

THE WONDERFUL GROWTH OF THE FORT TOTTEN INDIAN RESERVATION

The following article appeared in a recent issue of the St. Paul Pioneer Press regarding the Indian fair. While not entirely accurate as to facts it is an interesting descriptive article and is published in full with the illustrations:

Indians may not be thought a remnant class of people, but stories of pioneer days, of war times, of the coming of the Indians of various tribes from Minnesota to the Dakotas, and of their gathering at the reservation, were numerous at the Fort Totten Indian agency here during the past three days, the event being the first industrial and agricultural fair to be given by the reservation.

The Indians have developed wonderfully in agricultural and industrial lines during the past five years. They have formed an association to arrange for annual fairs, at which they expect to show the public samples of their work and also to encourage among themselves the idea of advancement.

Awards to be Made Tomorrow.

The fund for the fair was raised by the Devils Lake Reservation Indian Fair association, and liberal prizes were arranged, prizes to be awarded by a committee of judges consisting of Benedict Bear, Martin Blackshield, John Hehakaduta, Cankumaza and A. L. Sandin in the men's department and Martha H. Baughman, Mrs. Ignatius Court, Mrs. Moses Smith, Mrs. Frank Blackshield and Mrs. Felix Blackright in the women's department.

Judges Highly Excited.

These judges have been much excited during the three days of the fair, and felt keenly the importance of their office. They consulted long and minutely before deciding on the awards, which are given on horses, cows, pigs, chickens, turkeys, wheat, oats, barley, corn,

and through a little English and a great deal of Sioux he explained the objects of the fair. Frank Palmer, the first trader at the reservation, who arrived at Fort Totten April 9, 1868, and has lived in its vicinity ever since, remained on the reservation during the fair, and the oldest Indians evinced a great desire to chat with him about old times.

Cut Heads and Wahpetons.

"How do your tribes get their names, and what tribes are represented here at the fair?" a visitor asked one of the oldest inhabitants, through an interpreter. The Indian explained, with many grunts, gestures, and seemingly unintelligible expressions, that the present inhabitants of the reservation are principally Cut Heads and Wahpetons. The Cut Heads, the visitor was told, get their name from the fact that when they withdrew from the Yanktonai expedition left St. Paul under the management of James McLaughlin July 1, 1871, with Major Forbes, who was chief commissary of subsistence under General H. H. Sibley during the Indian troubles. The names of General Sibley, Governor Alexander Ramsey, Archbishop Ireland and Commodore Kitten are all familiar to the old Indians, who had heard much of them through the first expedition of white men to the reservation.

These Were Camp Defenders.

The Hunkpapas, also represented at the fair, get their name from their hereditary right of pitching their tepees at the outer edge of the encampment to defend the camp. The name means "outer edge."

It was explained by one old squaw that the Sioux expression of defiance or contempt is expressed by extending the hand at arms length and flicking the fingers toward the person addressed, and the motion is intended as a deadly insult, and one tribe was named the Ogallalas for their frequent use of this form of insult to others.

The Saus Arce. meaning without a bow, are named because of an expedition on which they were unprovided with bows. Wahpeton is translated as "village in the Leaves," and the tribe of Wahpakoos was named after it. The Minneconjous derived their name from planting close to a stream the name meaning "Planting near the water." The Two Kettle band was formerly the "Two Cooking" band, because of the boast of a chief that his family always had plenty of material for two pots at each meal, such being his prowess in hunting.

Indians now at the reservation have a supreme contempt for the "loafers," a band of Brules, so named because of their unthrifty habits. The proper name of the Sioux nation is Dakota or Lakota, meaning kinsmen allied by a common language.

Indians still one the reservation complain that their life in the early days when under the articles of the treaty of 1867 no rations were given them, was a frightful one. They were provided with work and paid in clothing and food for what they did, and not being accustomed to hard labor, they had difficulty in becoming accustomed to it.

The Story of Spotted Tail.

The Indians now on the reservation, and who were in evidence in large numbers at the fair, do not lack romance in their legends, also they are communicative and delight in telling tales of love and courtship in the old days.

A loquacious spaw told of the time of Spotted Tail, a Brule Sioux, a leader of his tribe, and Appearing Day, described by the spaw as the most beautiful of all Sioux women. She and Spotted Tail had been raised together, and fell in love, but Appearing Day's father would not consent to give up his daughter, who had many suitors, among them running bear, a chief of much fame.

The fact that Running Bear had two wives already was no handicap in his wooing of the beautiful Appearing Day, but he developed a great hatred of Spotted Tail, who was the favorite of the father of the girl. Running Bear thought it very presumptuous if Spotted Tail, who had just become a soldier, to dare to aspire to the hand of a woman loved by a chief.

Kills Rival, Wins Bride.

However, affairs soon approached a crisis, a quarrel ensued, and Spotted Tail killed Running Bear, but was seriously injured himself. He was nursed back to life by Appearing Day, and as the victor of such a fight could not be hailed as great by the tribe, no father in the Sioux nation would dare to refuse him the hand of his daughter, and so the lovers were married.

Appearing Day died and Spotted Tail promptly married two other women immediately after his election as chief.

Story of the Beautiful Voice.

Hovastna (Beautiful Voice) of Fort Totten told this story of herself:

"My father lived on the lake shore near which is now Minnevaunkan town, as early as 1851. I was born in 1853. My father told me of an island which used to be there. Since the lake has sunk this island is but a point of land. One night in summer, when there was no moonlight and darkness was thick that the island could not be seen from the mainland, strange sounds were heard. The beating of a drum came across the water, the sound of chanting and confused voices mingled with the usual rustle of the leaves and swish of the waves.

"There was great wonder in the camp. Could Chippewas have come so close? Could friends be looking for us? In the early dawn a number of Dakotas swam over to the island and searched the woods. But a few frightened deer and small animals were all the found. So real had been the sound of voices in the night, and so regular the beating of the drum that they could not believe the sounds had been made by the wind or animals. From that time they called the lake Minnevaunkan, or Holy Lake. What you call the Devil's Heart we call the Heart of the Holy Lake."

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of his hand. The Spotted Tail agency, named for him, is now the Rosebud agency.

So goes the tale as told to the reservation visitors last week by the squaws.

Scientific Housekeeping.

The education of the children through the industrial school at Fort Totten has been an essential feature in the civilization of the Sioux. The school has all been done under conditions that lead them into the habits of the whites. A call at the cottages and tepees shows great interest in scientific housekeeping and a respect for cleanliness and orderliness. Everywhere there are white dresser scarfs, white sheets and pillowcases, neatly arranged rooms, and, above all, sanitary and attractive kitchen equipments.

For the Good of the Children.

The Indian children have been brought to school through the appeal to their parents that scientific tillage of the soil would lead to prosperity and that the younger generation should be taught how to farm, if the Indians are to become a factor of the nation.

The chief of affection that binds the Indian child to the parents is a great barrier to educational work, but when it is shown that the children will be bettered, that their prosperous future will be assured through their education, there is no difficulty in getting them sent to school.

Never Venture on Minnevaunkan.

"Do you ever go out on your 'Minnevaunkan' (spirit lake), was asked an Indian at the exhibit. "No, it is the neutral ground of the perpetual enemies the Chippewas and the Sioux, and we

how they got their names. The red man has a queer system of nomenclature which gives untranslatable titles in many cases. The Indians do not like to have their names used for amusement. They say that many of the Indian names one reads about are inventions of the newspaper writers and novelists.

The Sioux frequently take their names from dreams and the world ghost is very much in evidence. Sioux syllables are soft and musical, and the names are attractive in the native language. The more common names of the Indians generally have some reference to personal attributes or experiences. The matter of relationship is again very indistinct with them, and they frequently call cousins their brothers and sisters, and any person whom he holds in real esteem, the Indian may call father or mother.

Chaska and Winona Favorites.

Sioux Indians say it is common among them to call the first born, if a son, Chaska, and if a daughter, Winona, and Indian women have names of the family in the order of their arrival. There is no ceremony in the bestowal of names and many children are not named until they are 10 or 12 years old.

The Indian office has had much difficulty in giving the Indians family designations. In most cases now, the children are given an English name, and then the father's name is written in one word. For instance there are now on the reservation Joseph Greygoale,

trade they wish to learn, the industrial courses including instruction in shoemaking, engineering, carpentry, dairy-keeping and tailoring, the girls being taught dressmaking, millinery and housekeeping. Education of the children is furnished by the state.

Polygamy Now Abolished.

Superintendent C. M. Zielach, in charge of the agency and the fair, says that polygamy has been abolished among the Indians. The sun dance has also been done away with, and the dances given at the fair included only the war, medicine and ghost dances.

"Many of the old Sioux on the reservation are still pagans and admit it freely. Some of the younger generations, including the young men, are following the path of the white man at the fair of burning down their house in which one of their children had died. However, it is encouraging to note that now when a member of a family is about to die he is removed to some old lodge or tent, so that the destruction of his last dwelling will not entail any material loss.

Dislike Name Devils Lake.

Fort Totten was established in 1867 by General Terry for the purpose of gathering together the Indians who had drifted out of Minnesota following the 1863 massacre of the Mollawakaton, Wahpakoos, Sisseton and Wahpeton bands. The natural phenomena manifested in and about Devils Lake has always appealed to the superstition of the Sioux. It was called by them Minnevaunkan, spirit water, and they deplore the fact that the white man's translation is Devils Lake. The lake,

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Fowl Language.

Courting, she called him "Ducky";
 Wedded he was a goose.
 But now he's chicken-hearted
 And hen-pecked, so what's the use.
 —J. W. Babcock.

But all this "fowl" language,
 That hubby heard each night,
 Just made him join the Owls
 And the Eagles out of spite.

In the days gone by when the Ramsey Drug Company was handling sheet music a dainty young lady tripped into the store and sauntering up to Bill Moran said in the sweetest tone: "Have you 'Kissed Me in the Moonlight?'" Bill turned a trifling red and then said: "No, I guess you mean Bert, you see I work here evenings."

Why Society Editors Go Crazy.

It wasn't a party—I just had a few in.
 I'll tell you the facts and you can fix it up.
 Why, yes, I did have one yesterday, but don't say anything about it.
 — — — but don't put that in the paper.

"I rather you wouldn't say anything about it at all.
 We don't like to see our names in the papers.
 It must be interesting work!!!!!!
 —Minot Reporter.

Of course, we've heard 'em all,
 Until we hear them all by heart;
 Look again, it's clear as mud;
 Every line and every word,
 Depicts the everyday life
 A round a newspaper office.



beans, potatoes, onions, beets, carrots, squash, pumpkins, cabbage, crazy quilts, best arranged tepees, sewing machines, bread, preserves, cake and pie. The women especially have spent many anxious weeks preparing the exhibits and were willing that each visitor at the fair should know just who made the bread, cake, pie and preserves shown.

Little Fish, 92 Years Old, But Busy.

Little Fish, 92 years old, was the oldest participant in the doings of the fair, and not only did he march in the parades and take part in the dances, but he examined each award of premium very carefully and made comments on each.

Ignatius Court, one of the leading characters of the reservation and a prominent member of lodges, was also very much in evidence. Mr. Court has the distinction of being the only Indian member of the Knights of Columbus in the United States, and during the fair he was busy obtaining members for a branch of the Independent Order of Foresters to be organized among the Indians of the reservation.

Greetings From Cassiela Men.

Greetings were sent to the fair association yesterday by Sweet Corn, Bill Gardner, and Chief Bender, Carlisle graduates, and prominent athletes, who formerly lived on the reservation. The Indians are very proud of these three former comrades, and exhibited with much pride the congratulatory message received from them on the institution of the fair.

Lightning Chaser on a Bicycle.

Hun-ah-wahsi, or Lightning Chaser was an envied object at the fair, being the proud possessor of the only bicycle on the reservation. Dressed in his Sunday costume, which consisted of a great deal less material than his ordinary week-day garments, he proudly acted as

regard it with dread. A terrific storm once engulfed two large fleets of Sioux and Chippewas who were engaged on a fierce battle on the lake, and all of the warriors were drowned."

The Indians say that to this day a red man will ever venture on the waters of the lake, though hundreds of them are living on its southern shore.

The Military Reservation.

The military reservation covers 67,000 acres, or 104 square miles. On the north there are two smaller military wood reserves of about five square miles each. Surrounding the larger military reservation is the Indian reservation, extending along the entire length of the south shore of the lake, and from two to fifteen miles in width. The Sheyenne river making the boundary of the reservation.

The Indians are all in an advanced state of civilization, all living in comfortable log or frame houses as well as farming. The buildings at Fort Totten are substantial brick and frame structures. At school the children are taught not only the common branches of learning but various industrial pursuits as well.

Story of the Beautiful Voice.

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Jim Rattefarer, George Shavehead and Jerry Redthunder.

Examine Names of Fair Judges.

The Indian women have names of real beauty and they are very much of a poetic fancy. Translations are made by the teachers in the school, and they try to make them as euphonious as possible, still there are many names of women which are not at all poetical, for instance, Hinkpapa, Denshain, White Cow, Mrs. Red Bull, Mrs. Spotted Horn. Among the pretty names are the voice-in-the-night, Pretty Day, Pretty Star, Beautiful Dawn.

Homely Squaws With Pretty Names.

It is a fact that some of the least prettily named of the Indian women have the daintiest names, and it is rather a job to be introduced to a woman of about 60 weighing at least 150 pounds, who laments along in a disgruntled sort of way, frowning at everything in sight, as Mrs. Gracelaf Fawn. In the soft accents of the Sioux syllables there is much beauty when their accents are accommodated to pronounce the name of a woman. Most of the names are fanciful. One woman at the agency is called Tipi-waste-wine, meaning Pretty Lodge Woman, and an appellation meaning a good housekeeper. She was the proud winner of prizes on bread, jelly and pie. Wahpakoos sounds pretty in the Sioux but translated into English means Snake.

Translations of Names.

The English rendition usually spoils the poetry of the Indian feminine name. Any Indian does it an honor to be invited to name his neighbor's child. There is a big feast, but the giving of the name is simply an incident of the celebration. Many names are hereditary with a line of chiefs, and the line dies out with the possessor of the name. In addressing each other at the agency, the Indian mentions his own name, speaking in the third person, but calls his companions father, mother, cousin, son, daughter or mother-in-law. The term grandfather is held in great veneration and used but seldom.

Population of Reservation.

There are 305 families on the reservation, with a population of about 1,000. There are 427 children at the schools. About one-third of the Indians speak English, and the older ones who know a few words seem very proud of the fact. Boys and girls in the schools range from 6 to 20 years and after they complete their academic courses they are allowed to select whatever

strongly impregnated with salts and iron, has many whirlpools, all of which attributed by the Sioux to the activity of the spirit that abides in the lake and the surrounding country.

The Indians who entertained visitors at the fair had many tales to tell of the early days when the buffalo roamed the prairies up and down the Red river. They disappeared in 1865. They also tell of the colored man, Ben Nesbitt, who accompanied the expedition from St. Paul and who was an object of much curiosity to the Indians.

First School in 1874.

The first school was established at Fort Totten in the spring of 1874. Indians who were anxious for the school at that time made brick from clay found near the lake and erected a small schoolhouse 14 by 20 feet, two stories high. Major Forbes then set out to St. Paul to obtain teachers, taking with him three chiefs, Iannajika, Tiyouwah and Motoatka, and through the aid of Bishop Grace of St. Paul, teachers were procured. Our first school was "washed" (grand) said an Indian yesterday, "but our new school is more, more, wasate."

Officers of the fair association are all Indians, as follows: President, Ignatius Court; vice president, John Strait; secretary, Solomon Fox; treasurer, Harry W. Camp; second vice presidents, Joseph Sherman, Frank Whitesfield, Joseph Jackson and James Matchel.

During the term of the Federal court this week Clerk of Court Montgomery walked into a local barber shop and took his place in the chair that happened to be provided over by an especially talkative barber. The barber, seeing that his customer was a stranger in the city, handed out some of his choicest anecdotes.

After he had carefully gone over Monty's face and was stropping his razor he said, "Shall I go over it again?"

"No thanks," drawled the Federal clerk, "It's hardly necessary. I think I can remember every word."

Jack Duis and C. M. Roberts had "beaten" the trail along the marshes of Stump Lake for three days with an unusually small bag resulting. The food supply had run out much ahead of scheduled time; far worse, the "liquid ammunition" had been exhausted in the early stages of the hunt.

After following the coast vainly for three hours, looking for some signs of habitation, they spied an empty house on the shore.

"Go in and look it over, Jack," said Roberts.

He did so, returning in a moment, empty-handed.

"Anything in there?" asked Roberts expectantly.

"Nope," replied Jack, with a profound sigh—"nothing but two empty bottles full of water."

Saturday evening at the commodious Wittkopf home on 6th street occurred the first Halloween party of the season, when Misses Edith Wittkopf, Frederica Fox and Margaret Walrath entertained about twenty-five of their friends. The guests assembled at eight and the evening was spent in fortune telling, palm reading, games and contests. The house was artistically decorated in Halloween designs and large Jack-o-lanterns "grinned" from every window. Ghosts were stationed in every "spooky" looking corner and the Halloween "off-its" was carried out perfectly. At 11 refreshments were served and the guests departed. Those present were: Misses Edith Wittkopf, Frederica Fox, Ruby McCauley, Myrtle Holmes, Fredrick Brainerd, Charles Jackson, Edna Hanson, Marie Paly, Marie Nimmo, Sarah Bell, M. Intyre, Pannie (Phyllis) Best, a Hines, Hazel M. Key, Mary VanLieu, Jessie Hanky, Mary Henzie, Laura Furstenau, Hope Wallace and Valie Thoren; Messrs: Arthur Powell, Fred Mann, William Elmshie, Robert Fosburch, Howard Duell, Everett Duell, Dale Davis, Harry Copeland, Arthur Brainerd, Ralph Glerum, Arthur Scrumgard and Vincent Fencelon. The hostesses were assisted by Misses Angie Warring, Rebecca Connolly and Blanche Fox.

WEEKLY PUBLICATION OF THIS CITY IN THE HANDS OF M. J. LAUGHLIN & BRENSHAM.

The "Evening Journal," a weekly publication in this city, is reported to have been leased to Messrs McLaughlin and Brensham. Mrs. Alice Nelson Page, who has been connected with the paper is no longer here.

NEW YORK, Oct. 23.—United States Steel Common. Fell eight and a half points to fifty-one on the stock exchange but recovered to fifty-two and one eighth at the close. The general tendency is weak. London prices gave notice before the market opened of what might be expected. Speculative bonds were weak and tobacco bonds were on a decline. The market closed weak.

TRENTON, N. J., Oct. 27.—The Federal government has started a sweeping suit which means an end to the Steel trust.



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Like as not you've picked out
 some particular neighborhood that
 has interested you as a residential
 district—some locality that
 because of its convenience to work,
 office or business, general attract-
 iveness or for other reason, has
 appealed to you as just the part
 of the city in which you would
 like to live.

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 with property in the locality that
 you have selected with a view of
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 wants known in the classified col-
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 or build and describe the locality
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 ested in, and state the locality
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 Suite 6 and 7, Mann Block, Phones:
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DR. W. J. BROWNLEE
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NIAGARA FALLS, N. Y., Oct. 30.—
 Captain Elias Larson of Detroit to-
 day made his second Niagara river trip
 in a motor boat from the Cataract to
 Lewiston. He completed the six mile
 trip in twenty-five minutes without a
 scratch. He used a boat fifteen feet
 long.