e-queb*.
- Beaux, Brother of Flat Mouth, Pike, 71; offered to return with Pike.
- Beaulieu, Bazille, see *O-ge-man-gee-zhi-go-qua*.
- Beaulieu, Paul, mixed blood, interpreter, Hoff., p. 276; living at White Earth, 1910.

- Beaulieu, C. H., Clergyman at White Earth, 1910.
- Beardash, eccentric warrior, Little Park River, War., 452; son of Le Sucre of Leech Lake, great runner and brave warrior, Neill, 878; killed on a war expedition, Cat. Let. II, 214.
- Be-ba-mash, Who sails all round, daughter of Ogema, Gull Lake, Ojib., 176.
- Be-cig-wi-we-zans, Mi-de singer, Dens., 15.
- Bedud, Warrior, War., 346; Mille Lacs, Brow. Mil. Lac., 45, 127; Gil. Ms., V. *Pi-dud*; fought at the battle of Cross lake, School. Inf. II, 153; son of *No-ka*.
- Be-dwa-wa-ge-shig, Rev. F. H. Piquette, Methodist missionary at Nett Lake, 1910.
- Be-gua-is, That cuts up the Beaver Lodge, Chief, Red River, Tan., 161, 220.
- Be-na, a hunter, Pembina, War., 355, Tan., 149, 170; aided Tanner to recover his horse.
- Be-nais-sa, son of Mani-to-o-gee-zhik, the captor of John Tanner, Tan., 35, 240.
- Besh-a-bik, Striped Rock, Otter Tail, 1893, Gil. Ms.
- Be-sheek-kee, signed the treaty of Washington, 1855, Kapp., 690; same as *Be-zhi-ki*.
- Be-she-ke, Buffalo, Chief, Leech Lake, War., 49; signed the treaty of 1863, Kapp., 842.
- Be-zhe-kee, Mille Lacs, signed the treaty of 1889, Ch. Com., 47.
- Besh-i-gwun-eb, Striped Feather, Leech Lake, 1887, Gil. Ms.
- Be-shu-nun, Who arranges his feathers, Gull Lake, Ojib., 284.
- Be-zhig-wa-be, Man alone without a woman, White Oak Point, 1884, Gil. Ms.
- Be-zhick-ke, Chief, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com. Compare *Be-she-ke*.
- Be-zhi-ki, St. Croix, Chief, signed the La Pointe treaty, 1842, Kapp., 544; compare *Be-she-ke*.
- Bi-a-jig, Warrior, War., 332, Pukaguno (Pokegama), signed the Fond du Lac treaty, 1847, Kapp., 569, and the La Pointe, 1854, Kapp., 652.
- Bi-aus-wah, Warrior, Sandy Lake, War., 127, 240; substituted himself for his son at the stake and was burnt by the Fox, School. Inf. II, 49.
- Bi-aus-wah, No. 2, Chief, Sandy Lake, War., 176, 185; drove the Sioux from Sandy Lake, School. Inf. II, 146.
- Bi-da-bun-o-que, Peep-o'-Dawn, woman, Mille Lacs, 1893, Gil. Ms.
- Bid-an-a-quot, Coming Cloud, Otter Tail, 1893, Gil. Ms.
- Big Beaver, Son of Kish-kau-ko, Wis. Hist. Soc. III, 332.
- Big Cloud, V. *Chi-an-o-quet*.
- Big Crane, V. *Ke-ji-jahk*.
- Big Foot (Ma-mong-e-se-da), Chief, War., 52, 195.
- Big Martin, (Ke-che-waub-ish-ashe), Chief, Sandy Lake, War., 50, 236. V. *Ke-che-wa-be-ches*.
- Big Ojibwa (Match-a-ke-wis), Chief, Lac Contereille, War., 305; leader at the capture of Michilimackinac in 1763, Carver, 77; School. Am. Ind., 455, 430; Wis. Hist. Soc. VII, 154, 188.
- Bi-gwut, Billy (child of Wa-bon-a-quot), Mississippi, 1890, Gil. Ms.
- Bi-mo-se-gi-zhig, Walks in the Sky, Mississippi, 1890, Gil. Ms.
- Birkhead, George, An Ojibwa by descent, McKen., 485.
- Bi-taw-i-gi-zhig, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Bi-taw-wi-gum-a, Parallel Water, Bois Fort, 1899, Gil. Ms.
- Bi-ta-wash, Behind, Fond du Lac, 1899, Gil. Ms.
- Bi-ta-wi-kum-i-gweb, Who sits on the under world, Ojib., 287.
- Bit-te-gish-sho, Crooked Lightning, Hunter at Grand Portage, Tan., 70.
- Bi-zhu, Lynx, hunter, Gull Lake, Ojib., 302.
- Black Bird (*Se-ge-nae*), Bad River, conspicuous orator, 1855, Wis. Hist. Soc. III, 345.
- Black Duck, Warrior, War., 364; recklessly brave at the battle of Goose River, 1807, Tan., 140.
- Black Dog, Pillager warrior, War., 387.
- Blackman, Chief, Red Lake, 1823, Keat. Vol. 2, p. 72.
- Black Eagle, Chief, Au Sable (Mich.), greeted Schoolcraft, Schl. Sum. Nar., 55.
- Blue Eagle, Hunter, War., 361.
- Bo-an-ee, One of the murderers of the Cook family, near Audubon, Wilcox, 251.
- Bob-o-link, Principal with Bo-an-ee in the murder of the Cook family, Wilcox, 251; same as Kah-kah-ba-she.
- Boin-ance, Little Sioux, Chief, Pokegama, signed, 1844, an agreement as to the cession of Isle Royale, Ind. Com. Same as *Bwan-ens*.
- Bonga, Negro slave freed by Capt. Robinson at Mackinac in 1787; has numerous mixed blood Ojibwa descendants, Neill, 874, 322, 904; of whom many are in the valley of the upper Mississippi, respected and influential, School. 30 years, 478. Was noted by Schoolcraft near Fond du Lac in 1820, School., 202.
- Bonja, George, Same as Bonga, q. v., interpreter, 1847, Leech Lake.
- Bo-na-qu-um, Thunderbolt, Canoeman, Lake Simcoe, Dis., 27.
- Bookoo-sain-ge-gon, Broken Arm, Chief at Sandy Lake in 1785, Exp. Itaska, 26; and in 1820, Schl., p. 223; Wis. Hist. Soc., VII, 197.
- Bottineau, Pierre, was a half breed, his mother being from Rainy Lake; was a well-known guide and cruiser in the Northwest for many years; an early settler at St. Paul; was one of the commissioners appointed in 1858 by Gov. Sibley to select the Salt Spring lands of Minnesota. His son, a lawyer, and a daughter, are employed in the Bureau of Indian Affairs at Washington. Pierre Bottineau was an early land-owner at St. Anthony and platted an addition to the city, now in northeast Minneapolis.
- Bow-it-ig-o-win-in, Sauteur, Red Lake, War., 289.
- Brachu, General chief, or "emperor," of all the Minnesota Ojibwa in 1820, Wis. Hist. Soc., VII, 197.
- Bras Cassé, Same as *Bookoosaingegon*, also same as *Brèche*, Pike, 73.
- Brèche, Dent, Broken Tooth (*Ka-dow-aub-e-da*), Chief, Sandy lake, War., 349, 365.
- Breshieu, same as *Brèche Dent*, V. *Ka-ta-wa-be-da*; met Schoolcraft at Sault Ste. Marie in 1822, School. 30 years, 293.
- Bruce, Half-breed, Grand Portage, War., 281.
- Bruce, Charles, Half-breed, interpreter for Maj. Long, Keat., II, 147.
- Brusha, Subordinate chief at Sandy lake under Hole-in-the-day, Wis. Hist. Soc., V, 381. He was the actual hereditary chief at La Pointe (1843), but was displaced by Hole-in-the-Day.
- Bucks, Chief, Leech Lake, Pike, 68; offered to return with Pike.
- Bud-ig-oonce, William Potter, White Earth, a man of remarkable intelligence and great influence (1910), son of Chief Pay-kin-a-wash, who was among the first settlers upon the reservation.
- Buck-e-tuck, Eldest son of Wah-we-yay-cum-ig, Mille Lacs, Brow. Kath., 93, portrait.
- Buffalo, Chief at Rice Lake, "Folle Aooine," complained with others of the perfidy of the Sioux in respect to the treaty of Prairie du Chien, Exp. Itaska, 293.

- Buffalo (Be-she-ke or Ke-che-waish-ke), Chief at La Pointe in 1832, Exp. Itasca, 20, 271; Wis. Hist. Soc., Vol. IV, p. 232; War., 335, 464; chief at Leech lake, War., 49; attended the treaties of Prairie du Chien and Fond du Lac; signed the treaties of St. Peter, 1837, La Pointe, 1854, Washington, 1855; Kapp., 492, 651, 690. Compare *Be-she-ke* and *Bi-zhi-ki*.
- Bug-aun-auk, Warrior, War., 388.
- Bug-o-may-ke-shig, Leech Lake, a turbulent man, accessory to the assassination of Hole-in-the-Day, and prominent in the insurrection at Leech Lake in 1898. Probably the same as *Bug-on-a-ke-shink*, who in 1844 signed an agreement respecting the cession of Isle Royale, Ind. Com.
- Buk-ke-tud-dji-ga-bow, Who stands on a point of a mountain, Mille Lacs, 1893, Gil. Ms.
- Burnt, Chief, Leech Lake, Pike, 68.
- Bus-in-au-see, Crane Totem, War., 44, 46, 88; Echo-maker, chief, gave allegory of the cranes.
- Bwan-ens, Little Sioux, Mille Lacs, 1893, Gil. Ms.
- Bwoi-nais, Chief, Lake Superior, repeated a war-song, School. Inf., II, 61.
- Bwa-ness, "Little Shoe," Head man, Red Lake, signed the treaty of 1864, Kapp., 862. Probably the same as Bwan-ens, Little Sioux.
- Bye-a-jick, Same as Bi-a-jig.
- By-iah-be-daush, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44.
- Ca-ba-ma-bee, Wet Mouth, St. Croix river, signed the treaties of Prairie du Chien, War., 468; and of St. Peter's, 1837, Kapp., 492.
- Cadotte, J. B., Associate of Alexander Henry in the fur trade, War., 448.
- Cadotte, Joseph B., Half-breed, Red river, partizan of the N. W. Fur Co., Tan., 221; War., 449.
- Cadotte, Michael, Half-breed, son of the elder J. B. Cadotte, War., 449.
- Ca-gan-a-si, Englishman, singer, Dens., 164.
- Ca-gouse, Small Porcupine, signed the treaty of Leech Lake, 1847, Kapp., 570.
- Campbell, Half-breed, Red river, partizan of the N. W. Co., Tan., 223.
- Can-to-quince, Leech lake, informed Henry, 1806, of Lieut. Pike's visit to the upper Mississippi river, Neill, 889.
- Ca-pe-ma-be, Signed the Leech Lake treaty, 1847, Kapp., 570; Compare *Ca-ba-ma-bee*.
- Carron, or Carroy; same as *Thomas* or *Tomah*, q. v., originally a French trader among the Menominee in Wisconsin, Wis. Hist. Soc., III, 201, 226; met by Pike on the upper Mississippi, where he was hunting.
- Cata-wa-be-ta (or Ka-dow-aube-da), Chief, Sandy Lake, 1783, War., 349, 365, 477; Exp. Itasca, 23; same as *De-Brèche*, Pike, appendix, 63; signed the La Pointe treaty of 1854, Kapp., 651.
- Catherine, Ojibwa squaw who, at Detroit, revealed the plot of Pontiac, Park. Con. Pont., I, 220; Car., 147; McKen., 130.
- Caw-taw-waw-be-day, same as *Ca-ta-wa-be-ta*.
- Caw-cang-e-we-gwan, Crow Feather, Mississippi, signed the treaty of Washington, Kapp., 690.
- Caw-nawn-daw-waw-win-zo, Berry Hunter, 1st chief, Mississippi, signed the La Pointe treaty of 1854, Kapp., 652.
- Caw-way-caw-me-ge-skung, Head man, Mississippi, signed the La Pointe treaty, 1854, Kapp., 652.
- Cæ-deens, Juggler, Dens., 123.
- Ce-co-ton, Spring Deer, Turbulent Ottawa warrior, Green Bay, Wis. Hist. Soc., VI, 165.
- Cha-co-pi, The Six, Chief, Snake river, complained with others of the faithlessness of the Sioux in having killed Ojibwa six times, since the treaty of Prairie du Chien, Exp. Itasca, 293; signed the Fond du Lac treaty, 1826, McKen., 482; "a deserving, manly Indian," School. 30 years, 288, 299; bore a Government medal.
- Chamees, Pouncing Hawk, a guide of Schoolcraft, School. Am. Ind., 297; Exp. Itasca, 233; Sum. Nar., 116.
- Chang-a-so-ning, Nine Fingers, Leech Lake, signed the treaty of 1847, Kapp., 570.
- Charette (Joseph), same as *Wen-gi-mau-dute* and *Zo-zay*, q. v. In 1910 prominent at White Earth; discussed and signed the treaty of 1889, Ch. Com., 51, 61, 88.
- Che-che-gwy-ung, Eldest son of Pezhikee, La Pointe, 1831, Exp. Itasca, 273; sent with messages to Yellow river (Burnett Co., Wis.), Ottawa lake and Torch lake.
- Che-no-din, Mille Lacs, signed the treaty of 1889, Ch. Com., 48.
- Chesne, Interpreter, War., 432.
- Che-sub-yauh, Chief, La Pointe, War., 48.
- Chi-chiq-we-oh, Little Buffalo, Chief, La Pointe, 1853, died 1860; was "industrious and sober."
- Chi-an-o-kwut, Cloudy Weather, Chief, Leech lake, War., 477; Schl. Sum. Nar., 260; signed the treaty of Prairie du Chien, 1825, War., 468.
- Chi-an-oc-quot, Big Cloud, killed Pontiac, School. 30 years, 581.
- Chi-an-o-quot, Big Cloud, War chief, 1832, among the Pillagers, Exp. Itasca, 77; signed the St. Peter's treaty, 1837, Kapp., 492; same as *Temps couvert*, School. 30 years, 296, 540.
- Chi-ah-ba, A celebrated Ojibwa medicine man, Tan., 376.
- Chi-bi-zains, Who quivers, Mille Lacs, 1893, Gil. Ms.
- Chien Blanche, White Dog, Fols Avoine, at Pike's stockade, 1805, where he said he had wintered and hunted during previous ten years, Pike, 49, 79; this was by the permission of the Sioux and the Ojibwa.
- Chik-ah-to, A supposed messenger of the Great Spirit, Tan., 178.
- Chin-go-u-a-be, Chief, La Pointe, War., 420.
- Ching-o-ga-bow, Who shakes the Earth, Mille Lacs, 1893, Gil. Ms.
- Chin-goob (Shingoob), Chief at Fond du Lac, 1832, Exp. Itasca, 233.
- Ching-we, Thundering Sound, Fond du Lac, 1899, Gil. Ms.
- Chi-waish-ki, Same as *Bi-she-ke* or *Pish-ick-ee* or *Buffalo*, q. v.
- Chusco, A jessakeed imposter of the Ottawa, converted to Christianity at Michilimackinac; explained the operations of sorcerer and medicine man, School., 206; School. 30 years, 572; died 1837. Was a firm friend of the Americans in the war of 1812. In 1836, by treaty at Washington, was granted an annuity of fifty dollars per year during his natural life. Attended the treaty of Greenville in 1793.
- Cloudy Weather, V. *Po-ke-shon-on-e-pe*, also *Chi-an-o-quot*.
- Coe-ob-be-cien, Head man, La Pointe, 1853.
- Coffee Makoso, Chief, Grand Portage, signed the treaty of 1889, Ch. Com., 59, 176.
- Copway (George), Kah-ge-ga-gah-bowh, Who stands forever, Chief, born in Canada, 1818, died at Pontiac, Mich., about 1863; educated in Illinois, became a Wesleyan missionary; lecturer and author of several works and translation of scripture, Dept. Am. Hist., 17; visited England, where he married an English lady, Pite., 71.
- Cote, Angelique, wife of Pierre Cote, McKen., 485.
- Cousin (le), Murderer of Mr. Kay, Exp. Itasca, 24.

- Cul Blanc (Wabidea), Provoked the murder of Mr. Kay, 1783, at Sandy lake, Exp. Itasca, 23.
- Curly Head (Ba-be-sig-aun-dib-ay), Chief at Crow Wing, War., 348, 469; died on the way home from Prairie du Chien, Pike, 58.
- Crooked Finger, An old Ojibwa, jealous of Tanner, attempted to drive him back to Michigan, Tan., 177.
- Day-bway-wain-dung, Chief, Nett Lake, 1910. Expert medicine man. Same as *De-bwe-wen-dunk* and *Tay-buay-wain-dung*.
- Day-dug-oonce, Red Lake, In 1899-1900 proclaimed that a great misfortune, in shape of a storm, would overwhelm all the whites and Indians unless they congregated about him at Squaw point, creating quite a "Messiah" disturbance, which was quieted by his being arrested. Sometimes written *Day-dug-wah-bun-dung*.
- De-bas-i-ge-que (wife of Chief Wabon-a-quot), Who lightens the whole place, Mississippi, 1890, Gil. Ms.
- De Brèche, Influential among the Mississippi bands, Sandy lake, 1820, School., 223; see *Broken Tooth*; same as *Ca-ta-wa-ba-ta*, Neill, 261, 323.
- De-bus, Dodger, Mille Lacs, 1893, Gil. Ms.
- De-bus-i-gi-zhig, Low Sky, Mississippi, Gil. Ms.
- Deb-we, Who tells the truth, Mille Lacs, 1893, Gil. Ms.
- Deb-we-wi-dum-ok, Sounding Voice woman, Pembina, 1878, Gil. Ms.
- De-bwe-wen-dunk, Eating Noisily, or Grits his teeth, Bois Fort, 1899, Gil. Ms.; Portrait, Dens., 55.
- De-bwe-we-gi-zhig, Sounding Sky, Bois Fort, 1899, Gil. Ms.
- De-da-bi-cac, Bird flying low toward the Earth, Mide singer, Dens., 113.
- De-daj (short for *De-dadj-i-gi-zhig*), Crackling sound in the sky, Otter Tail, 1893, Gil. Ms.
- De-dub, Sits enough, Mille Lacs, 1893, Gil. Ms.
- De-wan-i-muck, Between two winds, Leech lake, 1887, Gil. Ms.
- E-a-bi-tunk, At Home, Bois Fort, 1899, Gil. Ms.
- Ein-dus, Every, Mille Lacs, 1893, Gil. Ms.
- E-i-nub, Who sits still, Otter Tail, 1893, Gil. Ms.
- Elder Brother, Chief among the Pillagers in 1832, Exp. Itasca, 77 (Nesia).
- En-i-go, The Ant, Red Lake, 1879, Gil. Ms. Name applied * by the Bois Fort Indians to N. H. Winchell.
- E-ni-mas-sunk, Who emits lightning, Fond du Lac, 1899, Gil. Ms.
- E-ni-wa-cum-ig-web, The tallest, Otter Tail, 1893, Gil. Ms.
- En-i-wi-ga-bow, Stands Tallest, Pembina, 1878, Gil. Ms.
- E-ni-wuk-cum-ig-web, Who jumped over the Earth, Otter Tail, 1893, Gil. Ms.
- En-me-ga-bow, First Episcopal convert at Gull Lake, Brow. Kath., 98.
- En-meg-ah-bowh, Who stands by his people; Rev. John Johnson, Episcopal clergyman, migrated to White Earth in the Fall of 1868, with a few Indians from Mille Lacs, sent by Bishop Whipple, Wilcox, 248, 261; married niece of Hole-in-the-Day, and Strong Ground, who was christened *Charlotte* by Methodist missionary Kavanaugh, Whip., 479. Johnson was coadjutor of Copway and Marksman, Pite., 69.
- Equa-meeg, Wife of Bela Chapman, McKen., 485; also mother of Antoine, Joseph, Louis, Chalot and Margaret Charette, McKen., 486.
- E-qua-muk, She Bear, Mississippi, 1890, Gil. Ms.
- Equa-say-way, Traveling Woman, daughter of Big Crane and wife of Michael Cadotte, Sen., McKen., 485; War., 11.
- Equa-waice, Mother of Michael Cadotte, Sen., McKen., 485.
- E-quem-bis, Blanket, Mississippi, 1890, Gil. Ms.
- Eshkebugechoshe ("Eskibugeckoga" of Schoolcraft), Flat Mouth, Leech lake, School., 244, 250; War., 17, 50, 178, 350, 480, *et Passim*. Schoolcraft also spells it Aish-ke-*bug-e-kozh*, and says: "He is of a large, rather stout frame, broad shoulders and chest, and broad face, with a somewhat stern countenance, denoting decision of character and capacity to command. This and extended lips, parted in a right line, over a prominent jaw, render the name, which his people have bestowed upon him, characteristic. By the term *kozh*, instead of *odoan*, the true meaning of it is rather muzzle, or snout, than mouth, a distinction which the French have preserved in the term, "Guelle," Exp. Itasca, 240, and School. 30 years, 291; Tan., 186; Pike, Appendix, 23; Brow. Mil. Lac., 81, and Kath., 85.
- Esh-ke-buk-ke-koo-sa, same as *Esh-ke-*bug-e-cho-she**, Conveys message from Manito-o-gee-shik, the prophet, to the Pembina Indians, Tan., 186.
- E-shwas-o-bik, Group of Eight, Leech lake, 1887, Gil. Ms.
- E-shwas-o-gwun-eb, Eight Feathers, White Oak Point, 1884, Gil. Ms.
- Es-i-bun, Coon, White Oak Point, 1884, Gil. Ms.
- E-wun-osh, Sails in a fog, Mississippi, 1890, Gil. Ms.
- Feather's End, Na-gwa-na-be, Medicine chief, Mille Lacs, Brow. Mil. Lac., 45.
- Flame, Nan-go-tuck, Leech Lake.
- Flatmouth (*Esh-ke-*bug-e-chosh-e** and *We-we-shan-shis*), Chief of the Pillager, War., 17, 269, *et Passim*; Pike, 69; Neill, 260, 405, 408. At Fort Snelling in 1827 with his party was fired upon treacherously by some Dakotas whom he had entertained, Neill, 391, 408; Mag. Am. Hist., 1888. Same as *Gros Guelle*; and visited Sault Ste. Marie, 1828, School. 30 years, 298; death ceremonials, Dens., 51.
- Franklin, Wm., Mixed blood, claiming to be a descendant of Sir John Franklin, Brow. Kath., XIII.
- Ga-besh-co-da-way, Going through the Prairie, Bois Fort, signed treaty of 1866, Kapp., 918.
- Gah-im-ub-be, St. Croix, Chief, signed the treaty of Fond du Lac, 1847, Kapp., 568; compare *Kab-a-map-pa* and *Kob-mub-bay*.
- Gag, Porcupine, Mille Lacs, 1857, Gil. Ms.
- Ga-gan-dac, Who sails by the Wind, Singer, Dens., 125.
- Ga-ga-gins, Little Raven, Leech lake, 1887, Gil. Ms.
- Ga-ga-gi-wi-gwun, Crow Feather, Pembina, 1878, Gil. Ms.
- Ga-ga-sin-di-be, Small Head, Mississippi, 1890, Gil. Ms.
- Ga-ge-bin-es, Everlasting Bird, Singer, Red Lake, Dens., 175.
- Gag-we-du-kum-ig, Who tries the ground, Gull Lake, Ojib., 285.
- Gah-go-dah-ah-quah, Well known missionary; known as Peter Marksman; born near Fond du Lac, 1815, died at L'Anse, 1892. Father of Mrs. Antoine Couture, Odanah, Wis., Pite., 4.
- Gah-nin-dum-a-win-so, 1st chief, Sandy lake, signed the treaty of Fond du Lac, 1847, Kapp., 569.
- Gah-wah-bish-ke-way (or *Cah-wah-dish-ke-way*, or *Kah-wah-bish-ke-way*, q. v.)
- Ga-ki-zhi-tunk, Finished, Mille Lacs, 1893, Gil. Ms.
- Ga-na-waw-ba-mi-na, Who is looked at, Bois Fort, signed treaty of 1866, Kapp., 918.
- Ga-nun-daw-win-zo, Berry Picker, Gull lake, signed the treaty of 1857, Gil. Ms. Ojib., 146
- Ga-tei-tei-gi-cig, Skipping a Day, Singer, Dens., 142.

- Gaw-nan-da-waw-win-zo, Berry Hunter, Bois Fort, signed the treaty of 1866, Kapp., 918. Compare *Ga-nun-daw-win-zo*, and *Gah-nin-dun-a-win-so*.
- Gaw-wan-o-quot, Crooked Cloud, Leech lake, 1887, Gil. Ms.
- Gaw-zaw-que-dung, He who halloos, Portrait was painted by Catlin, at Sault Ste. Marie, Cat. Let., II, 162.
- Ga-yashk, Sea Gull, Grand Portage, 1899, Gil. Ms.
- Ga-ya-gi-git, Talker, Bois Fort, 1899, Gil. Ms.
- Gay-bay-gaw-bow, Speaker at council with the Red Lake band, 1889, signed the treaty, Ch. Com., 28, 69, 76.
- Gay-gway-do-say, Mille Lacs, signed the treaty of 1889, Ch. Com., 46, 169.
- Ge-gwed-ash, Trying to sail, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Gel-plat, same as *Guelle Platte*, School. Inf., II, 67.
- Ge-gwe-dji-we-bi-nun, Mide singer, Dens., 112.
- Ge-me-wan-na-na-quad, Rain Cloud, Mille Lacs, 1900, Brow. Kath., XVII.
- Ge-me-wun, Rain, Red Lake, an orator of great imagination, V. *Kee-mee-wun*.
- Ge-me-wun-ac, Bird that flies through the rain, Leader at the funeral of Nigan-i-bi-nes, Dens., 51.
- Ge-tug-i-gwun, Spotted Feather, Mille Lacs, 1893, Gil. Ms.
- Ge-tug-i-gwun-e-ash, Spotted Feather Flyer, Chief, 1893, Otter Tail band, Gil. Ms.
- Ghin-gwan-by, The Deaf Man, Chief at Fond du Lac in 1820, Wis. Hist. Soc., Vol. VII, 197.
- Gi-ah-ge-git, Attempted to migrate with Little Clam to Spirit lake, but all the party were intercepted and murdered by Sioux, Tan., 179.
- Gi-ah-ge-wa-go-mo, Took away Tanner's son, Tan., 210, 267.
- Gi-ci-bans, Little Duck, Singer, Dens., 146.
- Gi-na-wi-gi-ciq, Eagle Day, Red Lake, Singer, Dens., 175.
- Gin-gi-on-cum-ig-o-ke, Mother-in-law of T. A. Warren; first that died at White Earth, Wilcox, 248.
- Gi-nizh, Two, Mille Lacs, 1893, Gil. Ms.
- Gin-u-an-a-quot, War Eagle Cloud, Otter Tail, 1893, Gil. Ms.
- Gin-u-wi-gun-osh, War Eagle's Claw, Otter Tail, 1893, Gil. Ms.
- Gish-kaw-ko, Hunter, near Pembina, Tan., 173, 196, 239, whose father was one of the captors of Tanner, Tan., 239.
- Gis-kil-a-way, Cut Ear, Chief, Yellow Lake mission, 1834, Fol., 234.
- Git-che-gan-si-ne, Distinguished warrior who refused to eat of soup made of the bodies of Sioux slain by himself, McKen., 370.
- Git-che-gaw-ga-osh, Point that remains forever, An old and respected chief; his portrait was painted by Catlin at Sault Ste. Marie, Cat. Let., II, 162.
- Git-che-ope-zhe-ke, Big Buffalo, His daughter married a Sioux, Tan., 224.
- Gitch-e-weesh, Big Beaver Lodge, Hunter, Turtle Mountain, Tan., 154.
- Gitch-i-wais-ky, Chief, La Pointe, signed the treaty of La Pointe, 1842, Kapp., 544.
- Git-shee-mee-win-i-nee, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Git-shee-mi-gee-zee, Great Eagle, Ontonagon, signed the treaty of Fond du Lac, McKen., 482.
- Git-shee-waa-bey-haas, Big Martin, at the treaty of Fond du Lac, 1826, McKen., 459, 482.
- Git-shee-way-mit-tee-go-ast, Sandy lake, signed the Fond du Lac treaty, McKen., 482.
- Gits-pee-jiauba, Second chief, Sault Ste. Marie, signed the Prairie du Chien treaty of 1825, War., 468.
- Gits-pee-waisk-ee, Le Bœuf, La Pointe, signed the Prairie du Chien treaty of 1825, War., 468.
- Gi-wi-ta-bi-nes, Spotted Bird, Singer, Red Lake, Dens., 173.
- Gi-zhi-go-gi-zis, Sky Sun, Leech lake, 1887, Gil. Ms.
- Gi-zis, Sun, Mississippi, 1890, Gil. Ms.
- Go-giss, White Oak Point, signed the treaty of 1889, Ch. Com., 43, 160.
- Gon-ge-ka-mi-gons, Fond du Lac, discussed the treaty of 1889, Ch. Com., 191.
- Gormon, Joseph, Pembina, signed the treaty of 1863, Kapp., 855.
- Gos-so-kwan-waw, Smoker, An old (Pottawattomi?) Indian who aided Tanner, Tan., 258.
- Guelle Plat, Flat Mouth, or Eshkebugecosche, q. v., Made a long address to Schoolcraft, School. 30 years, 293, 298, 301; *Grosse Guelle*. Bore the "President's medal."
- Grand Carabou, See *Kis-ci-ad-i-ke*.
- Grand Noir (le), Warrior at Red Lake, 1805, Killed an American trader named Hughes, War., 456.
- Grant, Half-breed, trader and leading partizan of the N. W. Fur Co., Tan., 216.
- Great Buffalo (Ke-che-waish-keen), Celebrated chief, La Pointe, War., 48, 86, 147, 246, died in 1855 at the age of about 100 years, Wis. Hist. Soc., III, 365. See also *Ke-che-waish-ke*.
- Great Cloud (Ke-che-aun-oguet), Chief, Leaf lake, War., 370.
- Great Hare, Chief at Red Lake, 1823, Belt., II, 403, 429.
- Gros Guelle, Same as *Flat Mouth*, and *We-we-shan-shis*.
- Grosse Gueule, Big Throat, same as *Kwi-wi-zain-sish*, q. v., School. Exp. Itasca, 115, 214; School. 30 years, 291, 298.
- Gy-ut-shee-in-i-nee, Vermilion lake, signed the treaty of Fond du Lac, McKen., 482.
- Hah-ge-gah-bow, Leech lake, Opposed and did not sign the treaty of 1889, Ch. Com., 129.
- Hay-dway-gwan, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65.
- Hester (Crooks), Mixed-blood, daughter of Ramsay Crooks, born 1817 at Drummond's island; educated at Mackinaw; wife of Rev. W. T. Boutwell; died at Stillwater, 1853, Fol., 276.
- Hole-in-the-Day (elder), Pag-wan-e-gi-ji-jig, Chief, Crow Wing, War., 47, 353; 60 years old in 1847, Lan., 70; Treacherously massacred a small party of Dakota in 1837, Neill, 454; died 1847, Wis. Hist. Soc., V, 383, 400; School. 30 years, 610. Brother of Strong Ground; these two were pipe-bearers of Curly Head, and at the death of their chief were commissioned with the chieftainship.
- Hole-in-the-Day, elder, was killed by a fall from the vehicle in which he was riding from St. Paul to St. Anthony.
- Hole-in-the-Day (younger), Chief, Crow Wing, War., 49; "Perfect Brummel of the Woods," Lan., 71, Neill, 527; attacked Dakota at Fort Snelling, addressed the Legislature, Neill, 551; adroit gallantry at the council at Fort Snelling, 1850, Neill, 533; fight at St. Paul in 1850, Neill, 527, 587, Wis. Hist. Soc., V, 403; assassinated 1868. He opposed the removal to White Earth, Wilcox, 246. Received by treaty of May 7, 1864, one section of land in fee simple, Kapp., 863. See Wis. Hist. Soc., V, 402. The younger Hole-in-the-Day, in 1862, was leader in what came near being a massacre of the whites at Crow Wing.
- Hurricane, Chief, Red Lake, 1878, Farrar, 133; said to have taken 50 Sioux scalps, some of them in Manitoba, where he was imprisoned by the authorities at Fort Pembina.

- Hart, Mark (Rev.), Ordained by Bishop Whipple.
- I-a-ba-wash-kash, Chief, Michilimackinac, Schl. Sum. Nar., 193.
- I-ah-be-dua-we-dung, Warrior, Sandy Lake, signed the Fond du Lac treaty, 1847, Kapp., 568.
- I-ah-be-dway-waish-kung, Joseph Cariboo, Chief, Grand Portage, signed the treaty of 1889, Ch. Com., 59, 179.
- I-an-sh-ow-eke-shik, Chief, Red Cedar lake; signed, 1844, an agreement respecting the cession of Isle Royale, Ind. Com.
- I-au-baince, Cass Lake, signed the treaty of 1889, Ch. Com., 55, 156.
- I-au-be-wa-deck, Male Caribou, A brave whose portrait Catlin painted at Sault Ste. Marie, Cat. Let., II, 162; youngest son of Waubojeeg, School. 30 years, 665.
- I-aub-aus, Little Buck, Chief, Rice lake, War., 165, 335; signed the Fond du Lac treaty, 1847, Kapp., 568.
- I-au-ben-see, Little Buck, Red Lake, signed the treaty of Prairie du Chien, War., 468.
- I-au-wind, Chief, Fond du Lac, 1828, School. 30 years, 294.
- I-con-je-gwon-a-be, Red Lake, Chief, 1902, signed the agreement for the sale of the western part of the reservation, Ind. Com.
- I-inge-e-gaun-abe, Wants Feathers, Pembina, warrior, signed the treaty of 1864, Kapp., 862; discussed the treaty of 1889, but apparently did not sign it, Ch. Com., 79.
- In-do-wain, Who calls in the dark, Mississippi, 1890, Gil. Ms.
- In-guay-suh, Wife of Joseph Cote, McKen., 485.
- I-ni-nee-wi, Manly Man, Speaker at council held by Schoolcraft at Sandy lake, 1832, Exp. Itasca, 233.
- In-i-ni, A Man, Otter Tail, 1893, Gil. Ms.
- In-zahn, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46.
- I-oush-ou-e-ke-shik, Chief, Red Cedar Lake, signed the Fond du Lac treaty, 1847, Kapp., 568.
- I-que-wa-yan, Woman's skin whole, Mississippi, 1890, Gil. Ms.
- Ish-pi-ming, Heavens, Mille Lacs, 1893, Gil. Ms.
- Ish-guam-dem, Door, Mille Lacs, 1893, Gil. Ms.
- Isk-quag-wun-aa-bee, Snake river, signed the Fond du Lac treaty, McKen., 483.
- Ish-que-ja-gun, The last child in the family, Red Lake, 1879, Gil. Ms.
- I-yaw-shaw-way-ge-zhick, Crossing Sky, Mississippi, 2nd Chief, signed the La Pointe treaty of 1854, Kapp., 652; and of Washington, 1855, Kapp., 684.
- Ja-ba-ge-zhick, Hole-in-the-Sky, Christianized, Bad River; severely criticized the chiefs for bad management of their moneys, at the council at La Pointe in 1855, Wis. Hist. Soc., III, 360.
- Jack-o-pa, Chippewa Chief, Portrait in McKenney and Hall.
- Johnson, J., En-me-gah-bowh, Methodist missionary, then Episcopal clergyman, Mille Lacs; removed to White Earth in 1868; received, by treaty of May 2, 1864, the mission buildings and one-half section of land. Full-blood Ottawa, united in 1862 with Bad Boy to thwart the design of Hole-in-the-Day to massacre the whites, Wilcox, 262; born in Canada, died at White Earth, June, 1902, at the age of 95 years. Wilcox gives his portrait. Signed the treaty of 1863, Kapp., 842; portrait and sketch of his life, Whip., 86, 497.
- Johnson, George (Rev.), Son of En-me-gah-bowh.
- Joy-ance, Clement Bellanger, Pillager, signed the treaty of 1889, Ch. Com., 55.
- Jah-be-dway-we-dury, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Jan-beance, St. Croix river, signed the Fond du Lac treaty, McKen., 482.
- Jan-ko-gee-zhig-waish-kun, Vermilion lake, signed the Fond du Lac treaty, McKen., 482.
- Jap-chew-we-ke-shig, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Joseph Charette, same as *Wen-gi-mah-dub*.
- Jauk-way, Vermilion Lake, signed the treaty of Fond du Lac, McKen., 482. This is a woman's name.
- Ju-ah-kis-gaw, Woman (and child), painted by Catlin at Fort Snelling, Cat. Let., II, 139.
- Julius Cæsar, Pokegama lake, Messenger, killed by Sioux in 1841, Dept. Am. Hist., 14; killed two sons of Little Crow preceding the battle of Pokegama, Miss Babbit, in *Science*, June 11, 1886.
- Kab-a-map-pa, Influential chief at the forks of the St. Croix river (mouth of the Namakagon) in 1832, promoted the peace council held by the Ojibwa and the Sioux, fall of 1831, on the Snake river, School. Exp. Itasca, 136, 273. His village was on the Numakagon at Sturgeon dam. Signed the Fond du Lac treaty, 1826, and also that of St. Peter's, 1837, Kapp., 492; compare *Gab-im-ub-be*.
- Kab-e-bon-ic-ca, Personification of the North West, School., 85.
- Ka-be-mub-be, Who sits everywhere (perhaps corruption of Ka-ba-map-pa), Portrait was painted by Catlin at Fort Snelling, Cat. Let., II, 139; as *Ka-bi-na-be*, signed the La Pointe treaty of 1842, Kapp., 544, and that of Washington, 1855, Kapp., 690.
- Ka-besh-quum, Triumphant, Lake Sincoe, Dis., 27.
- Ka-be-skunk, Who travels everywhere, Portrait was painted at Fort Snelling by Catlin, Cat. Let., II, 139.
- Ka-big-wa-koo-sid-ji-ga, Chief under the English, Exp. Itasca, 233.
- Ka-che-un-ish-e-naw-bay, Big Indian, Red Lake, signed the treaty of 1863, Kapp., 855.
- Ka-dow-aub-e-da, *Broken Tooth*, q. v.; same as *Ka-de-wa-be-das*, School. Sum. Nar., 120.
- Ka-ge-ga-gah-bowh, See *Copway*.
- Kag-gag-e-we-guon, Warrior, Crow Wing, signed the Fond du Lac treaty, 1847, Kapp., 568.
- Ka-gi-ge-an-a-quut-web, Everlasting Cloud, Mille Lacs, 1893, Gil. Ms.
- Ka-gi-ge-mai-ya-o-sek, Woman head warrior, Pembina, 1878, Gil. Ms.
- Ka-gua-dash, Chief, St. Croix, War., 335.
- Ka-gway-dosh, Same as *Kay-gwa-daush*.
- Ka-ha-ka, White Sparrow, Lac Courte Oreille, signed the treaty of Prairie du Chien, War., 468.
- Kah-bay-no-din, Red Lake, Chief, signed the agreement for the sale of the western part of the reservation, 1902, Ind. Com.
- Kah-bi-nung-gwi-wain, Chief, Lake Winnibigoshish, son of Drum Beater, who was an Indian of note in his day. Kah-bi-nung-gwi-wain is "somewhat noted for his caustic wit, and for sarcastic epigram, joined to good and hard common sense."
- Kah-dah-gwon-aush, Head Chief, Otter Tail band, White Earth, 1910.
- Kah-ge-gay-be-quay (first queen), signed the treaty of 1889, White Oak Point, Ch. Com., 43, 161.
- Kah-ge-ga-gah-bowh, See *George Copway*.
- Kah-ge-gay-bin-ais, Chief, Pillager, signed the treaty of 1889, Ch. Com., 52.

- Kah-ge-way-ge-shig, Retiring Day, Head man, Pembina, signed the treaty of 1889, Ch. Com., 32.
- Kah-kah-ba-she, Bobolink, Murderer of the Cook family in Becker county, Wilcox, 251, 387; died in prison in St. Paul, after conviction, 1872.
- Kah-mah-kah-tay-wah-zhay, Chief, Pillager, signed the treaty of 1889, Ch. Com., 52.
- Kah-nin-dum-a-win-so, Chief, Sandy lake, War., 91.
- Kah-wah-bish-ke-way, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65, 183.
- Kah-win-dum-a-win-so, Chief, Sandy lake, 1847, School. Inf., II, 161. Signed, 1844, an agreement respecting the cession of Isle Royale, Ind. Com.
- Kah-yaushk, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 63.
- Kai-ah-want-e-da, Chief, Crow Wing, signed the treaty of 1847, at Fond du Lac, Kapp., 568.
- Ka-ka-bi-sha, Convicted as one of the murderers of the Finley party, School. 30 years, 210.
- Ka-ka-co-nay-osh, Sparrow Hawk, Head brave, Wisconsin river, Wis. Hist. Soc., I, 123.
- Ka-ka-kaik, Small Hawk, Hunter, Rainy Lake, Tan., 77.
- Ka-ka-ke, Hawk, Chief, Chippewa river, War., 49, 193.
- Ka-ka-keese, By act of Congress received 100 acres, in 1902, on the Red Lake reservation, Ind. Com.
- Ka-ka-kun, Burnt to a crisp, George B. Morgan, Deacon and missionary preacher of the Protestant Episcopal church, Wild Rice river, on the White Earth reservation and elsewhere; born about 1853, died at Cass Lake, 1904; a kind man and faithful missionary, Gil. Ms.
- Ka-ka-quap, Sparrow, Warrior, Mille Lacs, 1837, signed the treaty of St. Peter's, Kapp., 493.
- Ka-kee-ka-kee-sick, Was granted 100 acres on the Red Lake reservation, by act of Congress, 1902, Ind. Com.
- Ka-nan-da-wa-win-zo, Le Brocheux, Chief, Sandy Lake, 1837, signed the treaty of St. Peter's, Kapp., 493, 544, and of La Pointe, 1842. Same as *Ka-non-do-ur-uin-zo*.
- Ka-o-zed, Hunter, Episcopal priest, White Earth, Canadian Indian, Beaulieu, 1910.
- Ka-ta-wa-be-da, V. *Kaw-te-wau-be-ta*.
- Kau-bu-zo-way, La Pointe, signed the treaty of Fond du Lac, 1826, McKen., 482.
- Kau-kau-be-she-e-qua, wife of J. B. Corbeau, McKen., 486.
- Kau-te-wau-be-ta, Broken Tooth, Sandy Lake, signed the treaty of Prairie du Chien, War., 468; same as *Ca-ta-wa-be-ta*, and *Ka-ta-wa-be-da*. Portrait in McKenney and Hall's work; opposed war by precept and example, and was an able speaker at the councils. Father-in-law of Mr. Ermatinger, School. 30 years, 305.
- Kau-wa-be-nit-to, That starts them all, Hunter, Mouse river, Tan., 87.
- Kau-waish-kung, Ontonagon, signed the Fond du Lac treaty, McKen., 483.
- Kaw-been-tush-kwaw-naw, Chief, Tan., 279.
- Kaw-be-mub-bee, North Star, Mississippi, signed the Washington treaty, 1855; probably the same as *Ka-be-mub-be*. Compare *Kab-a-map-pa*, and *Gab-im-ub-ba*.
- Kaw-goose, Brave, signed the Crow Wing treaty, 15 Sep. 1862 (unratified), Ind. Com.
- Kaw-wash-ke-ne-kay, Crooked Arm, Chief, Red Lake, signed the treaty of Red Lake river, 1863, Kapp., 855.
- Ka-way-din (or *Ke-way-din*), White Oak Point, signed the treaty of 1889, Ch. Com., 44, 158.
- Kaw-we-Fah-say, Flying around, Ojibwa, Mille Lacs, 1900, Brow. Mil. Lac, 70, (portrait) 127; wounded at the battle of Shakopee, May 27, 1858.
- Kay-bay-no-ding, Chief, Red Lake, 1910.
- Kay-bay-quon-ays-aush, Head man, Pembina, signed the treaty of 1889, Ch. Com., 32.
- Kay-bay-ah-mah-je-wabe, Chief, Pillager, signed the treaty of 1889, Ch. Com., 52.
- Kay-gway-je-way-be-nung, Leech Lake, opposed and did not sign the treaty of 1889, Ch. Com., 129.
- Kay-baish-caw-daw-way, Clear round the Prairie, 1st chief, Bois Fort, signed the La Pointe treaty, 1854, Kapp., 652.
- Kay-dah-ke-gwan-ay-anish, Chief, Pillager, signed the treaty of 1889, Ch. Com., 53, 57.
- Kay-ee-qua-da-kum-ee-gish-kum, Who tries the ground, A brave whose portrait was painted by Catlin at Sault Ste. Marie, Cat. Let., II, 162.
- Kay-ghe-bow-york, Brave, signed the Crow Wing treaty, 15 Sept., 1862 (unratified), Ind. Com.
- Kay-gwa-daush, Attempter, Mississippi, signed the Washington treaty, 1855, Kapp., 690, and that of 1867.
- Kay-gway-do-say, Same as *Gay-gway-do-say*.
- Kay-me-ti-go-zhence, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44.
- Kay-kin-ah-wah-ze-kung, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49, 135, 140.
- Kay-me-wun-aush, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49, 122.
- Kay-nosh, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44.
- Kay-quay-je-way-be-nung, Leech Lake, Influential in making peace at the time of the Leech lake trouble (1898).
- Kay-tush-ke-wub-e-tung, Warrior, Red Lake, signed the treaty of 1864, Kapp., 862.
- Kay-we-wun-oush, Leech Lake, took part in the council of the treaty of 1889, without signing it, Ch. Com., 139.
- Ka-zha-gence, Cat, Leech Lake, 1887, Gil. Ms.
- Kay-zhe-osh, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Ke-be-a-wun, All Fog, Pembina, 1878, Gil. Ms.
- Ke-be-o-gi-ma, Chief over all, Otter Tail, 1893, Gil. Ms.
- Ke-be-o-gi-ma, Last Chief, Otter Tail, 1893, Gil. Ms.
- Ke-che-aun-o-quet, Great Cloud, War., 370.
- Ke-che-aw-ke-wain-ze, Head man, Fond du Lac, signed the treaty of 1854 at La Pointe, Kapp., 651.
- Ke-che-ne-suh-yah, See *Shaw-ga-wa-mick-ong*.
- Ke-che-ne-zuh-yauh, Chief, La Pointe, War., 316.
- Ke-che-us-sin, Strong Rock, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.
- Ke-che-waish-keenh (Ke-che-waish-ke, also Ke-che-wask-keenk), Great Buffalo, q. v., Died at La Pointe, 1855, at the age of about 100 years, Wis. Hist. Soc., III, 365; signed the Fond du Lac treaty of 1847, Kapp., 568.
- Ke-che-wa-me-te-go, Big Frenchman, Chief, Sandy Lake, 1837, signed the St. Peter's treaty, Kapp., 493.
- Ke-che-wa-mib-co-osk, 1st chief at Puckaguno (Pokegama), signed the Fond du Lac treaty of 1847, Kapp., 568.
- Ke-che-waub-ish-ash, Big Marten, q. v.; signed the treaty of Fond du Lac, 1847, Kapp., 568.
- Ke-che-wa-be-ches, Big Martin, Chief defeated by the Dakota at a battle at Knife Lake, in 1793; visited Tetankatane in search for his daughter, and was loaded with presents and sent back, Keat., Vol. I, 415.
- Ke-dug-a-be-shew, Speckled Lynx, Chief, Lac Shatac, War., 295, 319.

- Kee-mee-wun, Rain, La Pointe, signed the treaty of Fond du Lac, McKen., 482; V. *Ge-me-wun*.
- Kee-nes-te-no, signed the supplementary article of the Fond du Lac treaty, binding himself and his band to surrender the murderers of the Finley party on Lake Pepin, in 1824, McKen., 484.
- Keesh-kawk, Head man, Fond du Lac, signed the La Pointe treaty of 1854, Kapp., 651.
- Keesh-ke-mun, Sharpened Stone, son of Sha-de-wish, Chief, Lac du Flambeau, Schl. Sum. Nar., 550; War., 48, 192, 318, 372. Resisted efforts of the British to ally himself with them against the Americans; died soon after 1827, Exp. Itasca, 275. (Warren says he died prior to the murder of the Finley party in 1824.) He seems to have been living in 1826, but blind, and was represented at the treaty of Fond du Lac by his wife. His name appears among those of the signers.
- Keesh-kit-o-wuy, of Yellow river, complained of the murders committed by the Sioux in violation of the treaty of Prairie du Chien, Exp. Itasca, 293.
- Kees-kee-to-wug, Ontonagon, signed the Fond du Lac treaty, McKen., 482.
- Kee-way-den, Crow Wing river, signed the Fond du Lac treaty, 483. Compare *Ke-wa-tin*.
- Kee-wee-zais-hish, v. *Ki-wi-zais-ish*.
- Keh-beh-naw-gay, Winner, Leech Lake, signed the treaty of 1863, Kapp., 842.
- Ke-ji-jahk, Big Crane, Chief, La Pointe, father of *Equa-say-way*, the wife of Michael Cadotte and the paternal grandfather of Wm. W. Warren, the Ojibwa historian.
- Ke-ke-quash, Sailing Hawk, Cass Lake Mission. In self-defense, in 1898, killed a deputy marshal. He was a leading Pagan, but at once adopted Christianity and sought the protection of the Missionary, Gil. Ms.
- Ke-me-wen-aush, Raining Wind, Leech Lake, signed the treaty of 1863, Kapp., 842.
- Ke-me-wun-nis-kung, Warrior, Pembina, Tan., 207.
- Ken-dous-wa, Present (1823?) in peace council at Fort Snelling, Neill, 338.
- Ke-nee-se-qua, Wife of Samuel Ashman.
- Ke-wa-kons, Chief, St. Mary's Falls, 1827; stated that but seven generations of red men had passed away since the French first appeared on those straits, and that the Ojibwa at that time abandoned the use of clay cooking vessels, adopting instead the more portable brass kettle, which they obtained in trade.
- Ke-wa-no-quot, Same as *Ke-way-no-kwut*.
- Ke-wa-tin, North Wind, son of Taw-ga-we-nin-ne, foster father of John Tanner, Tan., 41.
- Ke-way-de-no-go-nay-be, Northern Feather, 2nd chief, Mississippi, signed the La Pointe treaty, 1854, Kapp., 652.
- Ke-way-din, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44.
- Ke-way-goosh-kum, Ottawa, Chief, Grand Rapids, Mich., Played an important part in the treaty of Chicago, 1821, Schl. Sum. Nar., 48, 193; Drake, V, 140; accompanied Gov. Cass, 1820, Wis. Hist. Soc., V, 414.
- Ke-way-ke-shig-waib, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65.
- Ke-way-no-kwut, Returning Cloud, Chief, Lac Vieux Desert, War., 467; was chief of the party who murdered Finley and his men in 1824 at Lake Pepin; V, *Nub-o-beence*; Schl., in *Historical and Scientific Sketches of Michigan*; School. 30 years, 198.
- Ke-way-we-nut, Chief, Lac du Flambeau, accused of the murder of traders in 1826, near Lake Pepin, but was proved innocent, McKen., 325, 327.
- Key-way-no-wut, Going Cloud, Chief, McKen., 470, 472.
- Ke-zha-zhoons, murdered by Wa-mc-gon-a-biew, Tan., 175.
- Ke-zhi-ash, Fast Flyer, Otter Tail, 1893, Gil. Ms.
- Ke-shik-o-we-nin-ne, Boy, son of Taw-ge-we-nin-ne, Tan., 83.
- Ke-shi-wan-uk-quud-o-que, Woman of the Flying Cloud, Otter Tail, 1893, Gil. Ms.
- Ki-a-wa-tas, TARRIER, Leech Lake, signed the treaty of Prairie du Chien, War., 468.
- Ki-che-wyn-e-qua, Big river woman, A young woman at Fond du Lac, sick with hemiplegia, cared for by McKenney and Dr. Pitcher, McKen., 297, 344, 311.
- Ki-chi-an-unk, Great Star, Mississippi, 1890, Gil. Ms.
- Ki-chi-a-wun, Great Fog, Otter Tail, 1893, Gil. Ms.
- Ki-chi-bin-e, Big Quail, Mille Lacs, 1893, Gil. Ms.
- Ki-chi-i-ni-ni, Big Man, Otter Tail, 1893, Gil. Ms.
- Ki-chi-no-din, Big Wind, Mississippi, 1890, Gil. Ms.; Ojib., 174.
- Ki-chi Osai-ye, Big Elder Brother; hunter, Gull lake, Ojib., 255.
- Ki-chi-qui-wi-zens, Big Boy, Fond du Lac, 1899, Gil. Ms.
- Ki-chi-sha-bosh-kunk, Overpowering all, Mille Lacs, 1893, Gil. Ms.
- Kid-i-quem, Your own woman, Red Lake, Gil. Ms., 1879.
- Kin-wa-be-kiz-ze, Chief of the Beaver islands in Lake Michigan, 1840, School., 258.
- Ki-ose-wi-ni-ni, Good Thunder, Singer, Dens., 153.
- Kis-ci-ad-i-ke, Grand Carabou, Chief, north side of Red Lake, Belt., II, 404.
- Kish-ka-ko, Chief of a clan in 1677 at Michilimackinac, Kelton, 15.
- Kish-kau-ko, A Saginaw Indian, one of the captors of John Tanner, Tan., 25, 239; Wis. Hist. Soc., III, 332; School. 30 years, 579.
- Kish-ki-de-e, Cut Heart, Otter Tail, 1893, Gil. Ms.
- Kish-kun-uk-ut, Stamp, Mississippi, 1890, Gil. Ms.
- Kis-ke-ta-wak, Cut Ear, St. Croix River, signed the treaty of St. Peter's, 1837, Kapp., 492.
- Kit-che-o-sey-in, Elder Brother, Chief and orator, south side of Mille Lacs lake, surrendered a murderer to the whites, Tan., 82.
- Kit-ci-mak-wa, Big Bear, Mide singer, Dens., 49.
- Ki-ti-ge-wi-ni-ni, Farmer, Mississippi, 1890, Gil. Ms.
- Ki-we-din-ok, Woman of the north wind, Red Lake, 1879, Gil. Ms.
- Ki-zhi-e-man-i-do, God ("name applied to an individual and also to the uncreated God"), White Oak Point, 1884, Gil. Ms.
- Kno-wow-bon-dong, St. Croix, father of Mrs. Capt. Morris Samuels, St. Croix Falls.
- Know-unn-duh-wa-we-go, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Kob-mub-bey, North Star, Winnibagoshish, signed the treaty of 1863, Kapp., 842.
- Ko-chi-chi-we-que, Rainy Lake woman (from Ko-chi-ching), Mississippi, 1890, Gil. Ms.
- Ko-kosh, Hog, Pembina, 1895, Gil. Ms.
- Kon-te-ka, Chief at Ne-bau-gu-mo-win (On-ton-a-gon) river, 1831, School. 30 years, 359.
- Kow-az-rum-ig-ish-kung, Warrior, Sandy Lake, signed the Fond du Lac treaty of 1847, Kapp., 568.
- Kui-ui-sen-shis, Red Cedar Lake, Chief, signed the La Pointe treaty, 1842, Kapp., 544. Compare *Kwee-wee-saish-ish*.

- Kun-de-kund, Net Buoy, Lac du Flambeau, signed the Fond du Lac treaty, McKen., 483; at Ontonagon, Schl. Sum. Nar., 94.
- Kush-ki-bi-ta-gun, The medicine bag, White Oak Point, Gil. Ms.
- Kwee-wee-sais-ish, Same as *Kwi-wi-zains-ish* and *Kui-wi-sen-shis*.
- Kwee-wee-zaih-ish, Grosse Guelle, signed the treaty of Prairie du Chien, 1835, War., 468; same as *Kwi-wi-saish-ish*.
- Kwi-wi-zains-ish, Grosse Gueule, Flat Mouth, met Schoolcraft for council at the mouth of Crow river, complained of the indistinctness of the tribal line, separating the Ojibwa from the Sioux, School, Exp. Itasca, 115, 240; signed the Fond du Lac treaty, McKen., 482; Wis. Hist. Soc., V, 129; same as *Esh-ke-bug-e-choshe*, q. v.
- Kwo-tash-e, Son of Manito-o-gee-shik, the captor of Tanner, Tan., 32.
- La-baince, Chief, Yellow river, 1833, Complained of the murders committed by the Sioux, Exp. Itasca, 293.
- Langlade, Charles, Half-breed, son of Augustine Langlade; at capture of Fort Michilimackinac, in 1763; became afterwards an officer in the English service; saved Etherington and Leslie from torture, Park. Con. Pont., I, 342; Wis. Hist. Soc., III, 197; born 1729, probably at Michilimackinac; one of the oldest proprietors at Green Bay, Wis. Hist. Soc., VIII, 123.
- Langlade, Charles, Jr., Son of the last, by an Ottawa woman; born about 1744; was in the British service at the capture of Mackinac in 1812; father of Louis Langlade, who became a lieutenant in the British army, Wis. Hist. Soc., VI, 182.
- La Fourche, Ottawa chief, Michilimackinac, 1734, Wis. Hist. Soc., VII, 126.
- La Trappe, V. *Ni-a-je-ga-boi*.
- Little Beef, see *Pug-a-a-gik*.
- Le-Bud-ee, Warrior, Prairie Rice Lake, War., 313.
- Little Clam, V. *Aissance*.
- Little Eddy, Escaped murderer, La Pointe, War., 393.
- Little Frenchman, Rice Lake, warrior who complained of the murders committed by the Sioux in violation of the treaty of Prairie du Chien, Exp. Itasca, 293.
- Little Pine, Lavoire Bart, Chief who co-operated with Tecumseh, but refused to unite in the Black Hawk war, School. Exp. Itasca, 216.
- Little Rock, Chief, Red Lake, 1878, Farrar, 139.
- Little Soldier, Chief, Sandy lake, at Fort Snelling insisted on the killing of the Dakota who had fired treacherously on an Ojibwa camp at Fort Snelling, Wis. Hist. Soc., V, 139.
- Little Wolf, Medicine man, Twin Lakes, 1910.
- Mab-uk-um-ig, Warrior, Crow Wing, signed the Fond du Lac treaty, 1847, Kapp., 568.
- McAuley, Miss Mae, Ojibwa girl, teacher of a white school at Garrison, 1900, Brow. Kath., 93, Portrait.
- Ma-chi-que-wish, same as *Mutch-a-ke-wis*, q. v.
- Mackinac, Turtle, a great chief, who, with Pontiac, made war on the French in 1746, Wis. Hist. Soc., V, 103.
- Ma-cou-da, Gull Lake, signed the treaty of St. Peter's, 1837, Kapp., V. *Muk-o-de*.
- Ma-dwa-gwun-a-yaush, Ringing Feather, Peter Marksman. Native missionary, 1815-1892, Pite., 213. Compare *Kah-goo-dah-ah-qua*.
- Mad-way-as-sin, Crow Wing river, signed the Fond du Lac treaty, 1826, McKen., 483.
- Ma-dway-osh, Grand Portage, signed the treaty of 1889 Ch. Com., 59, 177.
- Mad-wag-ku-na-gee-shig-waab, Vermilion lake, signed the Fond du Lac treaty, McKen., 482.
- Ma-ghe-ga-bo, La Trappe, signed the St. Peter's treaty, 1837, and the Fond du Lac, 1847, Kapp., 568; compare *Mau-ge-gau-bou*, and *Maji-ga-bowi*.
- Mah-ca-da-o-gung-a, Black Nail, Chief Medicine Man, Wisconsin river, Wis. Hist. Soc., I, 123.
- Mah-ge-ke-wis, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46.
- Mah-je-ge-shig, Mississippi, signed the treaty of 1889, Ch. Com., 37.
- Mah-je-gah-bow-e, Leech Lake, was one of those instrumental in bringing about peace at the time of the Leech Lake emeute (1898); discussed the treaty of 1889, but this name is not among those of the signers, Ch. Com., 123.
- Mah-ko-dah, 1st warrior, Mille Lacs, signed the treaty of Fond du Lac, 1847, Kapp., 568.
- Mah-koonce, Young Bear, La Pointe, 1836, Cop., 52.
- Mah-nu-ge, Befriended Tanner against Wa-ge-tone, Tan., 168.
- Mah-een-gun, Wolf totem, War., 49; noted chief, St. Croix river, signed the Fond du Lac treaty, McKen., 482.
- Mah-eeng-aunce, Chief, Mille Lac, signed the treaty of 1889, Ch. Com., 44, 167; V. *Mah-eeng-aunce*.
- Mah-ji-ke-shig, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65.
- Mah-jush-kung, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 63. English name is *John Johnson*.
- Mah-weng-aunce, Chief, Gull Lake bands, 1909.
- Mah-yah-ge-way-we-dung, Chorister, signed the Washington treaty, 1855, Kapp., 690; V. *My-yaw-ge-way-we-dunk*.
- Maid-o-sal-i-gee, Father of Shin-ga-ba-was-sin of Sault Ste. Marie, War., 471.
- Main-ans, Mide leader, Dens., 24, Portrait, 37.
- Ma-ing-ans, Little Wolf, Gull lake, 1853, Ojib., 46.
- Mais-kah-wah-be-tung, One of the murderers of the Cook family at Audubon in Becker county.
- Ma-ji-ga-bow-i, Forestanding Man, Leech Lake, murderer of Governor Semple, Schl. Exp. Itasca, 102; Neill, 311; Sum. Nar., 255; same as *Mau-ge-ga-bo*, War., 468; signed the treaty of 1847, Kapp., 568; compare *Mau-ge-gaw-bow*.
- Ma-ji-wo-we-clung, Chief, Puckaguno (Pokegama), signed the Fond du Lac treaty, 1847, Kapp., 568.
- Mak-que-mot, Rice-stuffed skin, Mississippi, 1890.
- Ma-me-no-guaw-sink, Hunter at Pembina, Tan., 142.
- Ma-mong-a-se-da, Big Foot, Chief, La Pointe, War., 52, 218; led his warriors at the fall of Quebec, School. Inf., II, 148; Father of Waubojeeg. His wife was a Sioux.
- Ma-muck-ka-wan-ge (Julius Brown), Was the first male child born at White Earth, Wilcox, 248.
- Man-e-do-wub, Chief, Crow Wing, removed with others to White Earth, in 1868, Wilcox, 247. Companion of *En-me-gah-bowh* at the ordination of the latter in 1859, at Faribault, Minn., Hist. Soc. X, 201. Same as *Min-e-do-wob* and *Manito-wab*.
- Man-e-to-gee-zhig, Fond du Lac, signed the Fond du Lac treaty, McKen., 482.
- Man-e-to-ke-shick, Spirit of the Day, Cass Lake, signed treaty of 1863, Kapp., 842; compare *Man-e-to-o-gee-zhik*.
- Mang-gons, Little Loon, Otter Tail, 1893, Gil. Ms.
- Man-i-do-gi-cig-o-kwe, Mide singer, Dens., 92, 148.
- Man-i-to-wid-je-wung, Mother of Charlotte Louise Morrison, wife of Allan Morrison.

- Manito-o-gee-shik, One of the captors of John Tanner, died about 1819, at Detroit, Tan., 25, 33; messenger of a revelation from the Great Spirit, Tan., 178, 239. Compare *Man-e-to-gee-zhik*.
- Man-o-min-ik-e-shi, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Marksman, Peter, Chief and interpreter, signed the Fond du Lac treaty, 1847, Kapp., 569, also the La Pointe, 1854, Kapp., 651. V. *Gah-go-dah-ah-quah*.
- Ma-se-wa-pe-ga, Whole ribs, Priest, La Pointe, War., 118.
- Mass-wa-we-in-in-i, Magician among the Ottawa, introduced maize, School., 175.
- Match-a-ke-wis, "Ruling by descent of blood," Chief at Thunder bay, Mich., leader in the capture of Fort Michilimackinac in 1763; called *Minnevana (Meh-neh-weh-na)* by Henry, "*Big Ojibwa*" by Warren, and *Grand Sautor* by Carver; V. *Big Ojibwa*, War., 216, 440; Wis. Hist. Soc., VII, 188; School. Am. Ind., 430, 455; died at a treaty held on the Maumee, School. 30 years, 447; same as *Mad-ji-ke-wis* and *Mud-je-ke-wiss*.
- Match-a-to-ge-wub, Many Eagles, Head chief of a large war party (1400), going against the Sioux, Tan., 204.
- Match-e-toons, reported the disaster that befell Aissance, Tan., 179.
- Mau-ge-ga-bo, Leader, signed the Prairie du Chien treaty, 1825, War., 468; probably the same as *Mau-gee-gau-bow* and *Mau-gu-gau-bo-wie*, and as *Ma-ji-ga-bow-i*; visited Schoolcraft at Sault Ste. Marie, in 1828, School. 30 years, 291.
- Mau-gee-gau-bow, Crow Wing river, signed the Fond du Lac treaty, 1826, McKen., 483.
- Maug-e-gaw-bow, Stepping ahead, Mississippi, signed the Washington treaty, 1855, Kapp., 690; same as *Ma-ji-ga-bow-i*, q. v.; signed the Crow Wing treaty of Sep. 15, 1862 (unratified), Ind. Com.
- Mau-gu-gau-bo-wie, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Maun-gua-daus, Great Hero, Chief, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.
- Mau-tau-gu-mee, Ontonagon, signed the Fond du Lac treaty, McKen., 482.
- Maw-ge-ke-wis, Evil Spirit, Red Lake, Warrior, signed the treaty of 1889, Ch. Com., 29. Compare *Match-a-ke-wis*.
- Maveen (Mainville), Half-breed, Pembina, one of the murderers of "Governor McDonald," of the Hudson Bay Co., Tan., 216, 226.
- Maw-caw-day, Bear's Heart, Mississippi, 2nd Chief, signed the La Pointe treaty, 1854, Kapp., 652. Compare *Muk-o-de* and *Ma-cou-da*.
- Maw-gaw-gid, Orator at the treaty of Fond du Lac, 1826, McKen., 466.
- Mawn-go-sit, signed the treaty of 1854 at La Pointe; same as *Mon-go-zid*, q. v.
- Maw-je-ke-shick, Traveling Sky, Cass Lake, signed the treaty of 1863, Kapp., 842.
- May-aw-wuh, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46.
- May-cod-ay-we-co-noy-ay, Priest, Leech Lake, discussed but apparently did not sign the treaty of 1889, Ch. Com., 118.
- May-dway-gah-no-nind, Who is spoken to, Head chief, Red Lake, 1862, Whip., 75; died after the treaty of 1889. Man of good judgment, but talked little; signed the treaty of 1863; took part in the council and signed that of 1889, when 82 years old, Ch. Com., 28, 69. Compare *Med-we-gan-on-int*.
- May-dway-we-nind, One of the assassins of Hole-in-the-Day after the treaty of 1867. Was active in stirring up the Bear Island outbreak; was convicted, with eight others, for resisting a deputy U. S. marshal; froze to death at Leech Lake, about 1904; opposed and did not sign the treaty of 1889, Ch. Com., 124, 127.
- May-maush-kow-aush, Chief, Grand Portage, signed the treaty of 1889, Ch. Com., 59.
- May-tau-koos-ee-ghy, signed the treaty of Fond du Lac, 1826, McKen., 482; probably the same as *Mit-talk-guis-e-ga*, q. v.
- May-ya-je-way-we-dung, Chorister, Pokégama, signed the treaty of 1863, Kapp., 842.
- May-mosh-caw-wosh, Head man, Grand Portage, signed the La Pointe treaty, 1854, Kapp., 651.
- May-quam-me-wan-gay, Frost in his feather (English John Smith), Lake Minnibigoshish; very homely, but good talker, and very smart.
- May-quaw-me-we-ge-zhick, Head man, Fond du Lac, signed the La Pointe treaty of 1854, Kapp., 651.
- May-quom-me-woub, Chief, Pillager, signed the treaty of 1889, Ch. Com., 55, 154.
- May-shue-e-yaush, Dropping Wind, Head Warrior, Red Lake, signed the treaty of 1863, Kapp., 855. Compare *May-zha-ke-osh*.
- May-sko-ge-gish-wabe (or Mis-co-ge-shig-wabe), Red Sky, Red Lake, signed the treaty of 1889, Ch. Com., 28, 76.
- Maysh-kow-e-gah-bow, Charles Martin, Interpreter, Leech Lake, signed the treaty of 1889, Ch. Com., 50, 118. (Charles C. Martin signed the treaty with the name Tah-co-min-nay, Ch. Com., 51.)
- Mays-ko-ko-noy-ay, Red Lake, Chief, 1902, signed the agreement for the sale of the western part of the reservation, Ind. Com., and that of 1889, Ch. Com., 28, 79.
- May-zha-ke-osh, Dropping Wind, Head man, Red Lake, signed the treaty of 1864, Kapp., 862; same as *May-shue-e-yaush*.
- May-zhan-ko-way-wo-dung, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65.
- May-zhuck-e-ge-shig, Chief, Mississippi, 1909, signed the treaty of 1889, Ch. Com., 37; same as *Me-sha-ki-gi-zhig*.
- Me-das-o-gwun, Ten Feathers, Bois Fort, 1899, Gil. Ms.
- Med-wa-ghe-no-nins, Chief, Red Lake, 1878, One of Bishop Whipple's converts to Christianity, Farrar, 138.
- Med-we-as-unk, Thunderer, Pembina, 1878, Gil. Ms.
- Med-we-gan-on-int, Who is heard spoken to, Head chief, Red Lake, 1879, Gil. Ms.; counseled the Gull Lake band not to expel missionary Breck, Ojib., 409.
- Mee-gee-zee, Same as *Mi-gi-si*, and *Me-ge-zeance*, Mille Lacs, signed the treaty of 1889, Ch. Com., 47.
- Mee-gwun-aus, Snake river, signed the treaty of Fond du Lac, 1826, McKen., 483.
- Meesh-qua-qua, Mother of Fanny Levake (Levaque), McKen., 484.
- Meh-ke-nauk, Turtle hunter, Rainy Lake, Tan., 77.
- Meh-shah-ke-ke-shig, Now living at White Earth (1910). His name can be found attached to the treaties of the '60s and later. In his day he was quite a noted warrior and close to Hole-in-the-Day.
- Me-jaw-ke-ke-shick, Sky that touches the Ground, Rabbit Lake, signed the treaty of 1863, Kapp., 842; also that of 1867, do., 976.
- Me-nah-weh-na (or Min-ne-va-va-na), same as *Matchakewis*, q. v.

- Me-no-ge-shig-o-quay (second queen), signed the treaty of 1889, Ch. Com., 43.
- Me-no-ke-shick, Fine Day, Mille Lacs, signed the treaty of 1862, Kapp., 842; and that of 1867, do., 976. Compare *Min-a-ge-shig*.
- Men-we-we-gi-zhik, Good-sounding Sky, Great medicine man, Gull lake, 1853, Ojib., 21.
- Me-quum-i-wi-gwun-e-ash, Frosted Feather, Fond du Lac, 1899, Gil. Ms.
- Me-sau-bis, Gosling's Down, Wife of Wau-zhe-gaw-maish-kum, Mouse river, Tan., 87.
- Me-sha-ki-gi-jig, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Me-sha-ki-gi-zhig, Day lightening the earth, or Daybreak, Chief of the Mississippi, Ojibwa at White Earth, 1910, 82 years of age; a man revered for many noble qualities and for his distinguished presence. Signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.; also that of 1889, Ch. Com., 37, 91, 102. Compare *Meh-shah-ke-ke-shig*.
- Mesh-co-swun, Moose Tail, Lac du Flambeau, 1832, Exp. Itasca, 231.
- Mesh-uk-ki-ash, Who alights from the sky, Otter Tail, 1893, Gil. Ms.
- Me-squaw-dace, Head man, Mississippi, signed the treaty of La Pointe, 1854, Kapp., 652; same as *Mis-quod-ase*. Compare *Misk-wau-tais*.
- Mes-qua-wi-gi-zhig, Red Sky, Chief, Bois Fort band, 1899, Gil. Ms.
- Me-tau-koo-se-gay, see *Mit-talk-quis-e-ga*.
- Methode, Half-breed, Red river, murdered by Winnebagoes at Painted Rock, along with his family, 1827, Neill, 394.
- Me-tig-wah-kick-oonce, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44, 159.
- Me-to-saw-gea, Ojibwa chief at Mackinac, who in 1791 prepared a war party to lead against the whites, Tan., 40.
- Me-zhick-ko-naum, Companion of Tanner, Tan., 209.
- Me-zhak-gah-may-ge-shig, Reaching Shore Day, signed the treaty of 1889, Ch. Com., 54, 152.
- Me-shuk-e-guun-e-ash, Fallen Feather, Bois Fort, 1899, Gil. Ms.
- Me-zhuk-e-guun-e-bi-tunk, Beside the Fallen Feather.
- Me-zee-gun, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46.
- Me-zhuk-ko-nong, Engagee under Tanner for the Hud. B. Co., Tan., 219, 234, 255.
- Mi-chen, Ojibwa for Michel, name of several French half-breeds; the Ojibwa has no letter *l*.
- Mi-gee-see, The Eagle, Fond du Lac, signed the Fond du Lac treaty, McKen., 482; Wis. Hist. Soc., III, 357.
- Mi-gi-si, Eagle Chief, Mille Lacs, Brow. Mil. Lac., 119; Kath., 102; signed the Washington treaty, 1855, Kapp., 690.
- Mi-gis-way-wish-kunk, Who jingles pearls, Mille Lacs, 1893, Gil. Ms.
- Mi-gos, Awl, Mille Lacs, 1893, Gil. Ms.
- Mi-ja-ki-ya-cig, Mide singer, Dens., 93.
- Min-a-ble, Ottawa chief at Michilimackinac, 1779, Wis. Hist. Soc., XI, 142.
- Min-a-ge-shig, Mississippi, By treaty, March 19, 1867, received one-half section of land on the Gull Lake reservation.
- Min-ah-ig-wan-tig, Drinking Wood, Hunter, Gauss lake, killed by a war party of Dakota, 1767, War., 224.
- Min-a-wan-i-go-gi-shig, Fine Day, Leech Lake, 1887, Gil. Ms.
- Min-du-wah-wing, Berry hunter, Red Lake, signed the treaty of 1863, Kapp., 855.
- Mi-ne-de-mo-e-yah, Wife of Pierre Duvernay, McKen., 485.
- Min-e-do-wob, Mississippi, signed the treaty of 1867, Kapp., 976.
- Min-ne-weh-na, Matchakewis, q. v., War., 199, 207; Schl. Sum. Nar., 63.
- Min-nis-sin-noo, Brave Warrior, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.
- Mis-a-be, A Giant, Red Lake, 1879, Gil. Ms. Also name of a mythical monster that inhabits the hills of the Mesabi range.
- Mis-co-bin-ess, Red Bird, Otter Tail, 1893, Gil. Ms.
- Mis-co-co-noy, A Red Rob, Warrior, Red Lake, signed the treaty of Red Lake river, 1863, Kapp., 855.
- Mis-co-muk-quoh, Red Bear, Chief of Pembina, signed the treaty, Red Lake river, 1863, Kapp., 855.
- Mis-co-muk-wa, Red Bear, principal Pembina chief, signed the treaty of 1864, Kapp., 862.
- Mis-co-pe-nen-shey, Red Bird, Winnibigoshish, signed the treaty of 1863, Kapp., 842. Compare *Mis-co-bin-ess*.
- Mish-in-nack-in-u-go, Warrior, Red Cedar Lake, signed the treaty of 1847, Kapp., 569.
- Mish-in-o-wa, Attendant or secretary of Flatmouth, School. Exp. Itasca, 102.
- Mish-to-ya-wi-que, Fort Garry woman (a Canadian half-breed), Mississippi, 1890, Gil. Ms.
- Mis-ko-mun-e-dous, Little Red Spirit, Chief, War., 318.
- Mis-kwa-bun-o-kwa, First wife of Tanner, Tan., 116, 269.
- Misk-wau-tais, Fond du Lac, signed the Fond du Lac treaty, McKen., 482.
- Mis-qua-bun-o-qua, Grandmother of Susan Davenport, wife of Ambrose Davenport, McKen., 485. Also daughter of the principal chief, Gull lake, Ojib., 113.
- Mis-quan-a-quut, Red Cloud, Otter Tail, 1893, Gil. Ms.
- Mis-quod-ase, Turtle, Chief, Sandy Lake, signed the Fond du Lac treaty, 1847, Kapp., 569; and of 1867; signed the Washington treaty of 1864, Kapp., 865. Received one section of land in fee simple at Sandy lake by the treaty of May 7, 1864; signed the treaty of 1889, Ch. Com., 43, 161.
- Mit-talk-quis-e-ga, Thought to be one of the murderers of the Finley party in 1824, near Lake Pepin, but, though present, did not participate, and was released, McKen., 470; promised that the murderers should be delivered at Sault Ste. Marie the following spring; as Me-tau-koo-se-gay, signed the supplementary article to that effect, McKen., 484.
- Mi-ti-gwab, Bow, Mille Lacs, 1857, Gil. Ms.
- Mi-ti-gwak-ins, Small Drum, White Oak Point, 1884, Gil. Ms.
- Miz-hau-quot, Ontonagon, signed the Fond du Lac treaty, McKen., 482.
- Mi-zi, written *Mizye*, Cat Fish, La Pointe, Chief, signed the treaty of La Pointe, 1842, Kapp., 544; School. 30 years, 298.
- Mi-zi-we-cum-ig, The Whole Earth, White Oak Point, 1884, Gil. Ms.
- Mo-a-som-o-nee, St. Croix river, signed the treaty of Fond du Lac, McKen., 482; present at peace council at Fort Snelling, 1823 (?), Neill, 338.
- Mo-a-zo-nee, Ontonagon, signed the Fond du Lac treaty, McKen., 482.
- Mo-ca-cum-ig-ga-bow, Rising from the Earth, Mille Lacs, 1893, Gil. Ms.
- Mo-ko-man-ens, Little Knife, Leech Lake, 1887, Gil. Ms.
- Mon-e-do-qua, Wife of Charles Cloutier, McKen., 484.

- Mon-e-to-gee-zi-so-ans, Fond du Lac, signed the Fond du Lac treaty, McKen., 482.
- Mon-so-bo-douh, Chief, Lac du Flambeau, War., 391; son of Keesh-ke-mun, 1827; apprehended the murderers of the Finley party.
- Mon-so-mo, Moose Dung, Chief, Red Lake, signed the treaty of 1863, and of 1864, Red Lake river, Kapp., 855. Compare *Mont-so-mo*.
- Monson, Moose Tail (Monsomanay), Chief, Lac Coutereille, War., 318, 327.
- Mon-son-eeg, Moose Totem, War., 50, 86.
- Montre, Joseph, 1st Chief, Mississippi, half-breed, signed the treaty of 1847, Kapp., 569.
- Mon-tren-il, Joseph, Pembina, signed the treaty of 1863, Kapp., 855.
- Mont-so-mo, Murdering Yell, Warrior, Red Cedar Lake, signed the treaty of Fond du Lac, 1837, Kapp.
- Mong-a-zid, or *Mang-go-sit* or *Mong-o-zet*, Loon's Foot, 2nd chief and jessakeed of Fond du Lac, guide to Governor Cass and Schoolcraft, Exp. Itasca, 20, 144; School. 30 years, 216, 295, 298; signed the Fond du Lac treaty, 1826, McKen., 482, and that of Prairie du Chien, 1825, War., 468, and School. 30 years, 216; that of St. Peter's, 1837, and of La Pointe, 1842, Kapp., 544; also that of 1847, Kapp., 568; signed, 1844, an agreement respecting the cession of Isle Royale, Ind. Com.
- Mons-zo-moe, Chief, Pillager, signed the treaty of 1889, Ch. Com., 55, 155; School. Inf., II, 165.
- Mose-o-man-nay, Moose, Mille Lacs, signed the treaty of 1863, Kapp., 842; and that of 1889, Ch. Com., 46, 47, 165; same as *Mo-zo-man-e* and *Mooze-o-mah-nay* and *Mon-zo-maun-ay*.
- Mo-sho-me-ne, Probably the same as *Mo-a-som-o-nee* and *Mose-o-man-nay*, V. *Mo-zo-ma-na*.
- Mouet, Marie, Mother of Charles Langlade, second wife of J. B. Cadotte, War., 449.
- Mou-son-eeg, Moose totem, War., 50, 86.
- Mo-zo-bo-do, Chief, Lac du Flambeau, Explains the murder of the Menominee woman, Exp. Itasca, 287; School. 30 years, 378.
- Mo-zo-jeed, Chief, Lac Coutereille, delivered a murderer, 1833, to the authorities, Exp. Itasca, 18, 231, 271, 277; Schl. Sum. Nar., 550, and School. 30 years, 377, 539.
- Mo-zo-ma-na, former Chief, Mille Lac, Brow. Mil. Lac, 45, and Kath., 89.
- Mo-zo-man-e, Moose, Mille Lacs, 1893, Gil. Ms.; signed the treaty of 1863, Kapp., 842.
- Mo-zonce, Young Moose, Mille Lacs, 1893, Gil. Ms.
- Muck-u-day, St. Croix river, signed the Fond du Lac treaty, McKen., 482.
- Mud-je-ke-wiss, probably the correct spelling for *Match-ake-wis*, q. v., School. 30 years, 447, 658.
- Mud-ji-ki-wis, apparently a generic name, in 1832, at La Pointe, meaning *time of chieftainship*, School. Exp. Itasca, 20.
- Mug-un-ub, 2nd chief, Fond du Lac, signed the treaty of Fond du Lac, 1847, Kapp., 568.
- Muh-eng-aunce, Ojibwa, Mille Lacs, Held conference with Mr. Rice, Oct. 2, 1889, Brow. Kath., 104; White Earth, 1910, on entertainment committee, 14th June; signed the treaty of 1889, Ch. Com., 46, 171.
- Muk-koonce, Ruth King, or Ruth Flatmouth, Pillager queen, Ch. Com., 49, 134.
- Muck-kuch-eence (or O-muck-kuck-eence), Chief, White Earth, signed the treaty of 1889, Ch. Com., 37, 109.
- Muk-o-de, Bear's Heart, Mississippi, 1890, Gil. Ms. Compare *Maw-caw-day*.
- Muk-o-zo, Bear's Tail, Grand Portage, 1899, Gil. Ms.
- Muk-kud-da-be-na-sa, Black Bird, Messenger from L'Arbre Croche, 1812, calling all the Ottawa home, Tan., 168.
- Muk-ud-a-waun-o-quod, Black Cloud, Warrior, School. Inf., II, 165.
- Muk-ud-e-an-a-qunt, Black Cloud, Otter Tail, 1893, Gil. Ms.
- Muk-ud-a-shib, Black Duck, Chief, Red river, War., 50; surrounded and slain on the open prairie by a war party of Sioux, School. Inf., II, 165.
- Muk-ud-e-wis, Black Face, Pembina, 1878, Gil. Ms.
- Mun-e-do-wah, Mississippi, signed the treaty of 1889, Ch. Com., 37.
- Mun-o-min-e-kay-shein, Rice Maker, signed the treaty of Washington, 1855, Kapp., 684, and of 1863, Kapp., 842; same as *Me-no-min-e-ka-shen* and *Mun-o-ni-ni-kash-an*.
- Mun-aul-o-woub, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Mun-dun-e, Ojibwa pronunciation of *McDonnell*, a white man who lived among them, White Oak Point, 1884, Gil. Ms.
- Mushk-de-wi-ni-ne, Blind Prairie man, Pokegama, 1874 Fol., 263.
- Mush-ko-as, The Elk, Fond du Lac, signed the treaty of Prairie du Chien, 1825, War., 468.
- Mush-ko-dence, Little Prairie, Otter Tail, 1893, Gil. Ms.
- Mush-ko-de, Prairie, Mille Lacs, 1893, Gil. Ms.
- Mush-ko-de-que, Prairie Woman, Pembina, 1878, Gil. Ms.
- Mush-she-mong, King of Loons, Lake Huron, visited London and Paris, 1845-46, Cat. Adv., II, 279.
- Mus-in-i-gon, Warrior, Brother of Wenniway, Wis. Hist. Soc., VII, 159.
- My-een-gun-sheens, St. Croix river, signed the Fond du Lac treaty, 1826, McKen., 482. Compare *Mah-een-gun*.
- My-yaw-ge-way-we-dunk, Who carries the voice (chorister), 2nd chief, Mississippi, signed the La Pointe treaty, 1854, Kapp., 652; also that of 1863, Kapp., 842; same as *Mah-yah-je-way-we-dung*, q. v.
- Nab-i-cum, Samuel (Rev.), ordained by Bishop Whipple.
- Na-bi-ne-ashe, Bird that flies on one side, Head man at Leech Lake, signed the Leech Lake treaty, 1847, Kapp., 570.
- Nab-i-quan, Ship, Mille Lacs, 1857, Gil. Ms.
- Na-bun-ash-kong, Isaac H. Tuttle, Chief, Gull Lake, Christian convert. He led the first Indian party to White Earth; died 1874.
- Na-gan-a-o, Chief, Fond du Lac, signed the treaty of 1889, Ch. Com., 61, 187; same as *Nah-gah-nup*, q. v.
- Na-ga-ni-ga-bow, Stands foremost, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Na-gan-nub-bi, Sits first, Mille Lacs, 1893, Gil. Ms.
- Nae-ta-wab, Chief, Red Lake, Dens., 168, 172.
- Nag-aun-e-ga-bon, 2nd chief, Sandy Lake, signed the treaty of Fond du Lac, 1847, Kapp., 568. See *Na-ga-ni-ga-bow*.
- Na-gon-ub, or Na-gan-nab, Head chief, Fond du Lac, 1855; visited Washington in 1852, Wis. Hist. Soc., III, 344; signed the treaty of La Pointe, 1842, Kapp., 544; and that of 1889, Ch. Com., 61, 187, when 90 years old. V. *Nau-go-nob*, and *Nah-gah-nup*.
- Na-gu-on-a-be, Feather's End, Chief, Mille Lac, War., 49, 165; most noble, intelligent and influential, Lan., 83; same as *Na-naw-ong-ga-be*, Wis. Hist. Soc., 340; signed an agreement as to the cession of Isle Royale, 1844, Ind. Com.

- Na-gwa-na-be, Feather's End, *Nag-wun-a-ba*, Brow. Mil. Lac, 123, Medicine Chief, 1900.
- Nag-wun-a-ba, perhaps the same as Nug-aun-ub, signed the Fond du Lac treaty, 1826, McKen., 482; Brow. Mil. Lac., 45, 123; Kath., 105. V. *Ne-gwon-e-bi*.
- Nah-bah-nay-aush, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46.
- Nah-gah-nup (and his son Antoine, Nah-gah-nup), Chiefs, Fond du Lac, signed the treaty of 1889, Ch. Com., 61, 62, 186.
- Nah-gaun-esh-kaw-waw, or O-to-pun-e-be, Friend of Tanner, Tan., 236.
- Nah-gon-e-gwon-abe, Leading Feather, Chief, Red Lake, signed the treaty of 1889, Ch. Com., 28, 74.
- Nah-gitch-e-gum-me, Sorcerer, Pembina, Tan., 174.
- Nah-may-we-ne-ne, Sturgeon Man, Leech Lake, violently opposed the treaty of 1889, but signed it, Ch. Com., 52, 126, 130.
- Nah-wah-qua-ke-zhig, Eldest brother of Peter Marksman, Fond du Lac. A swift runner, Pite., 19.
- Nai-quod, Son of Waubojeeg 1st, La Pointe, leader of an expedition against the eastern Iroquois, 1666, Cop., 88, 95.
- Nain-a-boo-zho, La Pointe, signed the treaty of Prairie du Chien, 1825, War., 468.
- Nai-nah-aun-gaib, Adjusted Feather, Cedar Lake, Wis., Leader of ball game, Cop., 52.
- Na-i-o-qui-man, Wis. Hist. Soc., X, 147; Ojibwa leading warrior at Drummond's Island council, July 12, 1821; probably the same as *Na-o-ke-maw*.
- Na-jo-bi-tun, Two men walking, Bay Lake, Mide singer, Dens., 62.
- Na-joi-se, Herald at the death of Nigan-i-bi-nes, Dens., 51.
- Na-me-bin, Sucker, Otter Tail, 1893, Gil. Ms.
- Na-me-gos, Trout, Son of Men-we-we-gi-zhik, Ojib., 26.
- Na-na-bush, Confederate of Gi-ah-ge-wa-go-mo in abducting Tanner's son, Tan., 210.
- Na-naw-ong-ga-be, same as *Na-gu-on-a-be* and *Na-gon-a-bi*, eloquent chief of Mille Lacs, 1855, Wis. Hist. Soc., III, 338.
- Nan-go-tuck, The Flame, Leech Lake, signed the treaty of Prairie du Chien, War., 468.
- Na-o-gi-zhig-ok, Woman of four skies, Red Lake, 1879, Gil. Ms.
- Na-o-ke-maw, Ottawa chief of Au Sable river, Eastern Michigan, whose ancestors were part French, McKen., 406; joined the army of Gen. Harrison, 1813, Wis. Hist. Soc., X, 101.
- Nash-o-tah, Rev. Chas. T. Wright, Cass Lake, Son of White Cloud, who was a son of Waubojeeg 3rd; born at Little Falls, was the first to move with his party and to settle on the White Earth reservation, June 14, 1868. This became thence the date of their annual celebration, Brow. Kath., XVII. V. *Nizh-o-de*, signed the treaty of 1889, 39, 103.
- Na-tum-e-gaw-bow, 2nd chief, Sandy Lake, signed the treaty of Fond du Lac, 1847, Kapp., 569.
- Na-tum-e-gaw-bon, Chief, Sandy Lake, signed the La Pointe treaty, 1842, Kapp., 544.
- Nau-ba-shish, Hunter, Red River, Tan., 93.
- Nau-bun-a-quee-zhi-ok, Fond du Lac, signed the treaty of Prairie du Chien, 1825, War., 468; apparently the same as *Nau-bu-nay-ger-zhig*.
- Nau-bu-nay-ger-zhig, Fond du Lac, signed the treaty of Fond du Lac, 1826, McKen., 482.
- Nau-din, Wind, signed the treaty of Prairie du Chien, 1825, War., 468; same as *No-din*.
- Naug-du-nosh, Crow Wing river, signed the Fond du Lac treaty, McKen. 483.
- Nau-go-nob, Old and influential chief, Fond du Lac, 1863, removed to Red Cliff reservation, Wisconsin.
- Nau-guan-a-bee, Mille Lacs, signed the treaty of Prairie du Chien, 1825, War., 468. See *Na-gua-na-be*.
- Nau-qua-nosh, Lac du Flambeau, signed the treaty of Prairie du Chien, 1825, War., 468. Compare *Nau-gan-osh*, School. 30 years, 305.
- Naw-a-ji-wi-en-oce, Convicted as one of the murderers of the Finley party, School. 30 years, 210.
- Naw-aw-bun-way, Head man, Fond du Lac, signed the La Pointe treaty, 1854, Kapp., 651.
- Naw-ay-tah-wowb, Little Thunder, Chief, Red Lake, signed the treaty of 1889, Ch. Com., 28, 72.
- Naw-bon-e-aush, Young Man's Son, Leech Lake, signed the treaty of 1863, Kapp., 842; same as *Nay-bun-a-caush*.
- Naw-gaw-ne-gaw-bo, Mississippi, Head man, signed the La Pointe treaty, 1854, Kapp., 652; same as *Na-ga-ni-ga-bow*, Rabbit Lake, signed the treaty of 1863, Kapp., 842.
- Naw-guan-e-gwan-abe, Leading Feather, Chief, Red Lake, signed the treaty of 1863, Kapp., 855, and of 1864, Kapp., 862.
- Na-wu-kum-ig-o-wi-ni-ni, Center of the Earth, Gull lake, Ojib., 428.
- Nay-abe-abe, Mille Lac, discussed the treaty of 1889, Ch. Com., 174.
- Nay-ay-tah-wub, Who sits alone, Chief at Red Lake, 1910; son of Anim-i-keence, who died at Washington when making the treaty of 1864.
- Nay-ay-tow-up, Red Lake, Chief, 1902, signed the agreement for the sale of the western part of the reservation, Ind. Com.
- Nay-bon-ash-kung, Chief, Crow Wing, removed to White Earth in 1868, along with Wah-bon-ah-quod; died in 1874, Wilcox, 247. Same as *Na-bun-ash-kong*.
- Nay-may-puck, By act of Congress was allotted 100 acres on the Red Lake reservation in 1902, Ind. Com.
- Nay-bun-a-caush, Young Man's Son, signed the Washington treaty, 1855, Kapp., 690.
- Nay-bun-ay-york, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Nay-tow-aush, Mississippi, signed the treaty of 1889, Ch. Com., 37, 101.
- Nay-eh-tah-way, Influential at Red Lake, 1910.
- Nay-gwon-ay-be, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46. Same as *Ne-gwon-e-bi*.
- Nay-tah-we-gah-bow, Who stands well, Chief, Pillager, signed the treaty of 1889, Ch. Com., 54, 151.
- Nay-tum-ish-kung, Chief, Pillager, signed the treaty of 1889, Ch. Com., 52.
- Nay-way-ji-bi-go-kwe, Mide singer, Dens., 51, 68.
- Nay-twa-we-ke-shig, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Nazh-zho-kish-kunk, Who treads down, Otter Tail, 1893, Gil. Ms.
- Ne-ba-coim, Night Thunder, Leech Lake, signed the treaty of Leech Lake, 1847, Kapp., 570. Compare *Ne-ba-quum*, and *Ne-baw-guh-um*.
- Ne-baw-guh-um, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.

- Ne-ba-quum, Chief, Long Prairie, 1856, Van., 139. V. *Ne-baw-guh-um*; volunteered as a soldier in 1862, but, being refused by the officer in charge, died in grief and indignation (Mrs. Van Cleve in "Three Score Years and Ten," 140).
- Ne-be-ne-quin-gwa-haw-e-gaw, Summer Wolverine, Pembina, signed the treaty of 1863, Kapp., 855.
- Ne-bo-na-bee, Mermaid, Lac Courte Oreille, signed the treaty of Prairie du Chien, War., 468.
- Nee-gon-e-be-ness, Leading Feather, Leech Lake, 1900, Brow. Kath., 105; Son of Flat Mouth, later called Flat Mouth, Brow. Kath., XXVII, 88.
- Nee-na-ba, Bold young warrior of Cedar Fork of Chippewa river, 1831; invited the young men to war upon the Sioux, Exp. Itasca, 275, 278, 280; Sum. Nar., 549; recalled by the orders of Schoolcraft, School. 30 years, 378, 384.
- Nee-si-day-shish, Sky, Red Lake, signed the treaty of Prairie du Chien, War., 468.
- Nees-ke-gwon, Chief, White Earth, discussed but apparently did not sign the treaty of 1889, Ch. Com., 110.
- Nee-so-pe-na, Two Birds, Upper Red Cedar Lake, signed the treaty of Prairie du Chien, War., 468.
- Neezh-o-pe-nais, Twin Birds, accompanied Schoolcraft to Itasca Lake in 1832, Exp. Itasca, 71; given flag and medal, Exp. Itasca, 236.
- Nee-zsho-day, Vermilion Lake, signed the treaty of Fond du Lac, McKen., 482. V. *Nizh-o-de*.
- Ne-gan-e-ke-shig, Day Ahead, Gull Lake, Alone fought 100 Sioux, School. Inf., II, 164.
- Ne-gan-e-brio-a-ce, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Ne-gaun-ah-quod, Speaker for the Red Lake band, name is not among the signers of the treaty, Ch. Com., 68, 74.
- Ne-gick, Otter, same as *Nig-gig*, Wis. Hist. Soc., III, 357.
- Ne-gon-e-gwon-abe, Brave, Pillager, signed the treaty of 1889, Ch. Com., 49.
- Ne-gua-gon, Little Wing, Ojibwa, Chief, steadfast friend of the Americans in the war of 1812, Wis. Hist. Soc., III, 328.
- Ne-gue-gon, The Wind, An Ottawa, well-to-do; friendly to the Americans in the war of 1812, McKen., 172; probably the same as Ne-gua-gon.
- Ne-gwon-e-bi, Tallest Feather, Mille Lacs, 1893, Gil. Ms. V. *Nah-gon-e-gwon-abe*.
- Ne-keek-wos-ke-cheem-e-kwa, First foster mother of John Tanner, Tan., 35.
- Ne-nai-ang-ge-ash, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Ne-na-ma-bik, Marble Woman, Bois Fort, 1899, Gil. Ms.
- Neo-ki-zhick, Four Skies, Red Lake, signed the treaty of 1863, Kapp., 855.
- Ne-o-ning, Four Fingers, Bois Fort, signed the treaty of 1866, Kapp., 918.
- Ne-qua-ne-be, Mille Lacs, Chief, signed the treaty of La Pointe, 1842, Kapp., 544. Compare *Na-ga-nub-bi*, *Negwon-e-bi* and *Na-gon-ub*; also *Na-gwa-na-be*.
- Ne-saun-dah-wance, Little Climbing Down, Mille Lacs, 1900, Brow. Kath., 97, Portrait.
- Ne-sia, Elder Brother, Chief, 1832, Leech Lake, Schl. Sum. Nar., 260.
- Ne-ta-wa-cum-ig-in-unk, Expert Walker, Pembina, 1878, Gil. Ms.
- Ne-ta-wi-bi-nes, Birdman, Grand Portage, 1899, Gil. Ms.
- Ne-ta-wi-gi-zhig, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Ne-ta-wish-kunk, Knows how, White Oak Point, 1884, Gil. Ms.
- Net-no-kwa, Principal chief of the Ottawa; foster mother of John Tanner; a medicine woman, Tan., 36, 106, *et passim*.
- Ne-zhe-kay-we-gah-bow, Chief, Pillager, signed the treaty of 1889, Ch. Com., 54, 58.
- Ne-zho-dain, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65.
- Nia-je-ga-boi, La Trappe, signed the Leech Lake treaty, 1847, Kapp., 570.
- Ni-bi-de-gwance, Growing Feathers, Mille Lacs, 1893, Gil. Ms.
- Ni-gan-ash, Foremost sailing, Cass Lake, wrote in Ojibwa to Rev. J. A. Gilfillan complaining, in 1897, that twice he had not received his annuity money of the U. S. agent at White Earth, Gil. Ms.
- Ni-gan-i-bin-es, The younger Flatmouth; Death ceremony, Dens., 51.
- Ni-gan-i-gi-zhick, The First Heavens, Gull lake, Hunter, Ojib., 163.
- Nig-gig, The Otter, Warrior, War., 325, signed the Fond du Lac treaty, 1847, Kapp., 568.
- Nin-go-took, Leech Lake, attended the treaty of Prairie du Chien, 1825, School. 30 years, 294.
- Ning-wis, My Son, Fond du Lac, 1899, Gil. Ms.
- Ni-o-cum-ig, Four Earths, Leech Lake, 1887, Gil. Ms.
- Ni-sette, Half-breed girl who became insane because rejected by her lover, Keat., II, 161.
- Nisk-i-gwun, Tangled Feathers, Mississippi, 1890, Gil. Ms.
- Nis-so-wa-quet, The Fork, Head chief of the Ottawa at Michilimackinac in 1720; father of the wife of Augustin Langlade, Wis. Hist. Soc., III, 198, also De Peyster's Miscellanies.
- Ni-ta-mi-ga-bo, Leader Standing, Singer, Dens., 158.
- Nit-um-o-gan-bow-ee, First Standing Man, Sandy Lake, signed the Fond du Lac treaty of 1826, McKen., 482; met Schoolcraft at Crow river in 1832, Schl. Sum. Nar., 268.
- Ni-zho-ash, Who flies double, White Oak Point, 1884, Gil. Ms.
- Nizh-o-cum-ig, Two Earth, Mississippi, 1890, Gil. Ms.
- Nizh-o-de, Twin, literally *Two Hearts*, Mississippi, 1890, Gil. Ms.; V. *Na-sho-tah* and *Nee-zsho-day*.
- No-de-nah-quah-um, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49, 118, 120; spokesman for the Pillagers, Ch. Com., 130, 140.
- No-din-a-ga-um, Brave, signed the treaty of Sept. 15, 1862 (unratified), Ind. Com.
- No-din-a-na-quut, Wind Cloud, Bois Fort, 1899, Gil. Ms.
- No-din, Wind, Chief, St. Croix, War., 335; visited Washington; chief, Mille Lac, signed the La Pointe treaty, 1842, Kapp., 544, and Fond du Lac, 1847, Kapp., 569; signed, 1844, an agreement as to the cession of Isle Royale, Ind. Com.
- No-din, Chief of Sandy Lake, signed the Fond du Lac treaty, McKen., 297, 482; complained, 1833, of the numerous murders by the Sioux since the treaty of Prairie du Chien, Exp. Itasca, 293.
- No-din-ah-quun (or No-de-nah-quom), Chief, Leech Lake; same as *No-de-nah-quah-um*.
- No-ka, Bear totem, War., 49.
- No-ka, Chief, War., 235, 266. V. *No-ke*.
- No-kay, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44.
- No-ke, Tallow Maker, Mille Lacs, 1893, Gil. Ms.
- No-nen, Wife of Wa-wa-tam, War., 214.
- Non-gon-at, Head man, La Pointe, 1853.
- Noo-din-no-kay, Furious Storm, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.

- No-tin, Chippewa chief, Portrait in McKenney and Hall.
- Now-ah-quay-ge-shig, Midday, William Hurr, an Ottawa, father of N. B. Hurr, Superintendent of Schools at Ponsford, on the White Earth reservation, 1910.
- Now-e-ge-shig, Chief, Pillager, signed the treaty of 1889, Ch. Com., 51, 135.
- Now-o-cum-ick, Centre of the Earth, Chief orator, Wisconsin river, Wis. Hist. Soc., I, 123.
- Nub-o-beence, Little Broth, Warrior at Ontonagon river, War., 389; one of the murderers of the Finley party at Lake Pepin in 1824. V. *Ke-way-no-kwut*.
- Nu-bun-e-ga-bow-wi-que, Woman who stands on one side, Otter Tail, 1893, Gil. Ms.
- Nug-aun-ash, Hunter, War., 261.
- Nug-aun-ub (or *Na-gon-ub* or *Naw-gaw-nub*), Sitting ahead, Chief, Fond du Lac, 1852, War., 50, 130; Wis. Hist. Soc., III, 345; signed the treaty of 1854, at La Pointe, Kapp., 651; signed, 1844, an agreement respecting the cession of Isle Royale, Ind. Com.
- Nun-do-chee-ais, Vermilion lake, signed the Fond du Lac treaty, 1826, McKen., 482.
- O-bar-gu-wack, Wife of a blind chief of Lac Flambeau (Keesh-kee-mun?), appeared for the chief at the council of the Fond du Lac treaty, 1826, McKen., 461; apparently the same as *O-kun-zhe-wug*.
- O-bay-shau-no-quo-to-qua, Wife of Francis Gooley, Jr., McKen., 484.
- O-be-gwa-dans, The chief of the Earth, signed the St. Peter's treaty, 1837, Kapp.
- O-be-man-un-o-qua, Mother of Henry and John Sayer, McKen., 485.
- O-be-quette, Mixed-blood, Red lake, shot a Sioux in a skirmish near Baker's stone trading house, 1838, Hol., 159.
- O-bi-gou-itte, Chief, Leech Lake, Pike (appendix), 22.
- O-bi-yuette, "Chief of the Land," Leech Lake, School., 245.
- O-bi-me-gee-zhi-go-qua, Wife of Jos. DuChene, Jr., McKen., 484.
- O-bim-e-tun-o-qua, Mother of Thomas Shaw, McKen., 484.
- O-bin-we-wei-ash, Sailing with Thunder, Rev. Mark Hart.
- O-biz-an-i-gi-zhig, Quiet Day, Red Lake, 1879, Gil. Ms.
- O-bu-man-gee-zhig, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- O-bus-we-we-cum-ig-o-que, Earth-echo woman, Leech Lake, 1887, Gil. Ms.
- O-cha-ka (O-cha-gaoh), Lake Nipigon, made the first map of the international boundary of Minnesota. He was an Assamboin or an Ojibwa chief, met by Verendrye at Lake Nipigon, Neill, 800, 857.
- O-chi-chi-chag-go-bin-es, Ghost Bird, Red Lake, Gil. Ms.
- O-da-bi-tan, Lives in it, Mille Lacs, 1857, Gil. Ms.
- Oda-bos-sa, Chief on the Numakagon, 1831, Exp. Itasca, 266, 275; Neill, 401; Sum. Nar., 552.
- O-dau-bit-o-gee-zhi-go-qua, Mother of Susan Yarns, McKen., 484.
- O-de-ne-quon, Shoulder Blade, Gull Lake, signed the treaty of 1889, Ch. Com., 41; Mide singer, Dens., 94.
- O-dish-qua, Sault Ste. Marie, McKen., 486.
- O-gah-bage, All over, Crow Wing, Wife of Frank M. Campbell (1855), whose children were: Fanny, died at 13 years of age; George M., married to Ann Bellanger, mixed-blood; his children and wife are deceased, except Earl F., 14 years old, now (1910) at White Earth. George is interpreter and cruiser, White Earth; Wm. F., lawyer, graduate state university, 1892, deceased, no children; Belle, died young; Donna E., died at 18 years; Mary R., married Wm. Johnson, an Indian, White Earth; Frank M. Campbell, a Scotchman, came to Crow Wing as a clerk for Isaac Moulton, and had no connection with the fur trader of the same name. He was for a long time at Red Lake, but returned to Crow Wing, where he was Register of Deeds, County Auditor and Clerk of the Court. Died at White Earth, 1907.
- O-gee-mau-gee-gid, Vermilion lake, signed the treaty of Fond du Lac., McKen, 482.
- O-gee-tub, Trader, Cass Lake, signed the treaty of 1863, Kapp., 842. Compare *O-git-ub*.
- O-gee-wy-an-a-kwut, Medewin priestess, converted to Christianity; confessions and sorceries given by Schoolcraft, School., 169.
- O-ge-mah, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49, 53, 132; Ojib., 66.
- O-ge-ma-ka-kit, Christian Indian, Sandy lake, 1840, Hob., 27.
- O-ge-mah-wub, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 43.
- O-ge-mance, Little Chief, Mississippi, 1890, Gil. Ms.
- O-ge-mans, Dog Lake (Canada), pretended insanity because his love was rejected, Keat., II, 160.
- O-ge-ma-que, The Queen, Mississippi, 1890, Gil. Ms.
- O-ge-mau-gee-zhi-go-qua, Queen of the Skies, Daughter of White Raven; wife of Bazille "Boileau," McKen., 486; (Boileau is a corruption of Beaulieu). She was Mrs. Margaret Beaulieu. Her children were: Margaret (married Buisson); Clement; Julia (married Oakes); Elizabeth (married Borup); Paul H.; Sophia (married Henderson); Abram; Catherine (married Robert Fairbanks of Crow Wing), and Henry H. Descendants of all these are scattered. The Borups and Oakes are in St. Paul; Clement married a quarter-blood. His children are: Capt. Chas. H. Beaulieu, of the Civil war; Clement H., Episcopal clergyman at White Earth; Julia (married Beaulieu); Gus H., editor of the Tomahawk, and general land dealer, White Earth; Theodore, land dealer, White Earth; Robert G. Of these, Clement, Charles and Gus married whites and the others married mixed-bloods. Richard Lawrence, son of Charles, graduated at the University of Minnesota, and is now Division Engineer of the Cascade division of the Great Northern railroad. Col. Borup is a United States military officer; George Borup, his son, was a member of the Peary Arctic party that reached the north pole in 1909. Gus H. has a son now attending school at Minneapolis. Julia B.'s son was unsuccessful candidate at White Earth, in 1910, for Register of Deeds. Her three eldest children attended Hamline University. *O-ge-mau-gee-zhi-go-qua* married Bazille Beaulieu during the last years of her grandfather's life, which may account for Keesh-ke-mun's fidelity to the French and to the Americans.
- Catherine's descendants of the name of Fairbanks were: Margaret, who married the fur-trader, Allen Morrison, from whom Morrison county was named (he was a brother of Wm. Morrison, whose marriages with the Indians were "tribal," and temporary, and whose descendants are mainly in Wisconsin, also at Grand Portage, Minn., and who was the discoverer of Itasca Lake in 1804); Clement; Sophia (married Roy, White Earth); Robert P., now at White Earth, a merchant; John B., White Earth; Julia (married Rogers, White Earth); Charles H., farmer, White Earth. ("Genealogy of the Fairbanks Family in America.")

- O-ge-ma-way-che-waib, Chief of the Mountain, Leech Lake, signed the treaty of 1863, Kapp., 842.
- O-ge-mah-woub, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 43, 160.
- O-ge-mah-wub (*O-ke-mah-wube-tung*), Bois Fort, signed the treaty of 1889, Ch. Com., 63, 194.
- O-gi-i-ma-win-ish, Bad Chief, Otter Tail, 1893, Gil. Ms.
- O-gi-ma-bin-es, King of Birds, Red Lake, 1879, Gil. Ms.
- O-git-ub, Warrior, Mille Lacs, Brow. Mil. Lac., 45. Compare *O-gee-tub*.
- O-gub-ay-gwan-ay-aush, Mississippi, signed the treaty of 1867, Kapp., 976.
- O-guh-bay-au-nuh-quot-way-bee, Lac du Flambeau, signed the Fond du Lac treaty, McKen., 483.
- O-hya-wa-mince-kee, Chippewa Chief, Portrait in McKenney and Hall.
- O-jau-nee-man-son, Fond du Lac, signed the treaty of Fond du Lac, McKen., 482.
- Ojibwa, Mide Priest of White Earth, Hoff., p. 241; was with Hole-in-the-Day at the time of his assassination; is now (1910) about 90 years of age; signed the treaty of 1889, Ch. Com., 37.
- O-jib-we-que, Ojibwa woman, Mississippi, 1890, Gil. Ms.
- O-ka-be-cum-ig, All Ground, Leech Lake, 1887, Gil. Ms.
- O-ka-be-win-int, Much talked, Otter Tail, 1893, Gil. Ms.
- O-ka-taw, Ottawa chief at L'Arbre Croche, Mich., 1828, Tan., 314.
- O-keen-a-kee-quid, Warrior, Fond du Lac, War., 472.
- O-ke-mah, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 63.
- O-ke-mah-we-nin-ne, son of Wah-ka-zhe, Great hunter, Pembina. In one winter killed 19 moose, one beaver and one bear, Tan., 172.
- Ok-in-o-chu-ma-ki, Ottawa chief at L'Arbre Croche, 1763, School. Am. Ind., 440.
- O-ki-zhi, Swift, Otter Tail, 1893, Gil. Ms.
- O-koj, Married Oge-mans in order to cure him, of madness, Keat., II, 160.
- O-kun-di-kun, Buoy; Hunter, Leech lake, Ojib., 208.
- Okun-zhe-wug, Lac du Flambeau, wife of Kish-ke-mun, attended the treaty at Butte des Morts, 1827; supposed to have been murdered by Menominee at Clover Portage, Exp. Itasca, 275; Sum. Nar., 550.
- Old Baticce, Kettle, Kettle river; steady friend of the whites; died at 99 years of age, Pol., 285.
- O-mad-ji-an-i-queb, Growing Hair, Otter Tail, 1893, Gil. Ms.
- O-mah-yaw-wah-be-tung, Gull Lake, signed the treaty of 1889, Ch. Com., 41.
- Om-bi-gi-zhig, Rising Day, Otter Tail, 1893, Gil. Ms.
- O-me-me, Pigeon, Squaw, Mille Lacs, old woman in 1857. Sole survivor of a massacre by the Sioux on the Mississippi, opposite the mouth of Sauk river, about 1800.
- O-me-zhuh-gwut-oons, Sturgeon River band, shot Tanner on Maligne river, when returning to Mackinac with his family, Tan., 271.
- O-mig-aun-dib, Sore Head, Chief, Rice Lake, War., 171.
- O-mi-kun-ens, Little Trail, Mille Lacs, 1893, Gil. Ms.
- O-mi-mi, Dove, Mississippi, 1890, Gil. Ms.
- O-mis-qua-wi-gi-zhig-o-que, Red Sky Woman, Mille Lacs, 1893, Gil. Ms.
- O-muck-a-keence, Wife of John Holliday, McKen., 484.
- O-muk-uk-ki, Toad, Mille Lacs, 1893, Gil. Ms.
- O-mush-kas, Marten family, north shore Lake Superior, War., 84.
- O-mush-kow-e-gee-zhick, Strong Sky, Hunter, husband of Ogee-wy-an-a-kwut, murdered, 1822, at Sault Ste. Marie, by a French half-breed named Gaultier, School., 170.
- O-mush-koz, Elk, Leech Lake, 1864, Gil. Ms.
- O-nab-o-ga-may-beck, Woman, was granted 100 acres on the Red Lake reservation, by Congress, in 1903, Ind. Com.
- O-nah-nah-ga-ge-shig, Cass Lake, signed the treaty of 1889, Ch. Com., 155.
- On-daig, Crow, "Young man of distinction," whose portrait was painted at Sault Ste. Marie by Catlin, Cat., Let. II, 162.
- On-ge-wae, Chippewa chief, Portrait by McKenney and Hall.
- O-ne-gue-gand, Ottawa chief, Au Sable, joined the army of Gen. Harrison, 1813, Wis. Hist. Soc., X, 101.
- Oole, The Burnt, Leech Lake, School., 245.
- O-on-di-no, Hunter, Pembina, Tan., 299.
- O-poi-gun, Pipe, Chief of a band, Pembina, Tan., 230.
- O-paz-i-gwig, Who rises, Pembina, 1878, Gil. Ms.
- O-sau-men-a-kee, Sandy Lake, signed the treaty of Fond du Lac, McKen., 482.
- O-saw-gee, Head man, Fond du Lac, signed the treaty of La Pointe, 1854, Kapp., 651. Compare *O-sho-ga*.
- O-saw-we-pe-nay-she, Head man, Bois Fort, signed the La Pointe treaty, 1854, Kapp., 652.
- O-shau-gus-co-day-way-gua, Youngest daughter of the famous Waubogee, who married Mr. John Johnson, the Irish trader; resided long at Sault Ste. Marie, mother of the wife of H. R. Schoolcraft, McKen., 184, 190; McKen., 484.
- O-shaw-wa-no, Ottawa chief at L'Arbre Croche, Mich., 1828, Tan., 314.
- O-she-gwun, Ojibwa woman scalped when a girl by the Sioux, McKen., 290.
- O-she-we-gwun, Chief who gave an account of Nanibojou, McKen., 305.
- O-she-wush-ko-da-wa-qua, Woman of the Green Valley, same as *Shag-o-wash-co-da-wa-qua*; youngest daughter of the famous Wau-bo-jeeg; built a Presbyterian church at Sault Ste. Marie in 1832, School. 30 years, 431, 662.
- O-sho-ga, La Pointe, promising young chief of St. Croix river, died of smallpox, 1854, Wis. Hist. Soc., III, 348; signed the Fond du Lac treaty, 1847; Kapp., 568; messenger, in 1828, for his father, Kaba-map-pa, to Schoolcraft, School. 30 years, 295.
- Osh-ka-ba-wis, Pipe bearer, Chief, Wisconsin river, War., 318; Wis. Hist. Soc. I, 123, visited Washington in Polk's presidency.
- Osh-kin-ah-wa, Leech Lake, Received medal at Sault Ste. Marie, School. 30 years, 306.
- Osh-kin-ow, Young Man, Mississippi, 1890, Gil. Ms.
- Osh-shay-o-sick, Warrior, Red Lake, signed the treaty of 1864, Kapp., 862.
- O-shaw-bay-wis, Chief, Lac du Flambeau, who insisted for the Ojibwa at Bad river that one Loren Mitchell should distribute their annuities instead of the government agent, Ind. Com.
- Os-sin-ah-jee-un-o-qua, Wife of Michael Cadotte, Jr., McKen., 486.
- Ota-ga-mi, Convicted as one of the murderers of the Finley party, School. 30 years, 210.
- Ot-ne-a-gance, Little Shoulder, Legendary great hunter, Lake Winnibegoshish, Lan., 88.
- O-to-pun-e-be, or Nah-gaun-esh-kaw-waw, Red river, Friend of Tanner, Tan., 236.

- Ot-ta-wa, Brave, whose portrait was painted at Fort Snelling by Catlin, Cat. Let., II, 139; probably the same as Ott-taw-wance, 2nd chief, Mississippi, who signed the treaty of La Pointe, 1854, Kapp., 652.
- Ott-taw-wance, Red Cedar Lake, Chief, signed the treaty of La Pointe, 1842, Kapp., 544; and of 1854, Kapp., 653; and an agreement, 1844, respecting the cession of Isle Royale, Ind. Com.
- Ot-taw-wa, Jones, a noted character, was a product of the northern tribes; died recently in Oklahoma.
- Ou-daig-we-os, Crow's Meat, Conspicuous warrior, La Pointe, father of Great Buffalo, Wis. Hist. Soc., III, 367.
- Ou-ju-pe-naas, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Ou-skun-zhee-ma, Signed the supplementary article of the Fond du Lac treaty, promising the surrender of the murderers of the Finley party on Lake Pepin, McKen., 484.
- O-zan-we-ke-shick, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49, 54, 58.
- O-za-wa-an-im-i-ki, Yellow Thunder, Mississippi, 1890, Gil. Ms.; Ojib., 13.
- O-za-wan-dib, Yellow Head, Mille Lacs, 1893, Gil. Ms. V. *O-za-win-dib*.
- O-zaw-wen-dib, An agokwa, or man-woman, and slave, Tan., 105; an i-coo-coo-a, Cat. Let., II, 214.
- O-za-wi-koj, Yellow Bill, Otter Tail, 1893, Gil. Ms.
- O-za-win-dib, Yellow Head, Warrior and guide of Schoolcraft, 1832, Leech Lake, Exp. Itasca, 21, 32, 54, 70, 232; Sum. Nar., 228. V. *O-za-wan-dib*.
- O-za-wub, Yellow, Mille Lacs, 1893, Gil. Ms.
- O-zha-wush-ko-cum-ig-in-unk, Makes the Earth blue, Bois Fort, 1899, Gil. Ms.
- O-zhush-koo-koon, Muskrat's Liver, Chief of the Metai of Saschatchewan, Tan., 115.
- O-zhus-kuck-oon, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Pa-a-shin-eep, Sandy Lake, signed the treaty of Prairie du Chien, 1825, War., 468.
- Paa-shu-nin-leel, Sandy Lake, signed the Fond du Lac treaty, McKen., 482.
- Pa-bah-me-win, He that carries about, Hunter, Tan., 77.
- Pa-ga-we-we-we-tung, Who comes home hallooing, St. Croix river, signed the treaty of St. Peter's, 1837, Kapp., 492.
- Pa-guk, An imaginary living skeleton of a starved young man, who flies only in the night, and if seen is an omen of death, Ojib., 273.
- Pa-gwan-e-gi-jig, See *Hole-in-the-Sky*, or *Hole-in-the-Day*.
- Pah-se-nos (or Pus-se-nons), Red Lake, objected to but signed the treaty of 1889, Ch. Com., 28, 70, 82.
- Pak-an-uh-waush, Chief, Sandy Lake, Whip., 253. V. *An-a-wash*.
- Pa-ke-kun-ne-gah-bo, Stands in Smoke, Hunter, cut his own arm off, thence called *Kosh-kin-ne-kait*, Cut-off arm, Tan., 77.
- Pa-mid-jee-wung, Sault Ste. Marie, McKen., 486.
- Pa-moos-say, Lake du Flambeau, signed the Fond du Lac treaty, McKen., 483.
- Pa-o-zhe-ga-bow, Ready to stand, Leech Lake, 1887, Gil. Ms.
- Parker, Peter, a full-blooded Ojibwa, soldier in the Civil war, Wilcox, 263.
- Pash-es-ko-no-e-pe, Chief in 1832, who at Fort Snelling, in 1823, made peace with the Dakota, War., 465; Neill, 338.
- Pash-e-ton-a-queb, V. *Bash-i-tan-e-queb*.
- Pa-she-nine, Chippewa chief, Portrait in McKenney and Hall.
- Pash-kin-e-ga-bow, Stands on a Snake, Mille Lacs, 1893, Gil. Ms.
- Pau-tau-bay, Fond du Lac, signed the treaty of Fond du Lac, McKen., 482.
- Paw-pe-oh, Head man, Fond du Lac, signed the treaty of La Pointe, 1854, Kapp., 651.
- Pay-bau-mau-sing, Lac du Flambeau, signed the Fond du Lac treaty, McKen., 483.
- Pay-baum-ik-o-way, Ottawa Lake, signed the treaty of Fond du Lac, McKen., 482.
- Pay-bau-mo-gee-zhig, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Pay-be-se-gon-de-bay, S. W. Hauks, Mille Lac, signed the treaty of 1889, Ch. Com., 47.
- Pay-bou-mid-gee-wung, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Pay-kin-a-wash, Chief at White Earth, one of the first settlers on the reservation.
- Pay-pe-si-gon-de-bay, Gull Lake, Chief, signed the La Pointe treaty. 1842, Kapp., 544.
- Pay-shau-bun-o-qua, One of the wives of Eustace Roussain, McKen., 485.
- Pay-she-ke-shig, Chief, Red Lake, 1902, Ind. Com.; signed the agreement for the sale of the western part of the reservation.
- Pa-zhik-wut-o-qua, Wife of William Aitken, McKen., 485.
- Pe-chee-kee (Be-she-ke), Chief at La Pointe; owner of a British medal, McKenney, p. 295, 461. V. *Buffalo*, School. Exp. Itasca, p. 132, 271. Had visited Washington, where he received a profusion of presents. Assisted Lieut. Allen on the St. Croix; signed the Fond du Lac treaty, 1826, McKen., 482, and that of St. Peter's.
- Pe-dud-ence, V. *Pedud*.
- Pe-dway-way-gwan, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 64.
- Pee-cha-nan-im, Striped Feather, Sandy Lake, signed the treaty of Prairie du Chien, War., 468.
- Pee-che-kin, Chippewa chief, Portrait in McKenney and Hall.
- Pe-guis, Chief of the Chippewa at Les Fourches (Winnipeg), 1812, Bryce, 21. Same as *Pigewis*. Carried a certificate of his friendship and loyalty to the English, given by Lord Selkirk, dated July 17, 1820.—*West*.
- Pee-kauk-wo-to-an-se-kay, La Pointe, signed the treaty of Fond du Lac, McKen., 482.
- Pee-nay-see, Ontonagon, signed the treaty of Fond du Lac, McKen., 482.
- Pee-seck-er, Buffalo, same as *Pe-she-ke*, signed the treaty of Prairie du Chien, War., 468.
- Pe-ga-gun, Ottawa chief at L'Arbre Croche, Mich., 1828, Tan., 314.
- Pe-ji-ke, Buffalo, q. v.; signed the Leech Lake treaty, 1847, Kapp., 570.
- Pel-a-gie, Wife of J. B. Farribault, Neill, 453.
- Pem-i-cai-i-gun, Pemmican, Mississippi, 1890, Gil. Ms.
- Pen-ash-e Quem-e-zhan-shis Shaan-wa-be-too, Christian chief at Kewawenon, Pite., 200.
- Pesh-ab-ik-o-que, Marked Rock, a woman, Fond du Lac, 1899, Gil. Ms.
- Pe-shau-ba, Ottawa chief of Lake Huron, met Netnokwa and Tanner at Prairie Portage, Tan., 54, 138, 176.
- Pe-she-ke, Chief at Mille Lacs, 1900, Brow. Kath., 100; portrait; probably this is the same word as *Pe-chee-kee*, *Pe-ji-ke* and *Be-she-ke*, all meaning *Buffalo*. V. *Pe-zhi-ke*.
- Pesh-i-mo-nib, Chief, Sandy lake, 1832, buried on a scaffold supported on four posts, McAl., II, 12.

- Pe-tah-wah-cum-e-gwabe, Bois Fort, discussed the treaty of 1889, Ch. Com., 183.
- Pe-tos-key (Bi-das-si-ge), Near Sunrise, Ottawa, born about 1787 near Manistee, Mich., Kelton, 154.
- Pe-fow, Chief, Pillager, signed the treaty of 1889, Ch. Com., 52.
- Pe-tud, 1st chief, Mille Lacs, signed the treaty of Fond du Lac, 1847; compare *Bi-dud*, *Be-dud*; also chief, Pillager, signed the treaty of 1889, Ch. Com., 55.
- Pe-tud-unce, Rat's Liver, Warrior, signed the Washington treaty, 1855, and 1863, Kapp., 684, 842.
- Pe-zhe-kins, Little Buffalo, signed the treaty of St. Peter's, 1837, Kapp., 492.
- Pe-zhew-o-ste-gwon, Wild Cat's Head, orator of A-gus-ko-gaut, leader of the war party of Muskegoes, Tan., 126.
- Pe-zhi-ke, Chief, La Pointe, 1831, School. 30 years, 362. V. *Ps-she-ke*.
- Pi-a-gick, Single Man, St. Croix, signed the treaty of Prairie du Chien, War., 468.
- Pich-e-to, Assiniboin river, married Shwaw-shish, "the Bow-we-tig girl," of the family of Tanner, Tan., 136.
- Pi-dud, signed the treaty of 1857, Gull Lake, Gil. Ms. V. *Be-dud*.
- Pi-ko-dji-wi-ni-ni, Big bellied man, Otter Tail, 1893, Gil. Ms.
- Pim-e-gee-zhi-go-qua, mother of Isabella Dingley, wife of Daniel Dingley; also mother of the wife of Thomas Connor, McKen., 485; also mother of J. B. Du Chene, McKen., 486.
- Ping-wi, Sand, White Oak Point, 1884, Gil. Ms.
- Pi-quan-dji-ge, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Pis-ci-en-tha-O-ni-cy-As-ci-at-o-phy, Great Medicine man at Red Lake, Belt., II, 404.
- Pis-qua-de-nash, Bad Bare Hill, Pembina, 1895, Gil. Ms.
- Pi-zhi-ki-wush-e, Buffalo den, Otter Tail, 1893, Gil. Ms.
- Pi-zhi-ki, Buffalo, Gull lake, Ojib., 295. V. *Be-zhi-ki*.
- Plover, The, Chief of a band at Ontonagon, in 1826, McKen., 256, 463.
- Po-go-ne-gi-shik, same as *Pug-on-e-gi-jig*.
- Po-go-ne-gi-zhik, Chief, Crow Wing river, signed the treaty of 1842, Kapp., V. *Pa-gwan-e-gi-jig* and *Hole-in-the-Day*.
- Po-kes-ko-non-e-pe, Cloudy Weather, Chief, Leech Lake, contestant with Flat Mouth for the leadership of the Pillagers, Belt., II, 438; Neill, 372.
- Po-ko-taw-ga-maw, Little Pond, relative of Tanner's wife, Tan., 134.
- Pontiac, celebrated chief who led the "Pontiac conspiracy," in 1763, Car., 17; generally reputed to have been an Ottawa, though Carver says he was a Miami, Park. Con. Pont., I, 109, 182; McKen., 129; Drake, V. 50.
- Pu-dud, Crow Wing river, signed the Fond du Lac treaty, McKen., 483; see *Be-dud*.
- Pug-a-a-gik, Little Beef, Leech Lake, signed the treaty of Prairie du Chien, War., 468.
- Pug-an-oc, Nutwood, Hunter at Leech Lake, killed Relle, a trader, and in retaliation was killed by a warrior of his own band, School. Exp. Itasca, 90.
- Pug-gwon-ay-ge-shig, Hole-in-the-Day, Chief, Mille Lacs, signed the treaty of 1889, Ch. Com., 46; sketch in Wis. Hist. Soc., V, 400.
- Pu-gi-sain-ge-gen, Broken Arm, Bras Casse; same as *Boo-koo-sain-ge-gon*; signed the treaty of Prairie du Chien, 1825.
- Pug-o-may-ke-shig, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Pug-o-ne-cum-ig-web, Hole-in-the-Earth, Otter Tail, 1893, Gil. Ms.
- Pug-on-e-gi-jig, Hole-in-the-Sky, Gull Lake, signed the treaties of 1837, 1842, 1847 and 1857, Gil. Ms.; Kapp., 492, 544. By the treaty of 1855 was granted one section of land in fee simple; signed the treaty of 1889, Ch. Com., 46. Same as *Pug-gwon-ay-ge-shig*.
- Pug-um-we-we-gi-zhig, Coming Thunder, Otter Tail, Gil. Ms.
- Pui-nan-e-gi, Hole-in-the-Day, same as *Pa-gwan-e-gi-jig*, signed the Prairie du Chien treaty, 1825, War., 468.
- Puk-in-a-ge, Who wins the game, Otter Tail, 1893, Gil. Ms.
- Puk-i-ne, Grasshopper, Mille Lacs, 1893, Gil. Ms.
- Quay-ke-cum-ig, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 65, 131.
- Quay-ke-gwon-ay-beak, Queen of a small band, signed the treaty of 1889, Ch. Com., 55.
- Quay-se-quod, Terror, Gull Lake, signed the treaty of 1889, Ch. Com., 41.
- Que-ki-gi-zhick, Turning Heavens, Warrior, Gull lake, Ojib., 293.
- Queeng-wa-a-ge, Wolverine, Pembina, 1878, Gil. Ms.
- Quek-ens, Little Turn, Mille Lacs, 1893, Gil. Ms.
- Quek-i-gwon-e-ash, Turning Feather, Leech Lake, 1887, Gil. Ms.
- Quek-queki-dji-wun-o-que, Whirling Water Woman, White Oak Point, 1884, Gil. Ms.
- Quek-uk-cum-i-gi-zhig, The Sky Underneath, Grand Portage, 1899, Gil. Ms.
- Ques-i-gut, Who is feared, Mississippi, 1890, Gil. Ms.
- Que-we-sanse, Hole-in-the-Day, Head chief, Mississippi, signed the treaty of La Pointe, 1854, Kapp., 652. Compare *Kwi-wi-sen-shis* and *Kwi-wi-zains-ish*.
- Que-we-zaince, White Oak Point, signed the treaty of 1889, Ch. Com., 44, 54.
- Que-we-zance, Boy, Warrior, Red Lake, signed the treaty of 1864, Kapp., 862.
- Que-we-zance, Hole-in-the-Day, Mississippi, Head chief, signed the treaty of 1864, Kapp., 865; and of 1867, do., 976.
- Que-we-zans-ish, Bad Boy, Chief of Gull Lake Ojibwa in 1862; frustrated the plotted alliance of Hole-in-the-Day with the Sioux in the massacre of 1862, Brow. Kath., 86; portrait; his name is probably the same as *Kwi-wi-sans-ish* (q. v.), which was also applied sometimes to Grosse Guelle, or Flat Mouth. Signed the treaties of 1842, 1847, 1855, 1863 and 1857, Kapp., 544, 568, 642, 690; and 1889, Ch. Com., 51; same as *Que-way-zhan-sis* and *Kwi-wi-zains-ish*.
- Que-we-zance-ish, Bad Boy, Warrior, Red Lake, signed the treaty of 1864, Kapp., 862, and of 1867, do., 976.
- Que-we-zhan-cis, Bad Boy, Mississippi, 2nd chief, signed the treaty of La Pointe, 1854, Kapp., 652. Compare *Que-we-zans-ish*.
- Quod-ance, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 43, 160.
- Quick-ig-ish-sick, Chief, Granite City, 1862, refused, with other chiefs, to obey Hole-in-the-Day, Ind. Com.
- Rag-y-doss, Chief, Mille Lac, 1862. Sent a peaceful communication to Commissioner Dole at the time of the trouble with Hole-in-the-Day.
- R-che-o-sau-ya, Elder Brother, Chief, 1837, signed the treaty at St. Peter's, Kapp.
- Ruth Flatmouth, Spoke for Flatmouth, who was absent, at the council, 1889, Ch. Com., 134, 142.
- Red Devil, Lac Courte Oreille, signed the treaty of Prairie du Chien, War., 468.

- Ri-ji Osaie, Elder Brother, 2nd chief, Leech Lake, in 1833, Neill, 434; desired the education of his son.
- Round Earth, see *Wah-we-yay-cum-ig*.
- Sa-baj, part of a word, Wife of Paul Lisie (now "Leecy" of White Earth), Crow Wing; son is John Leecy of White Earth.
- Sa-gan-a-quesh-kunk, Who appears, Pembina, 1878, Gil. Ms.
- Sag-a-nash, converted Ojibwa, Whip., 79.
- Sa-ge-tone, convicted as one of the murderers of the Finley party, School. 30 years, 210.
- Sag-git-to, He that scares all men, Warrior of the Ottawa, Tan., 54.
- Sag-o-nosh, Ottawa chief, St. Martin's Island, School. 30 years, 444, 570; died 1837.
- Sa-go-nosh-e-qua, Wife of John H. Fairbanks, McKen., 485.
- Sa-gutch-u, Looking Over, Ojibwa, Mille Lacs, Brow. Mil. Lac., 119 (portrait), 126; Kath., 82; signed the treaty of 1889, Ch. Com., 46.
- Sa-guk-ik-wi-ga-bow, Rising from the ground; i. e., Autochthonous man. "The Ojibwa call all Indians *An-ish-in-a-beg*, from *a-nish-a*, for *nothing*, or without cause, and *in-a-be-wis-i-win*, appearance; so, appearance without any cause, or spontaneous man. So this man embodies their idea of the origin of the Indians, that he has sprung indigenously out of the soil, like a plant. * * * It is also true that, universally, without any exception, they attribute to him an immortal soul, which lives forever, and which came from above. In over 25 years of living among them I have never met an Indian who did not believe in the immortality of man, either Pagan Indian or other, and never heard of one, and I am sure there is no such Indian."—Gil. Ms.
- Sa-gwad-a-cam-eg-ish-cang, Who tries the Earth, Bois Fort, signed the treaty of 1866, Kapp., 918.
- Sah-muk, Hunter, Rainy Lake, Tan., 78.
- Sa-ne-baw, The Ribbon, died from melancholy, School. 30 years, 111.
- Sang-we-we-cum-ig-ub, Shakes the Earth, Otter Tail, 1893, Gil. Ms.
- Sa-nin-kwub, He that stretches his wings, Ottawa warrior, Tan., 54.
- Sa-sa-goh-cum-ick-ish-cum, That makes the ground tremble, Warrior, Red Lake, signed the treaty of 1864, Kapp., 862.
- Sas-sa-ba, Chief of Crane totem, Sault Ste. Marie, War., 462; drowned in 1882 in the rapids, Schl. Sum. Nar., 79; School. 30 years, 119.
- Sau-ba-nosh, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Sau-ge-mau-qua, Wife of J. B. Cadotte, McKen., 484.
- Say-say-gon, Hail Storm, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.
- Se-bis-kuk-un-na, Tough Legs, aided by Tanner and saved from starvation, Tan., 215.
- Se-cas-i-ge, Shiner, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Se-ge-nae, Blackbird, Head chief at Bad river, Wis., Wis. Hist. Soc., III, 344.
- Se-gwun-ous, Spring Deer, predicted the death of the party that attempted to migrate to Spirit Lake, Tan., 179.
- Se-ki-gwun-eb, Who struts like a turkey, Mississippi, 1890, Gil. Ms.
- Sha-a-ta, Pelican, Leech Lake, signed the treaty of Prairie du Chien, War., 468.
- Sha-bo-cum-i-gok, Who passes through the Earth, Wife of Med-we-gan-on-int, Gil. Ms.
- Sha-bosh-kunk, Who passes under, Chief of the Mille Lacs Ojibwa, 1890, Gil. Ms.; signed the treaty of 1863, Kapp., 842; and that of 1889, Ch. Com., 46; a boastful medicine man and imposter at Gull lake, Ojib., 201, 349.
- Sha-bwe, Who passes through, Mille Lacs, 1893, Gil. Ms.
- Sha-da-wish, Bad Pelican, Son of the earliest known Ojibwa chief, Shaw-ga-wa-mick-ong; pioneer towards the headwaters of the Wisconsin, at Lac du Flambeau, War., 192.
- Shag-o-ba, Warrior, 1857, killed Private Donnelly in the "Sunrise War," Starkey, in "Reminiscences of Indian Depredations."
- Sha-go-pe-que, Shakopee woman, Mille Lacs, 1893, Gil. Ms.
- Shag-o-wash-co-da-wa-qua, Widow of the Irish fur trader, Johnson, School. 30 years, 401, 662.
- Sha-gun-ash-ik, English woman, Grand Portage, 1899, Gil. Ms.
- Shag-un-aush-eens, Chief, Grand Portage, signed an agreement as to the cession of Isle Royale, Ind. Com.
- Sha-gwaw-koo-sink, Friend of Tanner, introduced the cultivation of corn into the Red River country, Tan., 180, 188, 196, 216, 234.
- Shah-won-o-e-qua, Lady of the South, A mythical female Hiawatha of the Ojibwa. Her visitation was at the Pictured Rocks of the south shore of Lake Superior, Cop., 151.
- Shai-wun-e-gun-ai-be, Chief, Yellow Lake, School. 30 years, 372.
- Sha-ko-be, or Sha-go-bi, War chief of Snake river, 1831, Exp. Itasca, 274; signed the treaty of La Pointe, 1842, Kapp., 544.
- Sha-ne-wa-gwun-ai-be, Speaker at Yellow river for Kab-a-map-pa, Exp. Itasca, 273.
- Shang-wesh, Mink, White Oak Point, 1884, Gil. Ms.
- Shaub-aush-kung, Chief, Mille Lacs, Brow. Mil. Lac., 47, 94, 119, and Kath., 89; signed the treaty of 1867.
- Shau-ghu-no-mo-nee, Wife of William Morrison, McKen., 485.
- Shau-wun-au-bun-o-qua, One of the wives of Eustace Roussin.
- Sha-wa-ghe-zhig, Sounding Sky, Warrior, Leech Lake, signed the St. Peter's treaty, 1837, Kapp., 493; same as *Sha-wa-kesh-ig*. V. *Shay-shay-way-ge-shig*.
- Sha-wa-kesh-ig, Warrior, Leech Lake, War., 50, 363; treacherously killed Yankton chief Shappa.
- Shaw-bos-kunk, Chief, Mille Lac, 1862, sent a peaceful message to Commissioner Dole at the time of the trouble with Hole-in-the-Day.
- Shaw-ga-wa-mick-ong, My great elder brother, Head chief, Crane family, La Pointe, War., 131; conducted a party to the great council at Sault Ste. Marie, 1671; this name has been corrupted to *Chi-goi-me-gon* and *Cha-gua-me-gon*; same as *Ke-che-ne-suh-yah*. He was the first known chief of the Ojibwa.
- Shaw-gaw-naw-shence, Little Englishman, 1st chief, Grand Portage, signed the La Pointe treaty, 1854, Kapp., 651.
- Shawnee, Prophet's messenger in the Red River valley, Tan., 155.
- Shaw-no-e, Chief of Menominee residing near "Clear" river (probably Clearwater river), Pike, 82.
- Shaw-shaw-wa-be-na-se, Falcon, John Tanner, captive thirty years among the Ojibwa, afterwards U. S. interpreter at Sault Ste. Marie, Tan., 260; Minn. Hist. Soc., VI, 112; V. *Tanner*.
- Shaw-vosh-kung, Chief, Mille Lac, Received one section of land in fee simple, by treaty, May 7, 1864, Kapp., 865.
- Shaw-wur-an-a-guut, Southern Cloud, Leech Lake, 1887, Gil. Ms.

- Shay-day, Pelican, White Earth, an old soldier; distinguished for a blameless, exemplary Christian life; on entertainment committee, June 14, 1910.
- Shay-day-ence, Grand medicine man, Christian convert, 1880, Whip., 161; father of Rev. Samuel Madison. Same as *She-de-ens*.
- Shay-nah-wish-kung, Rattler, Chief, Gull Lake, signed the treaty of 1889, Ch. Com., 41, 117.
- Shay-u-ash-cens, 1st chief, Grand Portage, signed the Fond du Lac treaty, 1847, Kapp., 568.
- Shay-shay-way-ge-shig, Sounding Day, Chief, Pembina, signed the treaty of 1889, Ch. Com., 32; hunter, Gull lake, Ojib., 111.
- Shay-shay-way-ke-shig-o-kay, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 66.
- Shay-wah-be-ke-to, White Earth, entertainment committee, June 14, 1910.
- Shay-waw-nah-cah-mi-gish-kung, Who treads the Southern Earth, Red Lake, signed the treaty of 1889, Ch. Com., 30, 76.
- Shay-way-be-nay-se, Head man, Fond du Lac, signed the treaty of La Pointe, 1854, Kapp., 651.
- She-de-ens, Little Pelican, Gull Lake, 1857, Gil. Ms.
- Shee-gud, Sault Ste. Marie, signed the Fond du Lac treaty, 1826, McKen., 482.
- Shee-wee-tan-gun, St. Croix river, signed the Fond du Lac treaty, McKen., 482.
- She-mung, Son of Manito-o-gee-zhik, the captor of Tanner, Tan., 32.
- Shen-aw-wi-na, Judge, Otter Tail, 1893, Gil. Ms.
- Shen-goob, same as *Shin-goob*, q. v.
- She-ning-go-gwon (or She-bing-go-gwon), signed the treaty of 1889, Ch. Com., 51, 144.
- She-now-we-ke-shick, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49.
- She-shaw-wub-ash, Bending Tree, Otter Tail, 1893, Gil. Ms.
- She-she-be, Duck, Sandy Lake, Warrior, killed at the battle of Cross Lake, 1800, War., 346.
- She-she-we-gi-zhig, Rattling Sky, Otter Tail, 1893, Gil. Ms.
- She-wa-be-ke-to-an, St. Mary's, signed the Fond du Lac treaty, McKen., 482.
- Shi-a-go-si-kunk, Pushes it away, Gull lake, Ojib., 285.
- Shin-e-yah, Silver, Chief at Pokegama; signed, 1844, an agreement as to the cession of Isle Royale, Ind. Com. Same as *Sho-ne-yah*.
- Shin-ga-ba-wos-sin, Spirit Stone, Chief at Sault Ste. Marie, signed the treaty of Prairie du Chien, 1825; in council in 1826 at Fond du Lac; urged the Ojibwa to sell copper to the whites, War., 47, 470; School., 290; McKen., 354, 459; signed the Fond du Lac treaty, do., 482; Schl. Sum. Nar., 79; School. 30 years, 570.
- Shing-go-be, Spruce, Chief, Fond du Lac, signed the treaties of St. Peter's, 1837, and of La Pointe, 1842, Kapp., 493, 544; compare *Shin-goob*.
- Shing-goope, same as *Shin-goob*.
- Shing-ob, Balsam, Ojibwa, Mille Lacs, 1900, Head man, portrait, Brow. Mil. Lac., 74, 127; compare *Shin-goob* and *Chin-goob*.
- Shin-goob, Balsam, Chief, Fond du Lac, War., 50, 130, V. *Chin-goob*; signed the treaties of Fond du Lac, McKen., 482; Wis. Hist. Soc., III, 357, and 1847, Kapp., 568; signed treaty of La Pointe, 1854, Kapp., 651; died in 1860; signed an agreement respecting the cession of Isle Royale, 1844, Ind. Com.
- Shing-qwon-a-quot, Leech Lake, signed the treaty of 1889, Ch. Com., 145.
- Shin-gwa-bay, Chief, La Pointe, visited Montreal with the Mantanton Teoscote in 1695, with LeSueur, Neill, 148.
- Shin-gwank, Mille Lacs, signed the treaty of 1889, Ch. Com., 48.
- Shing-wauk, Little Pine, Chief, ally of the British in 1814, War., 462; Schl. Sum. Nar., 79.
- Shob-osh-kunk, Mississippi, signed the treaty of 1867, Kapp., 976, and of 1889, Ch. Com., 46, 165; head chief, Mille Lacs, noted for his wit, Whip., 249. Compare *Shaw-vosh-kung*. Desired payments to be made at Mille Lac, instead of Crow Wing, in 1864, Ind. Com.
- Sho-hah-ge-shig, Chief, Pillager, signed the treaty of 1889, Ch. Com., 55, 153.
- Sho-ne-yah, Silver, Chief at Pokegama in 1852, War., 335, 165; signed the treaty of La Pointe, 1842, Kapp., 544; same as *Show-ne-aw*.
- Shosh-e-man, Snow Glider, Chief and orator, St. Croix; encountered great dangers in his attempts to make peace with the Dakota, War., 335.
- Show-baush-king, That passes under everything, Mississippi, signed the Washington treaty, 1855, Kapp., 690. Compare *Sha-bosh-kunk* and *Shob-osh-kunk*.
- Sikassige, Mille Lac Mide Ojibwa, Hoff., 172.
- Si-ta-wash, Antoine Na-ga-nub, or *Nah-gah-nup*, q. v.
- Sitting-in-a-row, Pillager chief at council at Fort Snelling, 1850, Neill, 529.
- Skwah-shich, girl, burned Tanner's lodge in his absence, Tan., 84.
- Smith, Fred (Rev.), ordained by Bishop Whipple.
- Smith, George (Rev.), ordained by Bishop Whipple.
- So-an-gi-kumig, V. *Song-ub-um-ig* or *Strong Ground*.
- Song-a-cum-ig, Strong Earth, Mississippi, 1890, Gil. Ms. V. *Song-uk-um-ig*; signed the treaty of 1889, Ch. Com., 44.
- Song-ge-ge-shig, Strong Day, Chief, Pillager, signed the treaty of 1889, Ch. Com., 54, 123, 149.
- Song-uk-um-ig, Strong Ground, elder brother of Hole-in-the-Day, First; signed the treaty of St. Peter's, 1837; distinguished as a lad in 1807 in the battle of Long Prairie; died about 1848, having thirty-eight eagle feathers in his head-band, War., 47, 353; School. Exp. Itasca, 115, 244; signed the La Pointe treaty, 1842, Kapp., 544, and in 1844 signed an agreement respecting the cession of Isle Royale, Ind. Com.
- Squa-ba-vis, Chief, Lac du Flambeau, died of smallpox at Washington, 1866, Ind. Com.
- Strong Ground, see *Song-uk-um-ig* or *So-an-ge-kum-ig*, Schl. Sum. Nar., 268.
- Sucre (Le), Sweet (We-esh-coob or Wesh-ko-bug), Chief at Leech Lake and at Red Lake; wounded in the Crow Wing battle, 1768; about 1815 refused, at Mackinaw, to join the British, but in 1806 had delivered to Gen. Pike a British medal, War., 231, 376, 458; Tan., 105, Pike, 68, and appendix, 22; Neill, 260, 222.
- Sug-guo-swaw-we-nin-ne, Smoker, rescued Netnokwa and her family from starvation, Tan., 45.
- Sug-gut-taw-gun, Spunk Wood, killed the foster father of John Tanner in a drunken frolic, Tan., 40; father of Ka-da-waub-e-da, School. Inf., II, 163.
- Sweet, see *Le Sucre*.
- Ta-bu-shaw, Hunter, sacrificed himself for the safety of his camp, battle of Tongue river near Pembina, 1805, War., 355; Tan., 137.

- Ta-bush-ish, Warrior, Pembina, bit off the nose of Wa-megon-a-biew in a drunken frolic, Tan., 146, 170.
- Ta-che-go-onk, 3rd chief, La Pointe, signed the Fond du Lac treaty, 1847, Kapp., 568.
- Tag-wau-gig, Secondary chief, La Pointe, 1831, School. 30 years, 362.
- Tah-gwa-wa-me, Attended the treaties of Prairie du Chien, 1825, and Fond du Lac, 1826, McKen., 461; apparently the same as *Tug-wang-aun-ay*.
- Ta-ko-zid, Short Foot, sub-chief, Leech Lake, whose second wife was murdered at the marriage feast by his first wife, School., 118.
- Ta-mush-kaw-wi-zi, Will be Strong, Bois Fort, 1899, Gil. Ms. Tanner, Edward (Ah-je-jauk-oonce), Mississippi, signed the treaty of 1889, Ch. Com., 40.
- Tanner, James, son of John Tanner, converted to Christianity in 1849; a Baptist missionary at Lake Winnibigoshish, Creswell, 104; Neill, 349; killed in the first Reill rebellion at Winnipeg; had two sons, some of whose descendants are living at Bena, Minn.
- Tanner, John, Captive among the Ojibwa. His children were to receive each one section of land by the Fond du Lac treaty, McKen., 485; see for sketch of his life, "Captivity of John Tanner," by Dr. Edwin James; also Minn. Hist. Soc., VI, 112; Tanner was captured in 1789 near the Ohio river by Ojibwa from the Saginaw valley; sketch in School. 30 years, 315, 601.
- Ta-gua-go-ne-e, La Pointe, Chief, signed the La Pointe treaty, 1842, Kapp., 544.
- Ta-guum, Biter, Mille Lacs, 1893, Gil. Ms.
- Taw-ga-we-nin-ne, Foster father of John Tanner, Tan., 37, 202; his son of the same name, Tan., 259.
- Tay-cum-ah-je-waib, Chief, Pillager, signed the treaty of 1889, Ch. Com., 54, 58.
- Tay-cum-e-ge-shig, signed the treaty of 1889, Ch. Com., 37; chief, White Earth, 1910.
- Tay-bway-wain-dung, Bois Fort, signed the treaty of 1889, Ch. Com., 63, 183. Same as *Day-bway-wain-dung*.
- Tay-dah-cum-e-ge-wabe, Chief, Pillager, signed the treaty of 1889, Ch. Com., 51.
- Te-besh-co-be-ness, Straight Bird, Warrior, Red Lake, signed the treaty of 1864, Kapp., 862.
- Teb-ish-ke-ke-shig, Warrior, Pembina, signed the treaty of 1863, Kapp., 855. Compare *Ti-bish-ko-gi-zhig*.
- Te-bus-ash, Sails low, Pembina, 1878, Gil. Ms.
- Te-cum, Short cut across, Pembina, 1878, Gil. Ms.
- Te-daw-kaw-mo-say, Walking to and fro, Mille Lacs, signed the treaty of 1863, Kapp., 842.
- Tee-gau-shau, Wife of Charles H. Oakes, McKen., 484.
- Te-pak-e-ne-nee, The Night Man, Menominee chief who hunted on the upper Mississippi, Wis. Hist. Soc., III, 201.
- Temps, Convert, Cloudy Day, War chief, Leech Lake, in 1828 visited Schoolcraft at Sault Ste. Marie, School. 30 years, 290, 296; same as *Chi-an-o-kwut*.
- Thomas, Tomah (Thomas Carron), Menominee chief at Pike's stockade, 1806, Pike, 77, and at Clearwater river, Pike, 80; Wis. Hist. Soc., I, 56; died in 1818.
- Ti-bish-ko-ga-bow, Standing in line, Otter Tail, Gil. Ms.
- Ti-bish-ko-gi-zhig, The Zenith, Otter Tail, 1893, Gil. Ms.; signed the treaty of 1864, Kapp., 862; also Red Lake, 1879, Gil. Ms.
- Ti-bishk, Equal, Mille Lacs, 1893, Gil. Ms.
- Ti-bishk-o-gin-u, Like the war eagle, White Oak Point, 1884, Gil. Ms.
- Ti-bishk-o-gi-shig-web, In line in the Sky, Leech Lake, 1887, Gil. Ms.
- Tin-ne-gans, Shoulder Blade, received an American medal, School. 30 years, 294, Leech Lake.
- Tom-boy, He Fell, Chief, Pillager, signed the treaty of 1889, Ch. Com., 54, 151.
- Trappe (La), *Nia-je-ga-boi*, q. v.
- Track, Lac Courte Oreille, signed the treaty of Prairie du Chien, War., 468.
- Tshwee-tshwee-shke-wa, Plover, Chief, Ontonagon, 1820, Schl. Sum. Nar., 94.
- Tug-o-na-ke-shick, Hole-in-the-Day, signed the Washington treaty, 1855, Kapp., 690; same as *Pug-on-e-gi-jig* and *Pa-quan-e-gi-jig*.
- Tug-waug-aun-ay, Head chief at La Pointe of the Crane family; orator; gave allegorical account of the migration of the Ojibwa and of the headship of the Crane family, War., 87, 90, 192; died 1850.
- Tu-kau-bish-oo, Crouching Lynx, Lac Courte Oreille, signed the treaty of Prairie du Chien, 468.
- Twish-twish-kee-way, Ontonagon, signed the Fond du Lac treaty, McKen., 482.
- U-a-be-she-she, Chippewa river, Chief, signed the treaty of La Pointe, 1842, Kapp., 544. Compare *Wau-bish-ash-e*.
- U-a-bo-jig, Gull Lake, Chief, signed the treaty of La Pointe, 1842, Kapp., 544; same as *Wau-bo-jeeg third*.
- U-a-shash-ko-kum, Mille Lacs, Chief, signed the treaty of La Pointe, 1842, Kapp., 544; same as *Wa-shask-ko-kone*.
- Ud-ik-ons, 2nd chief, Grand Portage, signed the Fond du Lac treaty, 1847, Kapp., 568.
- Ug-wud-au-shee, Wife of Truman A. Warren, McKen., 486.
- Uh-wus-sig-gee-zigh-gook-kway, Woman of the Upper World, wife of Maun-gua-daus, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.
- U-je-jock, Pelican, Lake Huron, visited London and Paris in 1845-46, Cat. Adv., II, 279.
- Uk-ke-waus, Chief, who raised a war party obstinately and fought and died at the battle of Battle Lake, 1795, War., 337.
- Ul-tau-wau, St. Croix river, signed the Fond du Lac treaty, McKen., 482.
- Un-nau-wau-bun-daun, Fond du Lac, signed the treaty of Fond du Lac, McKen., 482.
- Ush-i-gans, Little Bass, Mississippi, 1890, Gil. Ms.
- Ush-i-gun-i-que, Bass Woman, Otter Tail, 1893, Gil. Ms.
- Ush-ki-bug-i-koj-je, Green Duck Bill, Mississippi, 1890, Gil. Ms. Compare *Esh-ke-bug-e-choshe*.
- Ut-tom-auh, Warrior at Crow Wing, signed the Fond du Lac treaty of 1847, Kapp., 568.
- Waba-animike, White Thunder, murderer of Brunet, a trader, delivered up by Mozo-jeed, 1833, Exp. Itasca, 18; son of Waub-ish-gaw-gauge.
- Wa-ba-nung, Morning Star, name given by Na-gon-ub to a young lady from Coldwater in 1855, Wis. Hist. Soc., III, 349.
- Wa-baw-ga-maw-gau, Tomahawk, Bois Fort, signed the treaty of 1866, Kapp., 918.
- Wa-be-zhais, Chief of the Red Devil's band, South Pukwaewa, united in peace measures at a conference at Ottawa Lake, with Schoolcraft, Exp. Itasca, 277.
- Wa-be-zic, Marten, Singer, Red Lake, Dens., 174.
- Wa-bi-gag, White Hedgehog, Mille Lacs, 1857, Gil. Ms.
- Wa-bi-jesh, Marten, Otter Tail, 1893, Gil. Ms.; Ojib., 162.
- Wa-bi-ke-kek, White Hawk, Pembina, 1878, Gil. Ms.

- Wa-bish-kee-pe-nas, White Pigeon, attempted to guide Schoolcraft in 1820 to the mass of copper, McKenney, p. 281, 482, War., 471; signed the treaty of Fond du Lac, McKen., 482; Schl. Sum. Nar., 98; portrait in McKenney and Hall's work; School. 30 years, 110, 293.
- Wa-bo, Water, Mille Lacs, 1893, Gil. Ms.
- Wab-o-gi-ay, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Wa-bon-a-quot, White Cloud, wise and eloquent chief, Mississippi, 1868, V. *White Cloud*; removed from Crow Wing to White Earth, June, 1868, Wilcox, 247; same as *Wau-bon-a-quot*, and *Wah-ban-ah-quod*; signed the treaty of 1889, Ch. Com., 37, 87, 90, 105, 113.
- Wab-on-a-no-ne, Leech Lake, discussed the treaty of 1889, Ch. Com., 140.
- Wa-bon-e-qua-osh, White Hair, Head man, Red Lake, signed the treaty of 1864.
- Wa-bose, Rabbit, signed the treaty of St. Peter, 1837, Kapp.
- Wab-ud-ow, White Gore, Hunter, killed by a war party of Dakota, 1767, War., 224.
- Wa-bun, Morning Light, Mille Lacs, 1893, Gil. Ms.
- Wa-da-zoo, Citizen, Twin Lakes, 1910.
- Wa-de-na, former chief, Mille Lacs, Brow. Mil. Lac., 45.
- Wa-de-na, Sloping Hill, Chief, Gull Lake, signed the treaty of 1857, Gil. Ms.; and of 1889, Ch. Com., 41, 116. Compare *Wah-de-nah*.
- Wa-em-boesh-kaa, Chief at Sandy Lake in 1826, McKen., 331.
- Wa-ge-mah-wub, relative of Net-no-kwa, foster mother of Tanner; rescued her family from starvation, Tan., 45.
- Wa-ge-to-ne, Pembina, brother of Ais-sance, a man of consequence in the Red River country, threatened the life of Tanner and tried to drive him from the country, Tan., 168, 171; in the battle of Long Prairie.
- Wah-baun-e-quay-aush, Red Lake, discussed the treaty of 1889, but did not sign it, Ch. Com., 79.
- Wah-bon-e-quay, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49, 52, 121.
- Wah-bun-e-ga-bow, Brave, signed the Crow Wing treaty of Sept. 15, 1862 (unratified), Ind. Com.
- Wah-de-nah, Sloping Hill, Chief, Gull Lake, signed the treaty of 1889, Ch. Com., 41, 116.
- Wa-ge-to-tah-gun, That has a bell, Chief, Rush Lake river, Tan., 98, 100, 152; called also *Wa-ge-to-te*.
- Wa-ge-to-te, V. *Wa-ge-to-tah-gun*.
- Wah-ay-quah-ke-shig, same as *Waw-yay-quah-ge-shig*, q. v.
- Wah-ge-kaut, Hunter, near Rainy Lake, Tan., 77.
- Wah-ka-zee, Ottawa chief of the village of War-gun-uk-ke-zee, or L'Arbre Croche, Tan., 40, 171.
- Wah-ka-zoo, Big Bend, son of an Indian Episcopal clergyman, who died 1910.
- Wah-ke-ke-shig, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 64.
- Wah-we-yay-cum-ig, Round Earth, Chief at Mille Lacs, Brow., Mil. Lac., 44, 46; portrait, 78, 121, 124, and Kath., 104; signed the treaty of 1889, Ch. Com., 46, 165; now influential at White Earth (1910).
- Wah-zhe-gwun, Warrior, Pembina, Tan., 168.
- Wah-waw-ge-wee-we-dury, Brave, signed the Crow Wing treaty, Sept. 15, 1862 (unratified), Ind. Com.
- Wai-ing-as, The Wolf, Chief, Yellow Lake, Wis.; wished to drive away the missionaries, Fol., 235.
- Wai-mit-e-go-zhains, mixed-blood, at mouth of Yellow river, in Wisconsin, whose boy Schoolcraft offered to take with him to be educated, but whose widow declined on the ground that the boy was not altogether useless in aiding her to get a support by fishing and by killing partridges, School. Exp. Itasca, 135.
- Wain-che-mah-dub (Joseph Charette), Chief, White Earth, influential in local matters, an old soldier of the Civil war; president, 1910, of the 14th June Association.
- Wain-ge-maw-dub, Joseph Crit, Head man, Fond du Lac, signed the La Pointe treaty, 1854, Kapp., 651; probably the same as *Wain-che-mah-dub*, living at White Earth, and as *Wen-gi-mah-dub*.
- Waish-key, Head man, Mississippi, signed the La Pointe treaty, 1854, Kapp., 652.
- Wai-wain-jee-gun, Chief of Red Lake, Ojibwa, visited Schoolcraft in 1832, Exp. Itasca, 71, 236.
- Wai-wizh-zhi-gee-zig, Hole-in-the-Sky, Chief, Bowstring Lake, 1832, School. Exp. Itasca, 84, 239.
- Wa-ka-zoo, Joseph, an Ottawa from Michigan, was a soldier in the Union army; missionary worker, Lake Winnibigoshish, 1881.
- Wa-ko-wuzh, Cass Lake, petitioned by an autograph letter in 1897 the Bishop of Duluth to send a preacher and a teacher to Cass Lake, Gil. Ms.
- Wa-me-ge-sa-ko, Wampun, Great head chief of Ojibwa, Pottawatami and Ottawa, died at Manitowoc, 1844; portrait in Wisconsin Hist. Soc., painted by Harrison, Wis. Hist. Soc., IV, 82.
- Wa-me-gis-u-go, Daring hunter who first established himself at Fond du Lac, 1612, War., 129.
- Wa-me-gon-a-biew, son of Taw-ga-we-nin-ne, the second foster father of Tanner, Tan., 41, 129, *et passim*; bit off the nose of Be-gwa-is, Tan., 165.
- Wa-me-te-goo-zhe-qua, Half-blood, mother of Peter Marksman, Pite., 16.
- Wan-de-kaw, Little Hill, signed the Washington treaty, 1855, Kapp., 684.
- Wan-je-shig-uk, Chief, Sandy Lake, signed the Fond du Lac treaty, 1847, Kapp., 568; probably the same as *Wen-ghe-ge-she-guk*.
- Wa-pug-ace, Sucker, White Oak Point, 1884, Gil. Ms.
- Warren, Charlotte, wife of Truman A. Warren, McKen., 485; William Whipple Warren, the historian of the Ojibwa, was a son of Lyman M. Warren, a fur-trader of La Pointe, born May 27, 1825; he was a nephew of Truman A. Warren. These brothers married daughters of Michael Cadotte, their employer, who were mixed-blood, French-Ojibwa. The mother of the historian was Mary, three-fourths Indian. He had one brother, Truman A., an interpreter at White Earth for several years, and four sisters, three of whom now live (1910) at White Earth, viz., Mrs. Julia S. Spears, Mrs. Mary English and Mrs. Sophia Warren. See *Ke-ji-jahk* and *E-qua-sa-way*.
- The historian's youngest daughter, Mrs. George Uran, had three sons, William, Charles and Clinton, now living at Ogema. His son was Wm. V. Warren (an older son died without children), who married a white woman and had two children, Alfred and Mary. The latter lives at Minneapolis, the former being a farmer near Beaulieu.
- Truman A. Warren (Ma-kou-kes) conducted the first party who, in 1868, migrated from Crow Wing to White Earth, embracing the three chiefs, Wah-bon-ah-quod, Nay-bon-ash-kung and Man-ne-do-wub. Consult also Wilcox, 250, 253. By the treaty of March 19, 1867, he received one-half section of land on the Gull Lake reservation.

- Warren, William W., son of Lyman M. Warren and Mary Cadotte, McKen., 486; chief and interpreter, signed the Fond du Lac treaty, 1847, Kapp., 569; historian of the Ojibwa.
- Wa-se-gon-esh-kunk, Who makes a glittering track, Gull Lake, Warrior who assumed the whites' costume, Ojib., 402.
- Wa-se-yan, Small Light, Bois Fort, 1899, Gil. Ms.
- Wa-shask-ko-kone, Rat's Liver, Mille Lacs, Chief, 1837, signed the St. Peter treaty, Kapp.
- Wash-kin-e-ka, Crooked Arm, Warrior of Red Lake, secured the British medal of Shappa, 1806, War., 363. Compare *Wa-wush-kin-ik-a*.
- Wash-ta-do-ga-waub, Chief, Red Lake, fought Wanata at the mouth of Goose river, 1807.
- Wa-son-on-e-qua, Yellow Hair, father of Flat Mouth, a jessakeed who became a leader among the Pillagers; revengefully followed and destroyed a lodge of Dakota hunters, War., 269.
- Was-sid-jee-wun-o-qua, Wife of George Johnston, McKen., 485.
- Wat-tap, attended the treaty of Fond du Lac, 1826, probably from the mouth of the Watab river, McKen., 465, 482.
- Waub-ij-e-jauk (or Waub-ud-je-jauk), Crane, Chief, La Pointe, superseded by An-daig-we-os, of the Loon family, an able and more ambitious man, War., 317; son of *Ah-ke-we-quah-ow*.
- Waub-ish-ashe, Marten totem, War., 50; also a chief, La Pointe, 1885, Wis. Hist. Soc., III, 339.
- Waub-ish-gaug-aug-e, White Crow, Chief, Lac du Flambeau, son and successor of Keeshkemun, died 1847, War., 192, 319.
- Waub-o-jeeg, White Fisher, son of Ma-mon-ga-si-da, born about 1747, died 1793, at Chagouomigon; one of the great chiefs of the Ojibwa, conspicuous in the war against the Outagami and the Dakota. His father was half-brother of the father of Wabasha; a man of large though slender frame, and of dignity of personal bearing; a civil ruler and a noted warrior; his youngest daughter (*Shag-o-wash-co-da-wa-qua*) was married to the Irish trader, Johnson, and a grand-daughter by this marriage became the wife of H. R. Schoolcraft, School., 139; War., 248, 447; School. 30 years, 401; same as *Wa-bo-jeeg*.
- Waub-o-jeeg, 2nd, White Fisher, grandson of Noka, name-sake of Waub-o-jeeg 1st, hunter and daring warrior, Sandy Lake, killed 1805 near Mille Lacs, while hunting, by Dakota, Tan., 81; War., 351.
- Waub-o-jeeg, 3rd, in 1852 a petty sub-chief on the upper Mississippi, War., 394; was endowed, 1826, with a medal by Gov. Cass, "solely for the strikingly mild and pleasant expression of his face," School. Exp. Itasca, 115, 249; met Schoolcraft in council in 1832; had two wives, seven sons and four daughters; sons are all dead (1910); one daughter was killed by the Sioux in the Stillwater fight, 1830, and three are now living at White Earth; Rev. Chas. T. Wright, now of Cass Lake, is a grandson; his name is Nashotah; he is a son of Waubahnoquot, White Cloud, of Gull Lake, and his party was the first to settle at White Earth, June 14, 1868; Waubojeeg 3rd was a man given to peace; his father was Pu-gu-sain-ji-gun, and from him he inherited an American medal; signed the Fond du Lac treaty, 1826, McKen., 483. Waubojeeg 3rd is probably the "White Fisher" met by Pike at Red Cedar Lake in February, 1806, Pike, 74; signed the treaties of 1837, 1844, 1847, 1854, 1863, Kapp., 544, and of 1857, Gil. Ms., same as *U-a-bo-jig*. Waub-o-jeeg 3rd was a full-blooded Sioux, having been captured when a boy and raised by the Ojibwa. Signed the treaty of 1836 at Washington, and an agreement, 1844, as to the cession of Isle Royale, Ind. Com.
- Wau-bon-a-quot, White Cloud, Crow Wing, signed the treaty of 1867, Kapp., 976.
- Wau-bu-che-chawk, White Crane, hunter, Mouse river, Tan., 96.
- Wau-bud-dick, Elk, Lake Huron, visited London and Paris in 1845-46, Cat., II, 279.
- Wau-bun-e-qua, wife of Augustin Belander, McKen., 485.
- Wau-kim-me-nas, Leech Lake, held a British medal which was surrendered by his widow in exchange for an American, School. 30 years, 294.
- Wau-ne-aus-se-qua, wife of Paul Boileau, McKen., 486.
- Waus-e-ko-gub-ig, Bright Forehead, grandfather of Flat Mouth, Chief, Sandy Lake, leader at the great battle at the mouth of the Crow Wing river, 1768, War., 223, 227.
- Waus-se-gun-dum, mother of Angélique Brabent and wife of Alexis Brabent, McKen., 486.
- Waus-se-qua, wife of Francois Boutcher, McKen., 486.
- Wauz-so, Lightening, warrior of the Ottawa, Tan., 54, 151, 176.
- Wau-waus-sum-o-qua, one of the wives of Eustace Roussain, McKen., 485.
- Wa-wush-kin-ik-a, Crooked Arm, Chief, Red Lake, 1850, Ind. Com.
- Wau-zhas-ko-kok, Sandy Lake, signed the Fond du Lac treaty, 1826, McKen., 482.
- Wau-zhe-gaw-maish-kum, That walks on the shore, Hunter, Mouse river, Tan., 87, 176, 196.
- Wau-zo-sig, Who has no name, i. e., an infant, Otter Tail, 1893, Gil. Ms.
- Wa-wa-tan, Whirling Eddy, Hunter, adopted Alexander Henry as a brother, wraned him of the plan to capture Fort Michilimackinac in 1763, and saved him afterwards; hunted along the east shore of Lake Michigan, War., 206; School., 429; Park. Con. Pont., I, 334; was burned to death in his lodge, School. 30 years, 452; same as *Wa-we-tum*.
- Waw-be-be-nais-sa, White Bird, Hunter, Rainy Lake, Tan., 71, 230; attacked Tanner, Tan., 231.
- Waw-bow-jieg, signed the La Pointe treaty, 1854; same as *Wau-bo-jeeg third*.
- Wa-Wi-e-cum-ig-o-que, Woman of the Round Earth, Otter Tail, 1893, Gil. Ms.
- Wa-wi-e-gi-zhig, Round Sky.
- Wawn-be-de-yea, Head man, Mississippi, signed the La Pointe treaty, 1854, Kapp., 652.
- Way-way, Brant, Red Lake, discussed and signed the treaty of 1889, Ch. Com., 28, 78.
- Wa-won-je-gwun, Chief, Red Lake, died prior to 1862, Whip., 75.
- Wa-won-je-quon, Chief, Red Lake, 1850, stated origin of the name Thief river, War., 356; learned the tradition that the Gros Ventres once lived in earthen houses at the mouth of the East Savannah river.
- Waw-wish-e-gah-bo, Chief and brother of O-me-zhuh-gwut-oons, who shot Tanner, Tan., 276.
- Wa-wush-kin-ik-a, Crooked Arm, Hereditary chief, Red Lake, 1850.
- Wa-wush-kin-ik-a, Crooked Arm, Hereditary chief, Red Lake, (Ramsey).
- Waw-yay-quah-ge-shig, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 43, 162.

- Way-ge-mah-wish-kung, Chief, Pillager, signed the treaty of 1889, Ch. Com., 54, 149.
- Way-mun-wee, Chief, White Oak Point, signed the treaty of 1889, Ch. Com., 44.
- Way-ish-kee, signed the Fond du Lac treaty, 1826, McKen., 482; father of John J. Wayishkee and Way-bos-sin-o-qua, McKen., 486; son of the famous Waubojeeg, School. 30 years, 305.
- Way-ko-mah-wub, Chief, Bois Fort, signed the treaty of 1889, Ch. Com., 64; lived at the west end of Vermilion Lake.
- Way-me-te-go-zheence, Little Frenchman, Red Lake, speaker at the council, 1889, signed the treaty, Ch. Com., 30, 69.
- Way-me-te-go-zh, John Bassett, Interpreter, Leech Lake, signed the treaty of 1889, Ch. Com., 51, 118.
- Way-mit-te-go-a-zhu, Crow Wing river, signed the Fond du Lac treaty, McKen., 483.
- Way-me-tig-o-zhence, White Oak Point, discussed the treaty of 1889, Ch. Com., 157.
- Way-mit-tes-go-ash, Snake river, signed the treaty of Fond du Lac, McKen., 483.
- Way-zan-we-gwan-abe, Chief, Pillager, signed the treaty of 1889, Ch. Com., 49.
- Way-na-me, Mississippi, signed the treaty of 1867, Kapp., 967.
- Way-sa-gwon-aib, Yellow Feather, Mille Lacs, signed the treaty of 1863.
- Way-we-ge-wam, Head man, Grand Portage, signed the La Pointe treaty of 1854, Kapp., 651; *Joseph Crit.*
- Way-zaw-we-ge-zhick-way-sking, Head man, Bois Fort, signed the La Pointe treaty of 1854, Kapp., 652.
- Way-zow-we-gwon-abe, Leech Lake, signed the treaty of 1889, Ch. Com., 51, 138.
- Wa-zau-ko-nia, Yellow Robe, Warrior, Leech Lake, signed the treaty of St. Peter's, 1837, Kapp., 493.
- Wa-zhus-kuk-koon, Sandy Lake, Young chief, 1828, School. 30 years, 305.
- We-bi-waul-nick, Brave, signed the Crow Wing treaty of Sept. 15, 1862 (unratified), Ind. Com.
- We-esh-coob, see *Sucre (Le)*.
- We-esh-dam-o, Chief, Pembina, son of Aissance, or Little Clam, 1852, held a medal from the governor of Minnesota, War., 47.
- We-gi-ma-wish-kunk, Head chief, Cass Lake, 1897, Gil. Ms.
- We-na-bo-zho, The God of the Ojibwa, Ojib., 293.
- Wen-gi-mah-dub, Mississippi chief, signed the treaty of 1889 Ch. Com., 37; was in the Union army.
- Wen-ghe-ge-she-guk, First Day, Mille Lacs, Chief, 1837, signed the St. Peter's treaty, 1837.
- Wen-ni-way, Chief, Michilimackinac, 1763, participated in the capture of the fort; befriended Alexander Henry, School., 425.
- We-non-ga, Vulture, Warrior, participated in the battles of Leaf Lake and Long Prairie and in that of Battle Lake, War., 342; School. Inf., II, 165.
- We-nun-i, Gull Lake, signed the treaty of 1857, Gil. Ms. Compare *Wy-nu-nee*.
- We-pug-um-a-gun, War Club, Fond du Lac, 1899, Gil. Ms.
- Wesh-ko-bug, same as *Wis-coub*, q. v.; same as *Wesh-cubb*.
- We-was-sunk, Emits Lightnings, Otter Tail band, 1893, Gil. Ms.
- We-we-shan-shis, The Bad Boy or Big Mouth, Chief, Sandy Lake, 1837, signed the treaty of St. Peter's, Kapp., 493. *V. Flat Mouth.*
- We-za-wind-i-bed, Yellow Hair, Otter Tail, 1893, Gil. Ms.
- We-zhai-ma, Pokegama Lake, Messenger, 1841, with Julius Cæsar (q. v.).
- We-zow-wus-con-a-ye, Clothed in Blue, Leech Lake, 1887 Gil. Ms.
- White Cloud, Wau-bah-no-quet, father of Nashtotah; Chief, White Earth, 1878, Farrar, 132; Brow. Kath., 87; 1890, Gil. Ms.
- White Cloud, see *Wau-bah-no-quot*.
- White Crane, see *Waub-ij-e-jauk*.
- White Devil, Leech Lake, signed the treaty of Prairie du Chien, War., 468.
- White Fisher, see *Waub-o-jeeg*.
- Wi-as, Meat, Mille Lacs, 1893, Gil. Ms.
- Wide Mouth, *V. Flat Mouth*, and *Guelle Plat*.
- Wind-i-go, Cannibal Giant, a mythological being, Mississippi, 1890, Gil. Ms.; Ojib., 323.
- Wind-i-go-que, Cannibal Woman, Otter Tail band, 1893, Gil. Ms.
- Win-je-ke-shik-uk, Chief, Sandy lake, 1844, signed an agreement respecting the cession of Isle Royale, Ind. Com.
- Wes-coup, same as *Wis-coup*, *Sweet*, signed the treaty of Prairie du Chien, War., 468. Same as *Le Sucre*.
- Wesh-cubb, Sweet, Red Lake chief, portrait is shown by McKenney and Hall; son of Le Sucre mentioned by Pike in 1806. The father died on Lake Superior while returning from a visit to Michilimackinac; father of Beardash.
- Wis-coub, Sweet, which see.
- Wis-coup, Sweet, Cass Lake (north shore), School., 1820, 252. *V. Sucre, Le*.
- Wo-as-ci-ta, Beautiful daughter of Cloudy Weather, Belt., II, 449, 481, 485.
- Wolf's Father, Chief, Chippewa river, overwhelmed by Dakota while hunting, War., 319.
- Wush-ush-ko-con, Muskrat's Liver, Chief, Mille Lac, School. Inf., II, 163.
- Wy-an-wee-nind, La Pointe, signed the Fond du Lac treaty, 1826, McKen., 482.
- Wy-nu-nee, Crow Wing river, signed the Fond du Lac treaty, 1826, McKen., 483.
- Wy-ong-je-che-ween, Warrior, in charge of Tanner's party, Tan., 163.
- Ya-banse, Young Buck, St. Croix river, signed the treaty of St. Peter's, 1837, Kapp., 492.
- Yellow Feather, see *Way-sa-wa-gwon-aib*.
- Yellow Hair, see *Wa-son-aun-e-qua*.
- Yellow Head, see *O-za-win-dib*.
- Yellow Head, Chief, Lac Coutereille, battle of Prairie Rice Lake, killed with Wolf's Father, while hunting at the mouth of Hay river, War., 320; (*V. Ozawindib*, Exp. Itasca, 21, 32, 70, 232; this guide of Schoolcraft was not the same as the Lac Coutereille chief, nor the same as the Yellow Head of Tanner, Tan., 105).
- Yellow Thunder, attended the treaties of Prairie du Chien and Fond du Lac, McKen., 463.
- Ze-ray-se-good, Brave, signed the Crow Wing treaty of Sept. 15, 1862 (unratified), Ind. Com.
- Zhi-shib, The Duck, Otter Tail, 1893, Gil. Ms. Compare *She-she-be*.
- Zho-ni-a, Money, Gull Lake, signed the treaty of 1857, Gil. Ms.
- Zo-zay, or Wen-gi-mah-dub, *Joseph Charette*, q. v.; signed the treaty of 1889, Ch. Com., 51.

Note.—At the end of nearly every female's name in Ojibwa is added the word "woman," or a contraction of it. The Ojibwa word for woman is *i-que*, or, if pronounced according to the English sound of the letters, *e-quay*. In the language of the Abenaki Indians of Maine and of New England, the word is a little different, viz., *esq-qua*, and the early New England settlers, learning that every Indian woman had "esqua," or woman, at the end of her name, called all Indian women squaws.—Gil. Ms.

APPENDIX

I

BREBEUF'S ACCOUNT OF THE SOLEMN FEAST OF THE DEAD, 1636.

(From Reuben Gold Thwaites's translation of the "Jesuit Relations and Allied Documents," Vol. X, pp. 279-311.)

The feast of the Dead is the most renowned ceremony among the Hurons; they give it the name of feast because, as I shall now fully relate, when the bodies are taken from their Cemeteries, each Captain makes a feast for the souls in his Village,—the most considerable and most magnificent having been that of the Master of the Feast, who is for that reason called *par excellence*, the Master of the feast.

This Feast abounds in ceremonies, but you might say that the principal ceremony is that of the kettle; this latter overshadows all the rest, and the feast of the Dead is hardly mentioned, even in the most important Councils, except under the name of "the kettle." They appropriate to it all the terms of cookery, so that in speaking of hastening or of putting off the feast of the Dead, they will speak of scattering or of stirring up the fire beneath the kettle; and, employing this way of speaking, one who should say "the kettle is overturned," would mean that there would be no feast of the Dead.

Now usually there is only a single feast in each Nation; all the bodies are put into a common pit. I say, usually, for this year, which has happened to be the feast of the Dead, the kettle has been divided; and five Villages of the part where we are have acted by themselves, and have put their dead into a private pit. He who was Captain of the preceding feast, and who is regarded as the Chief of this place, has given as an excuse that his kettle and his feast had been spoiled, and that he was obliged to make another; but in reality this was only a pretext. The principal cause of this separation is that the notables of this Village have been complaining this long time that the others take everything upon themselves; that they do not become acquainted as they would like with the affairs of the Country; that they are not called to the most secret and important Councils, and to a share of the presents. This division has been followed by distrust on both sides; God grant that it may not cause any hindrance to the preaching of the holy Gospel. But I must touch briefly on the order and the circumstances of this feast, and then I must finish.

Twelve years or thereabout having elapsed, the Old Men and Notables of the Country assemble, to deliberate in a definite way on the time at which the feast shall be held to the satisfaction of the whole Country and of the foreign Nations that may be invited to it. The decision having been made, as all the bodies are to be transported to the Village where is the common grave, each family sees to its dead, but with a care and affection that cannot be described: if they have dead relatives in any part of the Country, they spare no trouble to go for them; they take them from the Cemeteries, bear them on their shoulders, and cover them with the finest robes they have. In each Village they choose a fair day, and proceed to the Cemetery, where those called *Aiheonde*, who take care of the graves, draw the bodies from the tombs in the presence of the relatives, who renew their tears and feel afresh the grief they had on the day of the funeral. I was present at the spectacle, and willingly invited to it all our servants; for I do not think one could see in the world a more vivid picture or more perfect representation of what man is. It is true that in France our Cemeteries preach powerfully, and that all those bones piled up one upon another without discrimination.—those of the poor with those of the rich, those of the mean with those of the great,—are so many voices continually proclaiming to us the thought of death, the vanity of the things of this world, and contempt for the present life: but it seems to me that what our Savages do on this occasion touches us still more, and makes us see more closely and apprehend more sensibly our wretched state. For, after having opened the graves, they display before you all these corpses, on the spot, and they leave them thus exposed long enough for the spectators to learn at their leisure, and once for all, what they will be some day. The flesh of some is quite gone, and there is only parchment on their bodies; in other cases, the bodies look as if they had been dried and smoked, and show scarcely any signs of putrefaction; and in still other cases they are still swarming with worms. When the friends have gazed upon the bodies to their satisfaction, they cover them with handsome Beaver robes quite new: finally, after some time they strip them of their flesh, taking off skin and flesh which they throw into the fire along with the robes and mats in which the bodies were wrapped. As regards the bodies of those recently dead, they leave these in the state in which they are, and content themselves by simply covering them with new robes. Of the latter they handled only one Old Man, of whom I have spoken before, who died this Autumn on his return from fishing: this swollen corpse had only begun to decay during the last month, on the occasion of the first heat of Spring; the worms were swarming all over it, and the corruption that oozed out of it gave forth an almost intolerable stench; and yet they had the courage to take away the robe in which it was enveloped, cleaned it as well as they could, taking the matter off by handfuls, and put the body into a fresh mat and robe, and all this without showing any horror at the corruption. Is not that a noble example to inspire Christians, who ought to have thoughts much more elevated to acts of charity and works of mercy towards their neighbors. After that, who will be afraid of the stench of a Hospital; and who will not

take a peculiar pleasure in seeing himself at the feet of a sick man all covered with wounds, in the person of whom he beholds the Son of God. As they had to remove the flesh from all these corpses, they found in the bodies of two a kind of charm,—one, that I saw myself, was a Turtle's egg with a leather strap; and the other, which our Fathers handled, was a little Turtle of the size of a nut. These excited the belief that they had been bewitched, and that there were Sorcerers in our Village,—whence came the resolution to some to leave at once; indeed, two or three days later one of the richest men, fearing that some harm would come to him, transported his Cabin to a place two leagues from us, to the Village of *Arontaen*.

The bones having been well cleaned, they put them partly into bags, partly into fur robes, loaded them on their shoulders, and covered these packages with another beautiful hanging robe. As for the whole bodies, they put them on a species of litter, and carried them with all the others, each into his Cabin, where each family made a feast to its dead.

Returning from this feast with a Captain who is very intelligent, and who will some day be very influential in the affairs of the Country, I asked him why they called the bones of the dead *Atisken*. He gave me the best explanation he could, and I gathered from his conversation that many think we have two souls, both of them being divisible and material, and yet both reasonable; the one separates itself from the body at death, yet remains in the Cemetery until the feast of the Dead,—after which it either changes into a Turtledove, or, according to the most common belief, it goes away at once to the village of souls. The other is, as it were, bound to the body, and informs, so to speak, the corpse; it remains in the ditch of the dead after the feast, and never leaves it, unless someone bears it again as a child. He pointed out to me, as a proof of this metempsychosis, the perfect resemblance some have to persons deceased. A fine Philosophy, indeed. Such as it is, it shows why they call the bones of the dead, *Atisken*, "the souls."

A day or two before setting out for the feast, they carried all these souls into one of the largest Cabins of the Village, where one portion was hung to the poles of the Cabin, and the other portion spread out through it; the Captain entertained them, and made them magnificent feast in the name of the deceased Captain, whose name he bore. I was at this feast of souls, and noticed at it four peculiar things. First, the presents which the relatives made for the feast, and which consisted of robes, Porcelain collars, and kettles, were strung on poles along the Cabin, on both sides. Secondly, the Captain sang the song of the deceased Captain, in accordance with the desire the latter had expressed, before his death, to have it sung on this occasion. Thirdly, all the guests had the liberty of sharing with one another whatever good things they had, and even of taking these home with them, contrary to the usual custom of feasts. Fourthly, at the end of the feast, by way of compliment to him who had entertained them, they imitated the cry of souls, and went out of the Cabin crying *haee, hae*.

The master of the feast, and even *Anenkhiondic*, chief Captain of the whole Country, sent several pressing invitations to us. You might have said that the feast would not have been a success without us. I sent two of our Fathers, several days beforehand, to see the preparations and to learn with certainty the day of the feast. *Anenkhiondic* gave them a very hearty welcome, and on their departure conducted them himself a quarter of a league thence, where the pit was, and showed them, with great demonstrations of regard, all the preparations for the feast.

The feast was to take place on the Saturday of Pentecost; but some affairs that intervened, and the uncertainty of the weather, caused it to be postponed until Monday. The seven or eight days before the feast were spent in assembling the souls, as well as the Strangers who had been invited; meanwhile from morning until night the living were continually making presents to the youth, in consideration of the dead. On one side the women were shooting with the bow for a prize.—a Porcupine girdle, or a collar or string of Porcelain beads; elsewhere in the Village, the young men were shooting at a stick to see who could hit it. The prize for this victory was an axe, some knives, or even a Beaver robe. From day to day the souls arrived. It is very interesting to see these processions, sometimes of two or three hundred persons; each one brings his souls, that is, his bones, done up in parcels on his back, under a handsome robe, in the way I have described. Some had arranged their parcels in the form of a man, ornamented with Porcelain collars, and elegant bands of long red fur. On setting out from the Village, the whole band cried out *haee, hae*, and repeated this cry of the souls by the way. This cry they say relieves them greatly; otherwise the burden, although of souls, would weigh very heavily on their backs, and cause them a backache all the rest of their lives. They go short journeys; our Village was three days in going four leagues to reach *Ossossane*, which we call la Rochelle, where the ceremonies were to take place. As soon as they arrive near a Village they cry again *haee, hae*. The whole Village comes to meet them; plenty of gifts are given on such an occasion. Each has his rendezvous in one of the Cabins, all know where they are to lodge their souls, so it is done without confusion. At the same time, the Captains hold a Council, to discuss how long the band shall sojourn in the Village.

All the souls of eight or nine Villages had reached la Rochelle by the Saturday of Pentecost; but the fear of bad weather compelled them, as I have said, to postpone the ceremony until Monday. We were lodged a quarter of a league away, at the old Village, in a Cabin where there were fully a hundred souls hung to and fixed upon the poles, some of which smelled a little stronger than musk.

On Monday, about noon, they came to inform us that we should hold ourselves in readiness, for they were going to begin the ceremony; they took down at the same time, the packages of souls; and the relatives again unfolded them to say their last adieus; the tears flowed afresh. I admired the tenderness of one woman toward her father and children; she is the daughter of a Chief who died at an advanced age, and was once very influential in the Country; she combed his hair and handled his bones, one after the other, with as much affection as if she would have desired to restore life to him; she put beside him his *Atsatoneuai*, that is, his package of Council sticks, which are all the books and papers of the Country. As for her little children, she put on their arms bracelets of Porcelain and glass beads, and bathed their bones with her tears; they could scarcely tear her away from these, but they insisted, and it was necessary to depart immediately. The one who bore the body of this old Captain walked at the head; the men followed, and then the women, walking in this order until they reached the pit.

Let me describe the arrangement of this place. It was about the size of the Palais Royale at Paris. There was in the middle of it a great pit, about ten feet deep and five brasses wide. All around it was a scaffold, a sort of staging very well made, nine to ten brasses in width, and from nine to ten feet high; above this staging there were a number of poles laid across,

and well arranged, with cross-poles to which these packages of souls were hung and bound. The whole bodies, as they were to be put in the bottom of the pit, had been the preceding day placed under the scaffold, stretched upon bark or mats fastened to stakes about the height of a man, on the borders of the pit.

The whole Company arrived with their corpses about an hour after Midday, and divided themselves into different cantons, according to their families and Villages, and laid on the ground their parcels of souls, almost as they do earthen pots at the Village Fairs. They unfolded also their parcels of robes, and all the presents they had brought, and hung them upon poles, which were from 5 to 600 toises in extent; so there were as many as twelve hundred presents which remained thus on exhibition two full hours, to give Strangers time to see the wealth and magnificence of the Country. I did not find the Company so numerous as I had expected; if there were two thousand persons, that was about all. About three o'clock, each one put away his various articles, and folded up his robes.

Meanwhile, each Captain by command gave the signal; and all, at once, loaded with their packages of souls, running as if to the assault of a town, ascended the Stage by means of ladders hung all round it, and hung them to the cross poles, each Village having its own department. That done, all the ladders were taken away; but a few Chiefs remained there and spent the rest of the afternoon, until seven o'clock, in announcing the presents which were made in the name of the dead to certain specified persons.

"This," said they, "is what such and such a dead man gives to such and such a relative." About five or six o'clock, they lined the bottom and sides of the pit with fine large new robes, each of ten Beaver skins, in such a way that they extended more than a foot out of it. As they were preparing the robes which were to be employed for this purpose, some went down to the bottom and brought up handfuls of sand. I asked what this ceremony meant, and learned that they have a belief that this sand renders them successful at play. Of those twelve hundred presents that had been displayed, forty-eight robes served to line the bottom and sides of the pit; and each entire body, besides the robe in which it had been enveloped, had another one, and sometimes even two more, to cover it. That was all; so that I do not think each body had its own robe, one with another, which is surely the least it can have in its burial; for what winding sheets and shrouds are in France, Beaver robes are here. But what becomes then of the remainder I will explain in a moment.

At seven o'clock, they let down the whole bodies into the pit. We had the greatest difficulty in getting near; nothing has ever pictured for me the confusion there is among the damned. On all sides you could have seen them letting down half decayed bodies; and on all sides was heard a horrible din of confused voices of persons, who spoke and did not listen; ten or twelve were in the pit and were arranging the bodies all around it, one after another. They put in the very middle of the pit three large kettles, which could only be of use for souls; one had a hole through it, another had no handle, and the third was of scarcely more value. I saw very few Porcelain collars; it is true they put many on the bodies. This is all that was done on this day.

All the people passed the night on the spot; they lighted many fires, and slung their kettles. We withdrew for the night to the old Village, with the resolve to return the next morning, at daybreak, when they were to throw the bones into the pit; but we could hardly arrive in time, although we made great haste, on account of an accident that happened. One of the souls, which was not securely tied, or was perhaps too heavy for the cord that fastened it, fell of itself into the pit; the noise awakened the Company, who immediately ran and mounted in a crowd upon the scaffold, and emptied indiscriminately each package into the pit, keeping, however, the robes in which they were enveloped. We had only set out from the Village at that time, but the noise was so great that it seemed almost as if we were there. As we drew near, we saw nothing less than a picture of Hell. The large space was quite full of fires and flames, and the air resounded in all directions with the confused voices of these Barbarians; the noise ceased, however, for some time, and they began to sing,—but in voices so sorrowful and lugubrious that it represented to us the horrible sadness and the abyss of despair into which these unhappy souls are forever plunged.

Nearly all the souls were thrown in when we arrived, for it was done almost in the turning of a hand; each one had made haste, thinking there would not be room enough for all the souls; we saw, however, enough of it to judge of the rest. There were five or six in the pit, arranging the bones with poles. The pit was full within about two feet; they turned back over the bones the robes which bordered the edge of the pit, and covered the remaining space with mats and bark. Then they heaped the pit with sand, poles, and wooden stakes, which they threw in without order. Some women brought to it some dishes of corn; and that day, and the following days, several Cabins of the Village provided nets quite full of it, which were thrown upon the pit.

We have fifteen or twenty Christians interred with these Infidels; we said for their souls a *De profundis*, with a strong hope that, if divine goodness does not stop the course of its blessings upon these Peoples, this feast will cease, or will only be for Christians, and will take place with ceremonies as sacred as the ones we saw are foolish and useless; they are even now beginning to be a burden to them, on account of the excesses and superfluous expenses connected with them.

The whole morning was passed in giving presents; and the greater part of the robes in which the souls had been wrapped were cut into pieces, and thrown from the height of the Stage into the midst of the crowd, for any one who could get them; it was very amusing when two or three got hold of a Beaver skin, since, as none of them would give way, it had to be cut into so many pieces, and thus they found themselves almost empty-handed, for the fragment was scarcely worth the picking up. In this connection, I admired the ingenuity of one Savage,—he did not put himself to any trouble to run after these flying pieces, but, as there had been nothing so valuable in this Country, this year, as Tobacco, he kept some pieces of it in his hands which he immediately offered to those who were disputing over a skin, and thus settled the matter to his own advantage.

Before going away from the place, we learned that, during the night, when they had made presents to outside Nations on behalf of the master of the feast, our names had been mentioned. And indeed, as we were going away, *Anenkhiondic* came to present to us a new robe of ten Beaver skins, in return for the collar that I had given them as a present in open Council, to open for them the way to heaven. They had felt themselves under such obligations for this gift that they desired

to show some gratitude for it in so great an assembly. I did not accept it, however, telling him that, as we had only made this present to lead them to embrace our faith, they could not render us greater service than by listening to us willingly, and believing in Him who made all things. He asked me then what I desired he should do with the robe; I replied that he might dispose of it as seemed good to him, whereat he remained perfectly satisfied.

As to the rest of the twelve hundred presents, forty-eight robes were used in adorning the pit. Each whole body had its robe, and some had two or three. Twenty were given to the master of the feast, to thank the Nations who had taken part therein. The dead distributed a number of them, by hands of the Captains, to their living friends; some served only for show, and were taken away by those who had exhibited them. The Old Men and the Notables of the Country, who had the administration and management of the feast, took possession secretly of a considerable quantity; and the rest was cut in pieces, as I have said, and ostentatiously thrown into the midst of the crowd. However, it is only the rich who lose nothing, or very little, in this feast. The middle classes and the poor bring there whatever they have most valuable, and suffer much, in order not to appear less liberal than the others in this celebration. Every one makes it a point of honor.

Let me add that we narrowly escaped not being present at the feast. During the Winter the Captain *Aenons*, of whom I have spoken before, came to us to make an overture on behalf of the Old Men of the whole Country. At that time, the kettle was not yet divided. They asked, therefore, if we would be satisfied to raise the bodies of our two Frenchmen who died in this part of the Country, Guillaume Chaudron, and Estienne Brusle, who was killed four years ago, that their bones might be put in the common grave with their dead. We answered, first of all, that that could not be, that it was forbidden to us; that, as they had been baptized and were, as we hoped, in heaven, we respected their bones too much to permit them being mingled with the bones of those who had not been baptized; and, besides, that it was not our custom to raise the bodies.

We added, nevertheless, that as they were interred in the woods, and as they desired it so much, we would be pleased to raise their bones if they would grant us permission to put them into a private grave, along with the bones of all those we had baptized in the Country.

Four principal reasons induced us to give this answer. 1. As it is the greatest pledge of friendship and alliance they have in the Country, we were already granting to them on this point what they wished, and were making it appear thereby that we desired to love them as our brothers, and to live and die with them. 2. We hoped that God would be glorified thereby,—mainly in this, that, in thus separating, with the consent of the whole Country, the bodies of Christians from those of Unbelievers, it would not have been difficult afterwards to obtain from private persons that their Christians should be interred in a Cemetery apart, which we would consecrate for that purpose. 3. We were intending to inter them with all the ceremonies of the Church. 4. The Elders, of their own accord, wished us to erect a beautiful and magnificent Cross, as they stated afterward more particularly. Thus the Cross would have been authorized by the whole Country, and honored in the midst of this Barbarism, and they would not have taken pains thereafter to impute to it, as they have done in the past, the misfortunes that might overtake them.

This Chief found our proposition very reasonable, and the Elders of the Country seemed to be pleased with it. Some time after, the kettle was divided, and, as I have said, five Villages of the part where we are, resolved to have their feast by themselves.

In the Spring, a general Assembly of the Notables of the whole Country took place, to consider everything connected with this feast, to endeavor to heal this schism, and to reunite the kettle. The disaffected ones were there, and I was invited also. The same proposition was made to me; I replied that we would be quite satisfied provided the conditions we had asked should be fulfilled. They referred to the division of the kettle, and asked me,—since there were two kettles, that is, two pits,—with which did I desire our private grave to be. To this I answered, in order not to offend any one, that I referred the matter to their judgment; that they were good and wise, and could talk over the affair among themselves. The Master of the feast of la Rochelle then said, condescendingly, that, so far as he was concerned, he claimed nothing; that he was perfectly satisfied that the other, who is the Chief at this place, should have on his side the bodies of our two Frenchmen. The other replied that he laid no claim to him who had been buried at la Rochelle; but, as for the body of Estienne Brusle, it belonged to him, since he had embarked him and brought him into the Country; and thus the bodies were divided, one on one side, and one on the other. Thereupon some one said, in an undertone, that he was quite right in asking the body of Estienne Brusle,—that it was very reasonable that they should render honor to his bones, since they had killed him. This was not said so discreetly as not to be heard by the Captain; he dissembled his feelings, however, for the time being. After the Council, when we had left, he took notice of the reproach, and had very high words with the Captain of la Rochelle; and finally ceased to lay any claim to the body of Brusle, in order not to irritate and reopen this wound, from which those of this part have not yet purged themselves.

This made us also deem it best, with those of la Rochelle, not to touch either the one or the other. Truly there is reason here to admire the secret judgments of God; for that infamous wretch did not deserve to have this honor shown him; and, to tell the truth, we would have had much difficulty in resolving to make on this occasion a private Grave, and in transporting to consecrated Ground a dead man that had lived so scandalous a life in the Country, and had given to the Savages so bad an impression of the morals of the French. At first, some felt annoyed that we did not join in the feast, and were offended,—saying to us that our action prevented them from boasting, as they had hoped, to strange tribes that they were relations of the French; and they were afraid they would say that the friendship was only in appearance, since we had not allowed the bones of our Frenchmen to mingle with theirs. Afterward, however, when they had heard all our reasons, they thought we had acted prudently, and that it was the true way to maintain friendship with both parties.

II

ACCOUNT OF THE BATTLE OF POKEGAMA:

By Franc E. Babbitt.

[Extracted from *Science*, June 11, 1886.]

It would probably be safe to affirm that amongst the Indians of the Northwest there was no tribe that did not resort to cannibalism when, either in stress of hunger or in the frenzy of exultation after the capture of an enemy, they ate human flesh. Some have doubted and even denied the existence of this foul practice, and others have glossed it with specious explanations. The instances are not infrequent, and appear to be too commonplace to warrant a doubt that all the tribes understood and expected that in war they were liable not only to the death of torture, in case of capture, but also to be boiled and eaten by their enemies.

This account is based on verbal and written material furnished by Mrs. Elizabeth Taylor Ayer, who was a keenly interested participant in most of the events.

The Ojibwa band of aborigines settled about lake Pokegama, in what is now Pine county, Minnesota, included, in 1841, two Ojibwa braves, one named We-zhai-ma, the other called by the missionaries stationed at that point Julius Cæsar, both on account of his distinguished bearing, and his prowess in battle.

Some time in May, 1841, these two Indians were dispatched down the St. Croix valley to St. Croix falls for needful supplies. Upon reaching their destination they learned that their hereditary enemies, the Sioux or Dakota, were about to attack the Pokegama Ojibwa, when, leaving their supplies behind them, they hastened homeward to give warning of the impending danger.

During the return home they encountered the war party in question, under circumstances which rendered the advance and retreat alike dangerous. Without a moment's hesitation the young Ojibwa fired upon the hostile party, Julius Cæsar killing one of the leaders of the expedition; the two then parted from each other, and, in accordance with Indian tactics, fled in opposite directions.

The foe pressed hotly upon Julius. He threw his gun lightly over one shoulder and, with a half back-aim, shot dead a second Sioux warrior who proved to be the brother of the first. These two Sioux braves were the sons of Little Crow senior, a prominent and influential chief of the Kaposia band of the Dakota, at that time settled within a few miles of the present site of the city of St. Paul.

Julius himself immediately fell. His body was dismembered. His limbs were literally hewed in pieces and scattered to the four winds. His head was scalped, detached from the trunk, placed in a kettle with fragments of his person, adjusted with the face turned toward the bodies of his victims seated near, and left dangling from the bough of a convenient tree. A friendly party eventually discovered and identified the mutilated remains, and conveyed intelligence of the disaster to the families of the young men at lake Pokegama. No trace of We-zhai-ma's body could be found, but as he had completely disappeared, it was believed that he had likewise perished at the hand of the enemy.

The Pokegama Indians apprehended further hostilities in the immediate future. The better to guard against surprise, such of them as were dwelling upon the mainland abandoned their places and took refuge with friends upon a small island near the centre of the lake. The sole approach to this spot being by water, the Pokegamas withdrew their canoes at night from the other shore, and secured them against capture upon the island. The women had, at the proper season, planted potatoes, maize, and other vegetables upon the mainland in large open fields which they called gardens. These they cultivated during the day, returning to their island lodges by boat at nightfall.

Three runners were soon dispatched from lake Pokegama to acquaint friends at Mille Lacs with the fate of Julius and the supposed fate of We-zhai-ma. Early upon the morning chosen for their departure they were set across the lake to the west in canoes by two young girls of the band, who accompanied them for the purpose of returning the boats used to their owners at the island. A hostile force of Sioux warriors had meanwhile succeeded in penetrating secretly to Pokegama, and these were now ambushed in two bodies upon the eastern and western edges of the lake. The larger division, of one hundred fighting men, was posted upon the eastern shore, in the rear of the gardens, and was expected to make the main attack upon the Ojibwa. The western party, of thirty, comprising men and some women and boys, was stationed so as to prevent the Ojibwa from retreating across the lake during battle. The latter force had been strictly charged to make no sign until firing should be heard from the eastern shore.

One or two of the Sioux hotheads, however, could not withstand the temptation to fire upon the canoes as they reached the beach. The Ojibwa runners promptly returned the fire, and made for the shore. They finally escaped their opponents by plunging into the forest, though all were more or less wounded.

The two Indian maidens were small creatures of only about twelve years, being pupils at the mission school. These girls sprang out of their canoes and in their terror waded from the shore into the shallow waters of the lake. They were pursued and captured by the Sioux party. The men, dragging them to land, butchered them upon the spot, their dying shrieks ringing in the ears of the distracted parents at the island. They were scalped, their heads were cut off, a hatchet was sunk in the brain of each, their bodies were mutilated, and the heads were set up in mockery in the sands of the shore.

In brief, the Sioux party lost two men killed outright and one mortally wounded. So assured of success in this expedition were they that they had brought with them a certain number of women and boys to aid them in carrying away their

anticipated spoils. In finally quitting the field they possessed themselves of a boat owned by the missionaries and, depositing their slain within it, moved two or three miles up Snake river, where they landed. Here they arrayed the dead in the best they could procure, and left them seated in an upright position against the trunks of trees.

Two days after the fight certain of the wild Pokegamas ascended the river in search of the dead bodies of the enemy, which they found arranged as described, and which they proceeded to hew in pieces and convey to the island for distribution among the members of their band. All those who had lost a relative at the hand of the Sioux were to be supplied with a portion of a Sioux body, those recently bereaved being the first to be served.

The mother of one of the slaughtered girls was a pagan. She received as her allotment the head of a Sioux warrior. The mother and the wife of Julius, who were no longer wild Indians, had appropriated to them an arm each. The savage mother, frantic with grief and rage, repeatedly dashed the head vengefully amongst the stones, and tossed and spurned it with her foot along the sands until weary, eventually leaving it to be eaten by the dogs, and to moulder away among the refuse of the village. On the other hand, the mother and the wife of Julius accepted in silence the customary mementos of victory, and withdrew with them to their lodge. Here the two bereaved women took the dis severed members upon their laps, swathed them carefully in wrappings of cloth selected by the mother from her most valued treasures, repeated above them a short prayer, and, stealing out unobserved, dug a suitable pit and buried them in it.

The night after the return of the Pokegamas with the Sioux bodies they treated themselves to a great feast at the island, which culminated in the usual hideous orgies. From this banquet the better class of the band absented themselves. Sioux flesh was at this time boiled and eaten with wild rice. Mrs. Ayer, testifying absolutely to this latter point, adds that the given instance of cannibalism is the only one coming to her personal knowledge during the whole period of her connection with the wild Ojibwa, something more than twenty years.

We-zhai-ma, who had been mourned as a victim of the Sioux, reappeared after the attack on lake Pokegama. He had managed to elude pursuit while the enemy were busy with their captive, and had finally succeeded in effecting an escape. When he eventually resumed his return it was by a circuitous route which materially delayed his arrival at home.

The events here detailed sealed the fate of the Pokegamas as an independent band. Constant dread of the Sioux incursions caused these people to abandon their hunting and fishing grounds at the lake, and betake themselves to regions less accessible to the foe. They melted away from Pokegama as if by magic, withdrawing singly and in groups, retiring for the most part to the north and northwest; many of them fleeing to Mille Lacs and lake Superior. Within a very short time they were wholly absorbed in cognate branches of the great Ojibwa tribe, presenting a case of the complete disintegration of an aboriginal community without corresponding loss.

Coldwater, Mich., June 4, 1886.

III

A PART OF THE WALAM OLUM TRADITION, AS RENDERED BY E. G. SQUIER,

[From the *American Review*, February, 1849.]

The walam olum is divided into six parts, viz.: (1) The creation, (2) The deluge, (3) Migrations, (4) Chronicle, (5) Chronicle continued, and (6) The modern chronicle. Of these, only two (3 and 4), are here given, as presented in a paper read by Mr. E. G. Squier in June, 1848, before the New York Historical Society.

These rude chronicles, which in their method of mnemonic recital, as well as in the signs on which they are connectedly based, resemble the folk-lore legends of the Ojibwa of Nett lake (p. 609), were encountered by John Heckewelder, a Moravian missionary of the eighteenth century among the Delawares in Pennsylvania. He gave a more systematic and intelligible version of the whole tradition in his work entitled "History, Manners and Customs of the Indian Nations," which constitutes vol. XII of the *Memoirs of the Historical Society of Pennsylvania*, 1876. Of this those parts that cover the "migrations" and the first part of the "chronicle" are here reproduced. They throw much light on the subjects treated on pp. 63-66.

In connection with the "Lenape Stone," Mr. H. C. Mercer has reviewed the record of the walam olum and the tradition related by Heckewelder which also is given below.

Squier considered the walam olum as the primary and most important of the traditions of the coming of the Lenni Lenape to the eastern part of the United States.

Walam olum signifies, according to E. G. Squier, *painted sticks*, i. e., painted and engraved traditions of the Lenni Lenape. These sticks, with their symbols, and some accompanying manuscripts, were found, after his death, among the papers of J. N. Nicollet, and came into the possession of C. S. Rafinesque, who states that for a long time they remained inexplicable. They were obtained in Indiana in 1822, and were finally translated into English by the aid of Zeisberger's dictionary of the Delaware language. Mr. Squier states: "The traditions which it embodies coincide in most important respects with those

which are known to have existed, and which still exist, in forms more or less modified, among the various Algonquian tribes, and the mode in which they are recorded is precisely that which was adopted by the Indians of this stock in recording events, communicating intelligence, etc., and which has not inaptly been denominated *picture-writing*." From Rafinesque the papers of Nicollet went into the hands of E. G. Squier, who published not only the English and Delaware translations, but also the mnemonic characters which were engraved on the sticks. This historical record, and the translation published by Squier, were submitted to George Copway (Kah-ge-ga-gah-bowh), an Ojibwa chief well known as an author of historical works relating to his people, and were by him endorsed as authentic "in respect not only to the original signs and accompanying explanations in the Delaware dialect, but also in the general ideas and conceptions which it embodies. He also bore testimony to the fidelity of the translation."

It is not necessary at this place to do more than refer to the works in which may be found this translation in full, viz.:

American Whig Review (New York) for February, 1849.

The Indian Miscellany, Beach, Albany, 1897.

Drake's *Indians of North America*, 15th Edition, New York, 1880.

Brinton, in his work "*The Lenape and their legends*," has given a version of this tradition which amounts to such a perversion of the legend as originally received that its value is almost destroyed.

SONG III.—MIGRATIONS.

1. After the flood the true men (Lennapewi) were with the turtle, in the cave house, the dwelling of Talli.
2. It was then cold, it froze and stormed, and
3. From the Northern plain, they went to possess milder lands, abounding in game.
4. That they might be strong and rich, the new comers divided the land between the hunters and tillers (Wikhichik, Elowichik).
5. The hunters were the strongest, the best, the greatest.
6. They spread north, east, south and west;
7. In the white or snow country (Lumowaki), the north country, the turtle land and the hunting country, were the turtle men or Linapiwi.
8. The snake (evil) people being afraid in their cabins, the snake priest (Nakopowa) said to them, let us go away.
9. Then they went to the East, the snake land sorrowfully leaving.
10. Thus escaped the snake people, by the trembling and burned land to their strong island (Akomenaki).
11. Free from opposers, and without trouble, the Northlings (Lowaniwi) all went forth separating in the land of snow (Winiaken).
12. By the waters of the open sea, the sea of fish, tarried the fathers of the white eagle (tribe?) and the white wolf
13. Our fathers were rich; constantly sailing in their boats, they discovered to the eastward the Snake Island.
14. Then said the Head-beaver (Wihlamok) and the Great-bird, let us go to the snake land.
15. All responded, let us go and annihilate the snakes.
16. All agreed, the Northerlings, and Easterlings, to pass the frozen waters.
17. Wonderful! They all went over the waters of the hard, stony sea, to the open snake waters.
18. In vast numbers, in a single night, they went to the eastern or snake island; all of them marching by night in the darkness.
19. The Northerlings, the Easterlings, the Southerlings (Shawanapi), the Beaver-men (Tamakwapis), the Wolf-men, the Hunters or best men, the priests (Powatapi), the Wiliwapi, with their wives and daughters, and their dogs.
20. They all arrived at the land of Firs (Shinaking), where they tarried; but the Western men (Wunkenapi) hesitating, desired to return to the old Turtle land (Tulpaking).

SONG IV.—THE CHRONICLE.

1. Long ago our fathers were at Shinaki or Firland.
2. The White Eagle (Wapalanewa) was the path-leader of all to this place.
3. They searched the great and fine land, the island of the Snakes.
4. The hardy hunters and the friendly spirits met in council.
5. And all said to Kalawil (Beautiful-head) be thou chief (Sakima) here.
6. Being chief he commanded they should go against the Snakes.
7. But the Snakes were weak and hid themselves at the Bear hills.
8. After Kalawil, Wapagokhas (White-owl) was Sakima at Firland.
9. After him Jantowit (Maker) was chief.
10. And after him Chilili (Snow-bird) was Sakima. The South he said
11. To our fathers, they were able, spreading, to possess.
12. To the South went Chilili; to the East went Tamakwi (the Beaver).
13. The Southland (Shawanaki) was beautiful, shore-land, abounding in tall firs.
14. The Eastland (Wapanaki) abounded in fish: it was the lake and buffalo land.
15. After Chilili, Agamek (Great warrior) was chief.

16. Then our fathers warred against the robbers, snakes, bad men, and stony men, Chikonapi, Akhonapi, Makatapi, Assinapi.
17. After Agamek came ten chiefs, and then were many wars, south, east and west.
18. After them was Langundowi (the Peaceful) Sakima, at the Aholaking (Beautiful land).
19. Following him Tasukamend (Never-bad), who was a good or just man.
20. The chief after him was Pemaholend (Ever-beloved), who did good.
21. Then Matemik (Town-builder) and Pilwihalen.
22. And after these, in succession, Gunokeni, who was father long, and Mangipitak (Big-teeth).
23. Then followed Olumapi (Bundler-of-sticks), who taught them pictures (records).
24. Came then Takwachi (Who-shivers-with-cold) who went southward to the corn land (Minihaking).
25. Next was Huminiend (Corn-eater), who caused corn to be planted.
26. Then Alko-ohit (The Preserver), who was useful.
27. Then Shiwapi (Salt-man) and afterwards Penkwonowi (the Thirsty), when
28. There was no rain, and no corn, and he went to the East, far from the great river or shore.
29. Passing over a hollow mountain (Oligonunk) they at last found food at Shililaking, the plains of the buffalo-land.
30. After Penkwonowi, came Mekwochella (the Weary) and Chingalsawi (the Stiff).
31. After him Kwitikwund (the Reprover), who was disliked and not willingly endured.
32. Being angry, some went to the eastward, and some went secretly afar off.
33. The wise tarried, and made Makaholend (the Beloved) chief.
34. By the Wisawana (Yellow river) they built towns, and raised corn on the great meadows.
35. All being friends, Tamenend (the Amiable), literally beaver-like, became the first chief.
36. The best of all, then or since, was Tamenend, and all men were his friends.
37. After him was the good chief, Maskansil (Strong-buffalo), and
38. Machigokhos (Big-owl) and Wapikicholen (White-crane).
39. And then Wingenund (the Mindful or Wary), who made feasts.
40. After him came Lapawin (the White) and Wallama (the Painted), and
41. Waptiwapit (White-bird), when there was war again, north and south.
42. Then was Tamaskan (Strong-wolf) chief, who was wise in council and
43. Who made war on all, and killed Maskensini (Great-stone).
44. Messissuwi (the Whole) was next chief, and made war on the Snakes (Akowini).
45. Chitanwulit (Strong-and-good) followed, and made war on the northern enemies (Lowanuski).
46. Alkouwi (the Lean) was next chief, and made war on the father-snakes (Towakon).
47. Opekasit (East-looking) being next chief, was sad because of so much warfare,
48. Said, let us go to the sun-rising (Wapagishek), and many went east together.
49. The great river (Messussipu) divided the land, and being tired, they tarried there.
50. Yagawanend (Hut-maker) was next Sakima, and then the Tallegwi were found possessing the east.
51. Followed Chitanitis (Strong-friend), who longed for the rich east-land.
52. Some went to the east, but the Tallegwi killed a portion.
53. Then all of one mind exclaimed, war, war!
54. The Talamatan (Not-of-themseves) and the Nitolwan, all go united (to the war).
55. Kinnehepend (Sharp-looking) was their leader, and they went over the river.
56. And they took all that was there, and despoiled and slew the Tallegwi.
57. Pimokhasuwi (Stirring-about) was next chief, and then the Tallegwi were much too strong.
58. Tenchekensit (Open-path) followed, and many towns were given up to him.
59. Paganchihilla was chief, and the Tallegwi all went southward.
60. Hattanwulatou (the Possessor) was Sakima, and all the people were pleased.
61. South of the lakes they settled their council-fire, and north of the lakes were their friends the Talamatan (Hurons?).
62. They were not always friends, but conspired when Gunitakan was chief.
63. Next was Linniwalamen, who made war on the Talamatan.
64. Shakagapewi followed, and then the Talamatan trembled.

I V

A TRADITION OF THE DELAWARE INDIANS.

By John Heckewelder.

[From Volume XII, of the *Memoirs of the Historical Society of Pennsylvania.*]

The Lenni Lenape (according to the traditions handed down to them by their ancestors) resided, many hundred years ago, in a very distant country in the western part of the American continent. For some reason, which I do not find accounted for, they determined on migrating to the eastward, and accordingly set out together in a body. After a very long journey, and many nights' encampments ("Night's encampment" is a halt of one year at a place) by the way, they at length arrived on the Namaesi Sipu (The Mississippi, or River of Fish; Namaes, a Fish; Sipu, a River), where they fell in with the Mengwe (The Iroquois, or Five Nations), who had likewise emigrated from a distant country, and had struck upon this river somewhat

higher up. Their object was the same with that of the Delawares; they were proceeding on to the eastward, until they should find a country that pleased them. The spies which the Lenape had sent forward for the purpose of reconnoitring, had long before their arrival discovered that the country east of the Mississippi was inhabited by a very powerful nation, who had many large towns built on the great rivers flowing through their land. Those people (as I was told) called themselves Talligewi or Talligewi. Colonel John Gibson, however, a gentleman who has a thorough knowledge of the Indians, and speaks several of their languages, is of opinion that they were not called Talligewi, but Alligewi, and it would seem that he is right, from the traces of their name which still remain in the country, the Allegheny river and mountains having indubitably been named after them. The Delawares still call the former Alligewi Sipo, the River of the Alligewi. We have adopted, I know not for what reason, its Iroquois name, Ohio, which the French had literally translated into *La Belle Riviere, The Beautiful River** (*Loskiel's History of the Mission of the United Brethren, Part 1, ch. 1). A branch of it, however, still retains the ancient name Allegheny.

Many wonderful things are told of this famous people. They are said to have been remarkably tall and stout, and there is a tradition that there were giants among them, people of a much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or entrenchments, from whence they would sally out, but were generally repulsed. I have seen many of the fortifications said to have been built by them, two of which, in particular, were remarkable. One of them was near the mouth of the river Huron, which empties itself into the Lake St. Clair, on the north side of that lake, at the distance of about 20 miles N. E. of Detroit. This spot of ground was, in the year 1786, owned and occupied by a Mr. Tucker. The other works, properly entrenchments, being walls or banks of earth regularly thrown up, with a deep ditch on the outside, were on the Huron river, east of the Sandusky, about six or eight miles from Lake Erie. Outside of the gateways of each of these two entrenchments, which lay within a mile of each other, were a number of large flat mounds in which, the Indian pilot said, were buried hundreds of the slain Talligewi, whom I shall hereafter with Colonel Gibson call Alligewi. Of these entrenchments, Mr. Abraham Steiner, who was with me at the time when I saw them, gave a very accurate description, which was published at Philadelphia, in 1789 or 1790, in some periodical work the name of which I cannot at present remember.

When the Lenape arrived on the banks of the Mississippi, they sent a message to the Alligewi to request permission to settle themselves in their neighborhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the Namaesi Sipo, when the Alligewi, seeing that their numbers were so very great, and in fact they consisted of many thousands, made a furious attack on those who had crossed, threatening them all with destruction, if they dared to persist in coming over to their side of the river. Fired at the treachery of these people, and the great loss of men they had sustained, and besides, not being prepared for a conflict, the Lenape consulted on what was to be done; whether to retreat in the best manner they could, or try their strength, and let the enemy see that they were not cowards but men, and too highminded to suffer themselves to be driven off before they had made a trial of their strength, and were convinced that the enemy was too powerful for them. The Mengwe, who had hitherto been satisfied with being spectators from a distance, offered to join them, on condition that, after conquering the country, they should be entitled to share it with them; their proposal was accepted, and the resolution was taken by the two nations, to conquer or die.

Having thus united their forces, the Lenape and Mengwe declared war against the Alligewi, and great battles were fought, in which many warriors fell on both sides. The enemy fortified their large towns and erected fortifications, especially on large rivers, and near lakes, where they were successively attacked and sometimes stormed by the allies. An engagement took place in which hundreds fell, who were afterwards buried in holes or laid together in heaps and covered over with earth. No quarter was given, so that the Alligewi, at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors, and fled down the Mississippi river, from whence they never returned. The war which was carried on with this nation, lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear, leaving them to face the enemy. In the end, the conquerors divided the country between themselves; the Mengwe made choice of the lands in the vicinity of the great lakes, and on their tributary streams, and the Lenape took possession of the country to the south. For a long period of time, some say many hundred years, the two nations resided peaceably in this country, and increased very fast; some of their most enterprising huntsmen and warriors crossed the great swamps* (*The Glades, that is to say that they crossed the mountains) and falling on streams running to the eastward, followed them down to the great Bay River* (*meaning the river Susquehannah, which they call "the great Bay River," from where the west branch falls into the main stream) thence into the Bay itself, which we call Chesapeake. As they pursued their travels, partly by land and partly by water, sometimes near and at other times on the great Saltwater Lake, as they call the Sea, they discovered the great River, which we call the Delaware; and thence exploring still eastward, the Scheyichbi country, now named New Jersey, they arrived at another great stream, that which we call the Hudson or North River. Satisfied with what they had seen, they (or some of them) after a long absence, returned to their nation and reported the discoveries they had made; they described the country they had discovered, as abounding in game and various kinds of fruits; and the rivers and bays, with fish, tortoises, etc., together with abundance of water-fowl, and no enemy to be dreaded. They considered the event as a fortunate one for them, and concluding this to be the country destined for them by the Great Spirit, they began to emigrate thither, as yet but in small bodies, so as not to be straitened for want of provisions by the way, some even laying by for a whole year; at last they settled on the four great rivers (which we call Delaware, Hudson, Susquehannah, and Potomack) making the Delaware, to which they gave the name of "Lenape-wihittuck"* (*the word "Hittuck," in the language of the Delawares, means a rapid stream; "Sipo," or "Sipu," is the proper name for a river)—(the river or stream of the Lenape), the centre of their possessions.

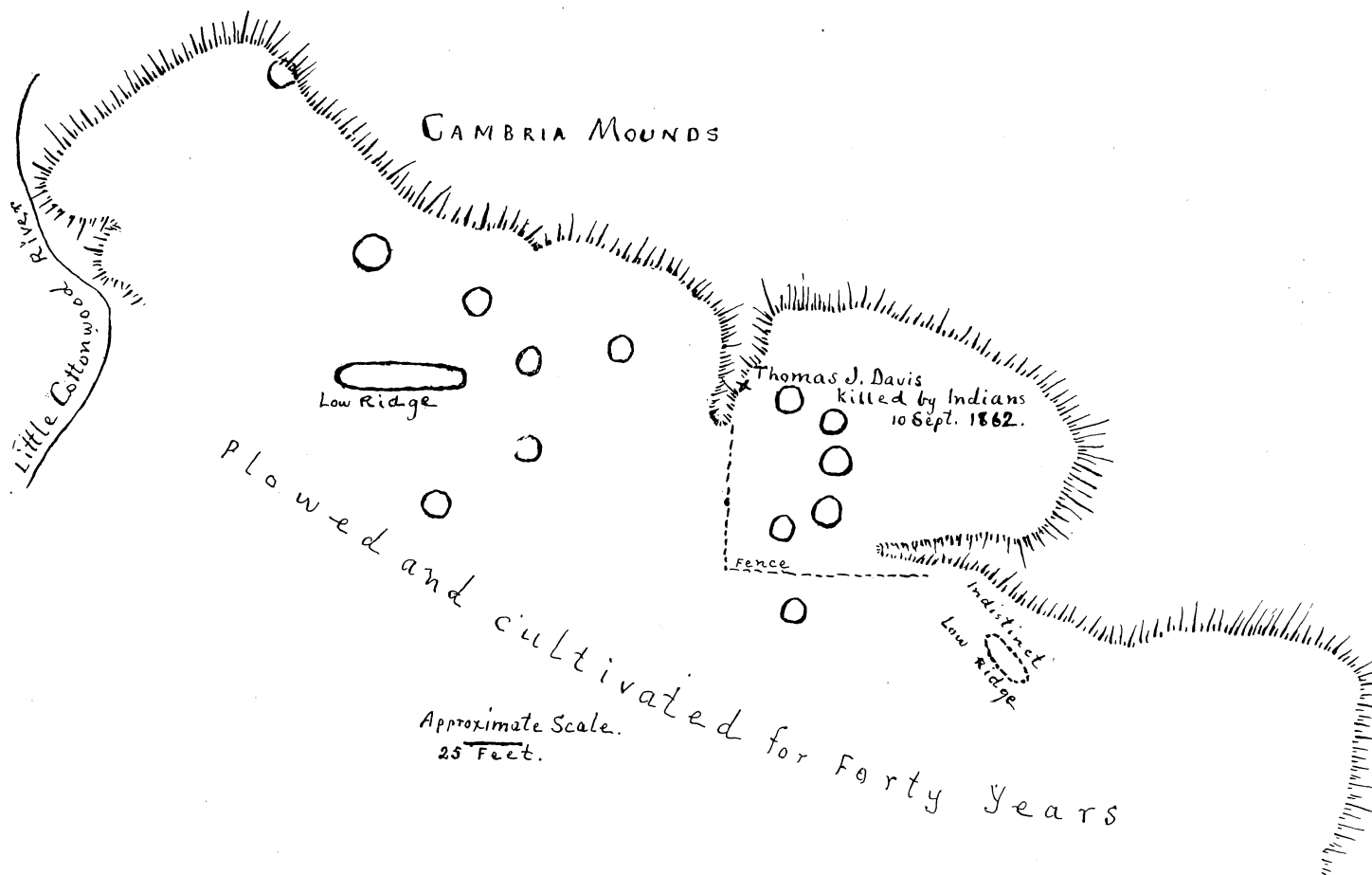
They say, however, that the whole of their nation did not reach this country; that many remained behind in order to aid and assist that great body of their people, which had not crossed the Namaesi Sipo, but had retreated into the interior of the country on the other side, on being informed of the reception which those who had crossed had met with, and probably thinking that they had all been killed by the enemy.

Their nation finally became divided into three separate bodies; the larger body, which they supposed to have been one-half of the whole, was settled on the Atlantic, and the other half was again divided into two parts, one of which, the strongest as they supposed, remained beyond the Mississippi, and the remainder where they left them, on this side of that river.

V.

SOME LATER OBSERVATIONS.

At the time at which the Blue Earth county earthworks were described (pp. 98-100), it was remarked that probably others existed within the county, not then known. Shortly after an important group was brought to light by the activity of Mr. Thomas Hughes, of Mankato, and with him was visited by the writer. It is on sec. 17, T. 109-29, Cambria township. It is illustrated by the following sketch, which is drawn without exact scale measurements. They are along the high bluff of the Minnesota, east of the mouth of the Little Cottonwood. There are 13 mounds and two low ridges. The land has been cultivated for forty years.



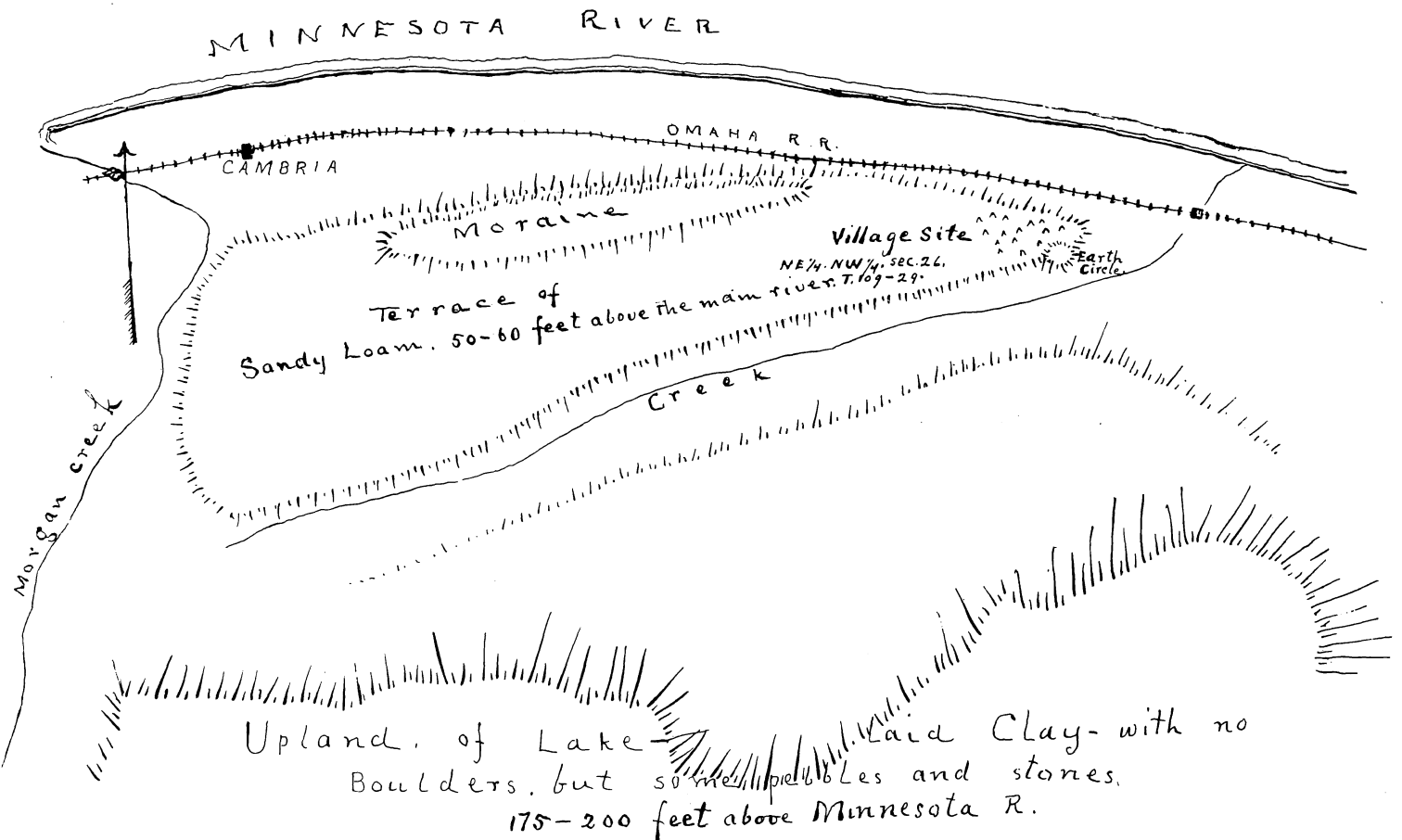
CAMBRIA GROUP OF EARTHWORKS, ABOUT ONE MILE WEST OF CAMBRIA STATION.

On excavation of four of these mounds three of them disclosed human bones, usually fragmentary and so frail that in the case of some of them they could not be preserved. In one mound were two skulls, at least, and but few bones, and in one of the others only traces of skulls and bones. It is plain that in some cases the bones were not "bundled," for we found finger bones as well as ribs, and they were not grouped so as to indicate anything but entire burial in a horizontal position. The two skulls were close together and not in company with large bones in numbers, but in their vicinity was found a part of one long bone. The whole appearance, and all that was found seemed to indicate that these bones were very old, and that their disappearance had been due partly to burrowing animals. One long bone was extensively gnawed on the shaft, while the natural terminations were wanting. At other times several of these mounds had been opened by parties living in the neighborhood, and Mr. Jefferson gave to the Society quite a collection of fragments of human bones taken out. This collection contains parts of bones from all parts of the human skeleton, and many of the small foot and hand bones. It is notable that none but human bones have been found in these mounds, although several articles of human manufacture also were found, particularly a "spoon," a little over four and a half inches long, made of shell, having a hole near one end intended apparently for suspension, and a very small gorget-like shell of nearly rectangular shape, about an inch long and half an inch wide, which had a notch on each side at one end.

At a few miles east from this locality, on the N. E. $\frac{1}{4}$, N. W. $\frac{1}{4}$ sec. 26, T. 109-29, land of Wm. C. Jones, about $2\frac{1}{4}$ miles east of Cambria station, was found by Mr. Hughes a village site where pottery fragments and stone chippings are common on the surface, and on digging below the surface from three to four and even to five feet the natural soil and loam was found to be more or less disturbed and to contain numerous relics indicative of a prolonged aboriginal habitation. Here was not only pottery but a great variety of bones, most of them not human but belonging to buffalo, deer, bear, beaver, dog (or wolf), raccoon, fish, birds, and turtle. The lower jaw of what was provisionally taken to be that of a skunk was found, and parts of a large antler supposed to be that of an elk. There were also fresh-water clam shells and a small piece of ivory, supposed to be from a walrus. Of stone articles there were, besides chippings of chert and pink quartzite, several perfect, very small arrow-points, a chunky stone, a celt, and a broken granite grooved stone hammer, as well as several so-called arrow-shaft polishers. The chunky stone was *pecked* at the center of each surface and about the edge.

The ornamentation of the pottery was found to be, very largely, different from that which is illustrated on plates III, IV and V of pottery, but like that which is illustrated by the two upper rows on plate VI of pottery, which has been differentiated from the Sioux pottery of the state and affiliated with the "middle Mississippi province" of Holmes. It remains for future research to determine the alliances of this pottery, and the age of this village site. Below is a sketch of the locality. The pottery has a tempering material of crushed granite, and the clay of which it was made was of superior quality, probably Cretaceous, since such clay is known in that locality and has a near outcrop along the adjacent bluffs of the little creek. This place is worthy of thorough exploration.

The only part of the human skeleton found was a single tooth, one of the incisors, but it was found on the surface among the pilings of a gopher-knoll. It was presumed to have been brought up by the gopher.



VILLAGE SITE NEAR CAMBRIA.

By the generous aid of Dr. W. M. Sweney it is possible to make an important addition to the plates representing the pottery of the aborigines, in plate VII of pottery. The handsome pot represented by this plate was found in July, 1910, in a ditch near Spring creek, about two miles west from Red Wing, by some boys who were playing in the vicinity of some mounds already described. The original photograph was presented to the Historical Society in August, 1910. The horizontal diameter is $9\frac{3}{8}$ inches, varying to 10 inches, and the height is $7\frac{1}{2}$ inches. When found it was much broken, but was readily repaired. The decoration shown by this pot, as well as the lugs, is quite like the same of some of the pottery found in the cache-pit near Cannon Junction, in Goodhue county (p. 453), and differs from the prevailing decoration of pottery from Mille Lac and northward. These differences may not be sufficient to warrant the idea of different dynasties, but may indicate different but cotemporary tribes of the same general stock. This pot is distinctly allied also to the pottery found at Cambria, mentioned above.



FOUND NEAR RED WING.

VI.

COPIES OF ORIGINAL PAPERS BELONGING TO WAH-WE-YEA-CUM-IG AT WHITE EARTH, SEPT. 22, 1910.

"To all whom it may concern:

Know ye that, reposing special trust and confidence in the fidelity of Na-guon-a-be, or The Feather, I do hereby appoint him chief in the Chippeway nation in the upper Mississippi.

All agents of the government and others friendly to the American interests are earnestly solicited to treat him with their friendly civilities.

Given under my hand, at my agency office, this fourteenth day of July, in the year of our Lord one thousand eight hundred and twenty-three.

LAW'R TALIAFERRO,
Indian Agent for St. Peters
Upper Mississippi."

[SEAL.] [White and scarlet silk ribbons crossed
and sealed with red wax.]

"La Pointe Sub-agency, Wisconsin,
Oct. 4, 1848.

Na-guon-a-bie, chief of the Mille Lac band of Chippeways, is (a) man of rare qualities for one of (*illegible*) * * * * strictly honest and straight in his deportment, contending for right although adverse to his own personal interest, he insists upon the faithful observance on the part of his people of all the stipulations of treaties with the U. States, and uses his influence to the strict construction of the same. I have found him capable of understanding such subjects as are presented for his consideration, ready and willing to use his (*one line is illegible*) the Department under the Intercourse Act. He is recommended to the officers of the In. C. Dept. as a man worthy of confidence.

WM. A. RICHMOND,
Act'g Supt."

[SEAL.] [Blue and red silk ribbons
with red wax.]

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