

Chapter I

The Indians



INTRODUCTION

Exploring the past is always a challenge. This is especially true when one attempts to confine the explorations to a definite and limited territory. Here within these boundaries of the Maumee river on the west, Lake Erie on the east, Maumee Bay and Lake Erie on the north and Ottawa and Wood counties on the south we have such a challenge. Being a part of the Black Swamp, it was covered with valuable timber of oak, walnut, hickory, ash, elm and maple. Such a forest means fertile soil which in time attracted a hardy, industrious group bent on establishing a thriving business in fur trading, followed by a home loving group willing to encounter the hazards of swamps, forests, and difficulties with the Indians in order to establish homes for their families.

EARLY INHABITANTS

A discussion of these groups will follow but now let us turn our attention to the question, who were the first people to occupy this territory. We know that the first white men who came into this territory found Indians living here, but we do not know whether or not these Indian tribes were the original occupants.

Dr. Downes, in Volume One of his Lucas County Historical series, states that the archeologists for some reason failed to make a thorough study of northern Ohio. Thus, their writings give us little help. However, we are reasonably sure that Lucas County was not the home of the rather advanced cultures of the Mound Builders who lived farther to the south.

MOUNDS

Remains of mounds were found in different parts of Ohio. Some were found in this vicinity along the east bank of the Maumee river which formerly was a part of Oregon Township. One such mound was located at a bend of the Maumee where it was possible to observe anyone approaching from either up or down the river. The nearby streets were known as Fort and Crescent. Fort street has been renamed Hathaway. There is a marker near Hathaway street which is the center of the near circular embankment. This marker was erected by the Fort Industry Chapter of the Daughters of the American Revolution. The mound was made up of three parallel banks about three or four feet high. There were two deep ditches between the banks. It is assumed that on top of both banks defensive pallisades or fences were built. Since there are indications that the up river side was unfinished, one may conclude that there was an attack and the defenders were defeated.

INFORMATION GIVEN BY ELIAS FASSETT

Elias Fassett, son of Dr. John Fassett, who settled on his father's farm in this vicinity, gave S. S. Knabenshire, editor of the *Toledo Blade* in about 1898, information regarding the remaining evidence of this mound. He recalled that the space within the enclosure and for a distance about it was covered with a new growth of sugar maple trees. Previous to this new growth the land had been cleared so as to prevent a surprise attack from the land side.

CONCLUSIONS

From the information we have of Lucas County

The Indians

we conclude that it was not the home of Mound Builders who lived farther to the south. The archaeologists state that the materials found in these ramparts pertain to the Erie Indians. No definite information can be obtained as to the number of Erie villages that were located in the Maumee Valley but we do know that the Erie Indians were destroyed by the Iroquois in 1654. Any Erie Indians who remained were enslaved or absorbed by other tribes. This left the shores of the Maumee Valley in solitude for many years.

THE MIAMI INDIANS

The Iroquois kept the Great Lakes and St. Lawrence country from Montreal to Wisconsin in an uproar. Tribes and parts of tribes were driven from place to place. The Miamis who had been at home in the Wabash Valley fled during the Iroquois War to Wisconsin, thence to the St. Joseph river basin in southern Michigan. In 1701, the Iroquois arranged a treaty of peace with the French governor. The French then set up a military post between Lake Erie and Lake Huron which later was known as Detroit. This gave the tribes living in what is now Ohio, Indiana and southern Michigan a market for their furs with the Great Lakes and the St. Lawrence River as a trading outlet. The Miamis moved back to Wabash and gradually moved north into the Maumee Valley. This was called the Miami of the Lake but in time became known as the Maumee.

INFLUENCE OF FRENCH TRADING ROUTE

During the 17th century the French considered the Maumee trading area unimportant. Therefore, they traded with the Indians in and about the upper St. Lawrence. To avoid the Iroquois they traveled by way of the Ottawa River into Canada to reach Lake Superior, Huron and Michigan. Thus, Lake Erie was the last of the Great Lakes to be discovered. When it was developed Lake Erie became a main highway and the Maumee-Wabash trade route became a central link in the French American Empire.

THE FOX INDIANS

The Fox Indians occupied the Wisconsin-Illinois territory and, between 1712 and 1738, kept this territory in a turmoil in their effort to drive

out the French. The fighting became severe and the Fox Indians with many other tribes were almost wiped out. During this period the French found fur trading unprofitable.

TRADING POST AT FORT WAYNE

Due to the severe fighting the French turned their attention to Fort Wayne where they established a trading post. This improved the situation for Maumee Valley but brought the French near the English frontiers.

BRITISH FUR TRADE

In 1740, the British extended their boundaries to the southern boundary of the Maumee Valley. They kept moving nearer and by 1750 had control of the fur trade in four Ohio Valleys.

The English provided the Indians with better munitions, blankets and supplies than the French. This brought about revolts by the French, and this continual warfare for the control of trading posts caused the French and Indian War.

By this time the Maumee Valley which was inhabited by Miamis and Ottawas was under the control of the English.

EFFECT OF ENGLISH POLICY

The English overthrew the French in 1763, and a treaty was signed by the French giving this territory to the English.

Now the Maumee Valley was open to as many Indian tribes as could find space for hunting.

The Ottawa Indians found the English policy unfair. The English sought to punish the Indians because they had helped the French. They refused to pay for the loss of villages, crops and supplies that had been taken from the Indians during the eight years of war. Through Chief Pontiac the Indians united and began a warfare against the English. They besieged Detroit for 153 days but were defeated.

OTTAWAS SETTLE MAUMEE VALLEY

After their defeat the Ottawas moved into the Maumee Valley. They established a village of Ottawa (now Providence in Lucas County). The soil being rich and game plentiful they extended their control from Providence to the Maumee River and shores of Maumee Bay and Lake Erie.

Here they became prosperous and resented the English control. In 1764, Captain Thomas Morris was sent to tell them relief had been sent to Detroit and it would be useless for them to continue to resist. They captured Morris and were about to put him to death when a Frenchman named Godfrey warned them if they killed Morris the Indian hostages held at Detroit would be murdered. So they released Morris who with Godfrey and a few other fled back to Detroit.

ENGLISH CHANCE POLICY

Through this experience the English learned they must change their policy toward the Indians, especially those of the Maumee Valley, if they wished to have them remain true to them until after the War of 1812. They then gave the Indians fair prices and secured the friendship of Pontiac who helped them make friends with the Miamis and Wyandots.

TREATY BETWEEN ENGLISH AND FRENCH

The Maumee trade expanded and was carried from Canada up the Maumee.

At this time the French were supporting Chief Pontiac in his conspiracy. He was making progress when the French in 1765 signed a treaty with the English. Word was sent to Chief Pontiac. Without the support of the French Chief Pontiac was unable to pursue his plan and was compelled to make peace with the English. Later the Indians supported the English during the American Revolution.

ENGLISH DEFEAT THE AMERICANS

With the help of the Indians the British defeated the Americans everywhere through the Northwest.

In 1762, the British assisted by the Indians defeated Colonel William Crawford. After capturing Crawford they drove the Americans into retreat. They then tortured Colonel Crawford and put him to death. This was the Indians' retaliation for the mass murder by the Americans of the defenseless Christian Indians at Gnadenhutzen south of Fort Laurens. The Indians pursued the Americans to the bitter end; and when in 1783 the news was received that the English had been defeated by the Americans, they refused to believe it.

ENGLISH TREATY WITH THE AMERICANS

The English met the Indians and assured them that the Americans had won but that their lands north of the Ohio would not be invaded. The Indians were not to molest the Americans unless their territory was invaded.

MORE RAIDS

While the Indians were at peace with the United States from 1784 to 1789, many Indian raids were carried on. This was due to the fact that the Indians said that in the Anglo-Indian conference it was agreed that no treaty would be recognized unless all the tribes agreed to it. Furthermore, they believed the English would help them if a war broke out. However, the English failed to support the Indians so raids, warfare and difficulties continued over a period of ten years as the United States attempted to bargain with the Indians for their lands. Chief Little Turtle tried to get the Indians to bargain with the Americans but they steadfastly refused. The leaders of the Ottawas, the Pottawatomies and the Shawnees, were in favor of war and finally the Miami chief decided to cast his lot with them.

WORK OF GENERAL WAYNE

General Wayne and his forces defeated the Indians at Fallen Timbers. Since he was too far from his supply line he did not follow up his victory but retired to Fort Defiance. The English did not help the Indians and General Wayne played havoc with English prestige by destroying the Indian corn fields. This brought suffering and hunger to the Indians. They accepted Wayne's agreement to let them keep their lands and to provide annual gifts for the establishing of trade posts.

JAY'S TREATY

In 1795, Jay's treaty was signed by the English in which they transferred all English posts on American soil to the United States.

GREENVILLE TREATY

By the treaty of Greenville August 3, 1795, the Indian tribes were allowed to keep their lands north of the line established by the Treaty of McIntosh. This gave the Indians reservations on lands bound-

The Indians

ed by the Maumee river, the Cuyahoga river and Lake Erie. Thus, war in the Maumee Valley was averted in 1795.

WAR BETWEEN THE U. S. AND ENGLAND — 1812

At this time, the Ottawas, some Pottawatomies and Wyandots were living in the Maumee Valley. When the English returned, early white settlers in Lucas County had established friendly relations with the Indians.

IN 1812

General Hull sent a schooner on the Maumee river to carry some of his baggage to Detroit. When the schooner left the Maumee river, General Hull had not heard that war existed between the United States and England.

The English took the Maumee Valley and Detroit. Since the English had control of Detroit they brought war to southern Michigan. This led to Indian uprisings in southern Michigan and the Maumee Valley. They rallied to the support of the English and the Americans were defeated. The Indians' hopes were aroused. They thought the English would gain control and restore to the Indians the rights they had formerly given them. Since the English had control of Lake Erie and Detroit they carried the fight into the Maumee Valley and destroyed the block houses on the Maumee river. In the meantime, the Americans prepared their fleet under Commander Oliver H. Perry.

The English with the help of Indians began a siege of Fort Meigs. In the meantime reinforcements from Kentucky arrived and they were at the point of victory when they were lured away and the English raised their flag again. A second siege took place but General Proctor was forced to retreat. Just previous to this, Perry won a victory at Put-in-Bay.

The Americans invaded Canada and defeated the English in the Battle of Thames. Here Chief Tecumseh met his death. He had fought valiantly to get control of the Indian lands which the white settlers had taken. His death encouraged the white settlers who believed that now the Maumee Valley had been made safe.

THE TREATY OF GHENT

The Treaty of Ghent was drawn up in 1814 and ratified in 1815. It declared everything was to be as it had been before the war as both nations were tired of fighting. In addition to this, England had been in the midst of a long struggle with Napoleon and in no condition to continue the war.

TREATY WITH THE OTTAWAS

After all these struggles the Ottawas remained in their Maumee Valley homes. During the war of 1812, the Ottawas, the Wyandots and Senecas who lived in the nearby Sandusky valley remained neutral. Arrangements were made for them to give up their share of the lands north of the Maumee and west of Defiance. In return they were to receive an additional \$1000 a year annuity and an additional reservation of 34 square miles at the mouth of the Maumee river and Presque Isle. The Ottawas now had \$4000 a year annuities and four reservations all within what is now Lucas County.

TREATY OF DETROIT

In the treaty of Detroit in 1807, the Ottawas gave up their lands north of the Maumee and east of Defiance and in return were given \$3,333.33 a year and three reservations, the four-mile square on the Maumee Bay on both sides of the Ottawa river; the six-mile square on the north side of the Maumee river above Roche de Boeuf; and the three-mile square adjoining this down the river known as Wolf Rapids Reservation. This reservation was changed later to the up-river side of the six-mile square.

INDIAN RESERVATIONS

Upon these reservations there were about a dozen Indian villages where they collected furs, skins, nuts and bark which they sold to the white people. The white people had established settlements at Maumee, Perrysburg and Port Lawrence which afterward became Toledo.

WHITE SETTLERS LIVE AMONG INDIANS

Among the Indians, French traders like Peter Manor, Peter Navarre and his brothers settled. Many of them married Indian squaws and became members of the tribe.

OTTAWA VILLAGE ON PRESQUE ISLE

The first white settlement was established in 1807, near Presque Isle. These early settlers found a village of Ottawa Indians living on Presque Isle which had been here since 1763. Here the white settlers met the widow of Chief Pontiac with her Son Kantuckeegun and her grandson Ottussa. The widow was held in high esteem. She was consulted for advice and was always the first to sign any treaties. Her grandson Ottussa was a man of excellent sense and free from the vices of his tribe. He was noted for his bravery.

At this time it is estimated that 8000 Indians lived in the surrounding region. They depended upon fishing and hunting for a livelihood.

CHIEF PONTIAC

Pontiac, chief of the Ottawas, was one of the greatest Indian chiefs. He had a keen intellect, was a brave warrior, and a good statesman.

The French had established a friendly relationship with the Indians. Their interest in fur trade led them to be generous with the Indians. They were not interested in establishing settlements, therefore, they had no desire to acquire land from the Indians other than that needed on which to establish their various trading posts. Thus, no friction or jealousies arose to mar the friendship that existed. The Indians were interested in selling their furs to the French and it is easy to understand why this friendship continued.

Pontiac with his keen mind foresaw a difference as the English traders came into the territory. The English received the Indians in a gruff manner. They had no interest in them and the spirit of friendliness, kindness and politeness was missing in their dealings. Pontiac realized that if the English gained control the Indians would lose their land and be ruined, for by this time the pioneers were pushing in and taking some of the land.

This led Pontiac to start his movement known as Pontiac's Conspiracy. He aroused even the remotest tribes and organized them by assigning them the defense of certain territories. It took months to perfect his plan which was to attack all the British posts on the same day and in this way drive the English out of the country. For a detailed discussion of this conflict a complete account may be found in many histories. Pontiac was compelled

to retreat and finally returned to the Maumee River. His spirit was still unconquered and he attempted to arouse the western tribes. His efforts failed so he returned to his home on the Maumee. In 1789, he visited a group of Indians at Cohokia opposite St. Louis. The French had presented him with a uniform which he was wearing at this time.

A British trader bribed a Kaskaskia Indian who killed Pontiac. Thus, before his vision of the ruin of the red man came to pass, death spared him the suffering and shame that the white man brought to his people.

PETER NAVARRE

Because of his close association and friendly relationship with the Indians, Peter Navarre played an important part in the lives of the Indians and early white settlers.

He was born in Detroit in 1785. He is said to be the grandson of Robert Navarre a French army officer who visited this section in 1745. Peter could speak Canadian French and the Pottawatomie Indian dialect. He also had some knowledge of other Indian dialects. He with his brother Robert came to Presque Isle in 1807. Later his brothers Alex, Jacquet, Pierre and Antoine joined them. He and Robert erected a cabin near the mouth of the Maumee. Here he found the Ottawa Indians living in a village made up of log houses. According to the author of an early directory Peter described this settlement as located on a grassy plot nearly opposite Manhattan. There were about sixty log cabins built in two rows. The cabins were white washed which gave the village a cheerful appearance. This village had been in existence since the days of Pontiac and marked the site of his camp on the Maumee, at the time he left for Detroit in 1764. The chief at this time was Tesh-qua-gwun who was a descendant of Pontiac.

The Indians taught Peter woodcraft and Indian methods of living and protecting themselves. In spite of his mode of living he always had the bearing of a gentleman. He was employed by a Detroit house to buy furs from the Miamis near Fort Wayne. Here he met Chief Little Turtle and a friendship between the two developed. The fur trade was interrupted by the War of 1812-15. Then Peter and his three brothers Robert, Alex and Jacquet offered their services to General Hull. The

The Indians

British surrendered before the Navarres went into active service. They were paroled but not treated as prisoners of war. Peter then took an active part in the services of the United States.

The British commander General Proctor posted a reward of \$200 for Peter's scalp. The Indians told General Proctor they had taught Peter all they knew about woodcraft and that it would be impossible to capture him. Peter continued to serve General Harrison for the remainder of the war. One of the most difficult trips he made was to deliver a message from General Harrison at Fort Meigs to Fort Stephanson (Fremont). During the night a violent thunderstorm broke with a great rainfall but he made his way through the wilderness, delivered the message and picked up the reply which he took back to General Harrison.

PETER'S LOG CABIN

He moved from Presque Isle to a site east of Momeneetown on Corduroy Road. Here he was given a plot of ground by Enos Momenee and the logs to build a cabin. An account of his cabin is given in Chapter X.

PETER'S PENSION

At the close of the war Peter Navarre's name was not on any of the military rolls which meant he was not eligible for a pension. However, through the influence of some of his friends in his later years, he was granted a small sum by the government.

ANNUAL MEETING OF INDIANS

Each year the Indians living in the surrounding territory met in a religious gathering on Presque Isle. At this time they brought as a sacrifice the best of everything they owned. These meetings lasted several days. During this time they would eat what they could and then burn any food that was left so the dogs could not get it.

SACRIFICE OFFERED

About ten days before the annual sacrifice, they would blacken their faces, and eat and drink only in the afternoon. At these occasions thousands would assemble. They would then erect a shanty where they held their feast. Religious speeches were made. They expressed their reverence for the Great Spirit by raised hands and other demonstrations.

Their robes were of fine cloth decorated with coins of gold and silver. The chiefs often had several hundred dollars fastened to their clothes.

A BOY OBSERVES THEIR CEREMONY

A. R. Fassett, Jr. tells how he, when a lad of ten or twelve years of age, watched these Indians at one stage of their program. He was fascinated by their colorful costumes, their Indian language and their great respect for Peter Navarre. He noted that great preparations had been made for the feast. There were deer hanging from the trees, dressed hogs, chicken, turkey, fruits and every good thing one could think of. He remained in the background curious to know what would happen next. Then he saw Peter Navarre mount a tree stump and address the Indians in their own language.

INDIAN DANCES

A description of some of the Indian dances were given in an early Toledo directory as follows:

War Dance

A variety of dances were given during these services. One called Ki-a-wa was an indication of the approach of war. This was used frequently during the two years before the war of 1812.

Dance for Pleasure

A dance for pleasure was called Ne-gan-e-ga. This was a sportive gleesome dance.

Peace Dance

A peace dance known as the Calumet was danced with a white pipe. If war raged a red pipe or tomahawk was used. After 1810, a white pipe was not used until after the war closed.

Medicine Dance

During times of sickness a medicine dance was used to appease the anger of the Great Spirit.

WHITES VISIT INDIANS

The English frequently visited the Indians during the years 1810 and 1811. They were interested in getting the Indians to help them in their war against the Americans.

Navarre was present at a number of these councils. He saw the English provide the Indians with large quantities of liquor and use every means possible to incite them to raids and destructive warfare. The Indians under the influence of liquor were beyond control. Vices of all types developed and terrible massacres were carried on.

THE MIAMIS

Since this tribe lived in our valley and gave the name Maumee to our river, our interest in them is aroused. Little Turtle, their famous chief, is quoted as saying, "My fathers kindled the first fires at Detroit; thence they extended their lives to the head waters of Scioto; thence to its mouth; thence down the Ohio to the mouth of the Wabash and thence to Chicago over Lake Michigan." They gave the names to three rivers: the Big Miami, Little Miami, and Maumee. At one time their headquarters were near Piqua, but after Pontiac's Conspiracy they settled along the Maumee. The men spent their time in hunting and fishing. They were efficient in building light canoes and paddled safely over the rough waters of Lake Erie. The women did all the hard work. They carried heavy loads as they traveled from one place to another. They prepared the skins, built the tents, scratched the soil with crude sticks and planted the seed.

CONDITIONS UNDER WHICH INDIANS LIVED

Mr. Benjamin F. Stickney, who was for a number of years agent to the Indians dwelling along the Maumee, told of conditions that existed among the Ottawas and other Indians. They lived in villages but had no permanent residence as they moved about from place to place, especially in the fall, winter and part of the spring when they spent the time hunting. They made rude cabins of logs, which they covered with bark. Often they put up poles and tied them together with plants or strips of bark then covered these poles with bark.

According to Mr. Stickney the Indian's greatest enemy was his thirst for intoxicating liquor. While the government tried to protect them, there were undesirable white citizens who took advantage of the Indians, getting them to give up their land for liquor, so in the study of the conditions one concludes that they and, in fact, all Indian tribes were better before they came in contact with the white man. He taught them many vices, the worst of which was the drinking of "fire water" as the Indians called the intoxicating liquor. One trader reported in 1802, that the Indians grew worse every year. He recalled one spring when a group of Indians came to the trading post and remained drunk from ten to fifteen days during which time they took

very little food.

Chief Little Turtle did all he could to eliminate this terrible habit. He made an appeal to the white people urging them not to give whisky to the Indians. Chief Mononcue also appealed to the white people according to Winter in his *History of Northwest Ohio*. The chief is quoted as follows:

"You, my friends, must leave off bringing your water of death (whisky), and selling to my people, or we never can live in peace, for wherever this comes, it brings fire and death with it; and if you will still give or sell it to Indians, it will take away all their senses; and then, like a mad bear, they may turn around and kill you, or some of your squaws and children; or if you should escape, they will go home, and be very apt to kill a wife, a mother, or a child; for whenever this mad water gets into a man, it makes murder boil in his heart, and he like the wolf, wants blood all the time, and I believe it makes you white people as bad as it makes us Indians, and you would murder one another as we do, only that you have laws that put those people in jail, and sometimes hang them by the neck, like a dog, till they are dead; and that makes white people afraid. We have no such laws yet; but I hope that by and by we shall have. But I think they ought first to hang all people that make and send this poison abroad, for they do all the mischief. What good can it do men to make and send out poison to kill their friends? Why, this is worse than our Indians, killing one another with knife and tomahawk. If the white people would hang them all up that make it and sell it, they would soon leave it off, and then the world would have peace. Now, my white friends, if you love us or yourselves — if you love peace, I beg that you will not sell these fire-waters, to our poor people; they are but children many of them; and you know that a child will just as soon take poison as food."

REV. McCURDY'S DESCRIPTION OF INDIANS

"In *Northwest Ohio*" by Winter, he quotes Rev. McCurdy, a missionary among the Indians, along the Maumee. Winter obtained the quotations he uses from a few pages of Rev. McCurdy's Journal. He describes their houses as wretched huts, dirty and filled with lice and fleas. "Their furniture

The Indians

consists of a few barks, a tin or brass kettle, a gun, pipe, knife and tomahawk."

INDIAN MONEY

The Indian money or medium of exchange was called wampum. Wampum was made in the form of a belt or on strings and was used not only as money but also as ornaments. A variety of patterns were made. It was often used for important affairs such as in councils, treaties and in some places as an invitation to war or peace. When Wampum was used for an invitation to war, the color was red and black while white was used for peace.

THE OTTAWAS

As stated previously, the Ottawas finally settled along the Maumee and established a number of villages at various places in what became Oregon Township.

In Toledo and Lucas County, Ohio, Killits gave an interesting account of this tribe of Indians. From his account, we find this tribe mentioned in history for the first time in 1615 when Champlain met about three hundred of them on the eastern shore of Lake Huron. Their only defense was the bow and arrows and a buckler of boiled leather or rawhide. They painted their faces and had their noses pierced. Many fashions and designs were tattooed on their bodies. In 1667, they claimed the country along the Ottawa river in Canada. Later they moved into the Lower Peninsula of Michigan. In 1773, they organized a village opposite Detroit; thence they moved southward to the Maumee Valley. Then great chief Pontiac was born near the present site of Defiance in 1720.

They were good farmers and experts in handling canoes.

As stated before a large number of Ottawas was living on Presque Isle when Peter Navarre arrived in 1807.

Another group, living in thirty or more wigwams on what is now the Gladioux farm across the road from the Coy farm, was friendly with the white settlers around them.

East of Bono on a knoll, a large settlement of the Ottawas was established. When the government sent this group to Walpole Island, Bono one of the members of this tribe, refused to leave. He remained there for the rest of his life. At present he has

two grandchildren living in Bono, John Cutcher and Mary Snyder. Mrs. Snyder is proud of her Indian blood and displays Bono's picture with great pride.

INDIAN RELICS

Farmers report even today finding arrows, tomahawks and many Indian relics. This indicates that there were settlements at various places in Oregon and Jerusalem where groups of these Indians lived.

CARTER FARM

Marian Carter lives on a farm in Jerusalem Township located near North Curtice Road on Cedar Point. This farm is not far from the shore of Lake Erie. She tells of an Indian mound located in their woods which no doubt was a burial place.

During the year 1944, the city of Toledo put a water line through their farm. This water line extended on to Lake Erie in order to obtain purer water for city consumption. When laying this line it was necessary to dig huge ditches. This uncovered many Indian relics, arrowheads and tomahawks. During this time her cousins searched the pile of earth and found tomahawks, arrowheads and Indian relics.

Farmers plowing their fields report that they often turn up various Indian articles especially the flint arrowheads. Most of these farms are located near the Maumee Bay or Lake Erie.

INCIDENTS ABOUT INDIANS

Mrs. Olive Jenison Howland was the daughter of Victor Jenison and the wife of the pioneer preacher, Ezra Howland. She received her early education at the Indian mission school a mile beyond Perrysburg. Because of this close association with the Indians she learned the language of the Ottawa tribe. She was still living in 1894, when Isaac Wright wrote *The East Side Past and Present*. She knew Indian life at first hand and told the following incidents according to Mr. Wright.

AU-TO-KEE ON HONEYMOON

Autokee, the chief of the Ottawas, lived on Presque Isle. He was an intimate friend of Victor Jenison. The chief spent one night of his honeymoon at the home of Mr. Jenison. Autokee and

The Indians

his bride spent the night in a room on the ground floor. This room was partitioned off with rough boards.

Mrs. Howland reports that before the family retired they heard considerable laughter and noise coming from the room. This aroused the curiosity of the children and led them to peek through the cracks. They saw Autokee, the chief, carrying his bride on his shoulder while he skipped about the room. She was evidently enjoying her chief's performance as she was laughing like a child.

INDIANS FROM WALPOLE ISLAND VISITS MR. JENISON

During the 40's and 50's she states that the Indians came from Walpole Island to get white ash to make baskets. During these trips they would stop at their home and spend the night with them sleeping on the floor.

HOW INDIANS PREPARED THE ASH

They took the small white ash, then cut it in whatever lengths they needed. After the strips were cut they pounded each with a heavy club. This would cause the wood to separate at the grain and make it easy to peal.

TOLD BY ELIJAH J. WOODRUFF

Mr. Woodruff was one of the early pioneers. He was living at the time Mr. Wright wrote his book and he told some interesting incidents.

INDIANS HONEST

He had considerable dealings with the Indians but states that he always found them to be honest. He often had his home filled with Indians during the night. He said on cold winter nights the floor of his log house was covered with Indians and even the space under his bed was occupied. However, the next morning the house had to be fumigated to get rid of the bad odor left behind.

VISIT PAID BY INDIAN COUPLE

On a bitter cold night he heard a noise at his door. When he opened the door he saw a strange Indian and his family. He asked them in. They responded to the invitation and attempted to bring their pony in with them. He explained that the pony would have to stay outside. The squaw took the twin babies and put them down on the warm hearth. She raked out some hot ashes, re-

moved the live coals and then put the babies' hands on the warm hearth and covered their hands with ashes. In a short time the babies were warm and began playing on the floor.

NECESSITY THE MOTHER OF INVENTION

One day a farmer gave an Indian a glass of cider. The Indian liked the cider so he returned every day and begged for a drink. The farmer decided he would get rid of the Indian. He told him he couldn't have any more cider unless he carried it away in a basket. He did not see the Indian for several days. When he returned he brought with him a large basket thickly covered with ice. He had dipped the basket in water and let it freeze and repeated the process until he had a basket that held cider. After that it did not take the Indian long to empty the farmer's cider barrel.

INDIAN WOMEN SELL BASKETS

In about 1890, two or more Indian women traveled through Oregon and Jerusalem selling baskets they had made. These baskets were of different sizes and made of different colors. Very small baskets woven in beautiful colors were especially appealing to every housewife and may still be found in many homes. These women walked from one house to another. They traveled over all sorts of roads. Frequently the white people gave them food and shelter for the night. They became well known throughout the country and were treated with courtesy wherever they went. The writer recalls that her parents gave these women shelter at various times. The children were always fascinated with the trinkets, beads and bright colored baskets.

INDIAN LIVING NEAR RENO

LaDuke, a tall wellbuilt Indian lived near the lake in the vicinity of what is now Teachout Road. He made trips to Mr. Momenec's general store walking a distance of about seven miles. He usually spent the night at the corner saloon. The next morning when he was ready to make his return trip Mrs. Momenec always insisted on having one of the boys take him back with the horse and buggy.

INDIANS ON CEDAR CREEK

A number of Indians settled on Cedar Creek.

The Indians

This group was engaged in making and selling moccasins.

INDIANS WERE RELIGIOUS

A study of the Indians indicate that they were naturally religious. They worshiped the sun, moon and stars; also things of nature such as the trees, rivers and waterfalls. To them the mountains were the homes of supernatural beings. They expressed their idea of God as the Great Spirit who had great power. However, they felt impelled to sacrifice to the Evil Spirit who, according to their ideas, had power to harm their children.

They were kind and generous to their friends but very cruel when dealing with their enemies. They welcomed the white settlers and helped them during the first winter. Their respect for and friendship with the Quakers indicate that if all white settlers had practiced the Golden Rule much sorrow and bloodshed could have been averted.

The missionaries reported that some of the Indians had accepted Christianity and put Christian principles into every day practice.

Knowing these facts we are able to understand and appreciate the Indian's translation of the 23rd Psalm.

AN INDIAN TRANSLATION — PSALM 23

The Great Father above is a Shepherd Chief. I am His, and with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me to where the grass is green and the water is not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometimes it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the tired is gone. My cup He fills 'till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through

this life, and afterward I will go to live in the Big Tepee and sit down with the Shepherd Chief forever.

Permission of,
The Builders

Some of the Younger Indians of the Territory CADARACT, MRS. VICTORIA

Mrs. Victoria Cadaract spent her last days in a little cabin on the Williston Road.

She told about the Indian braves who went through this territory to attack Fort Meigs. There is no record of when she was born. It was thought that she was about 105 or 106 years old when she died.

Thad Taylor set apart a certain plot of ground for her use as long as she lived and the tenants were expected to plow the ground for her every year. She raised squaw corn, potatoes, a few beans and other garden products.

Her friends kept her from the infirmary as they knew she would be very unhappy. The county provided a little allowance for her. With this and what she raised she managed to exist.

She belonged to the Chippewa tribe. Her grandfather was an Indian chief. He owned much of the property about and below Presque Isle.

Her own father died and her mother married the eldest brother of Peter and Robert Navarre.

Victoria was a cousin of the Indian family named Knaggs, who held property in various parts of the country.

She made baskets and traveled through the country selling them. She was well received as she stopped at the different homes along the way. People in general were interested in making life easier for her, but she was proud and unwilling to accept charity.

BUNNO, FRANK

Frank Bunno was a member of the Ottawa tribe of Indians. He lived with a group that had settled on a knoll east of Bono.

When the government took this group to Walpole Island Bunno refused to go with them.

He worked in the onion fields and was a good citizen of the community. He was honest in all his dealings and became known as *Square Bunno*. He had two sons, John and Louis. His daughters were Catherine and Sophia.

When it became necessary to change the name of the town Shepherdsville, the people decided to use his name. However, the spelling was changed from Bunno to Bono.

BUNNO, CATHERINE

Catherine, one of the daughters, was born in 1867, and died in 1950. She married Lodi Couter, a Frenchman. They lived at Bono with their family, Willie, Douglas, Levi and Arthur who died in childhood. Later the following children were born: Levi II, John, Lodi, Mary and Catherine.

SNYDER COUTCHER MARY

Mary, one of the daughters of Catherine Bunno Couter, married Earl Snyder and established a home at Bono. She is proud of her grandfather, Bunno and her Indian ancestry.

She and her husband entertained Chief Standing Horse. They enjoyed his visit very much. Since that time her husband died. She is living alone in her home on the corner of Greenwood and Reynolds in Bono.

She has a large portrait of her grandfather hanging on the wall. She enjoys showing it to her friends and telling how he disapproved of the use of liquor as a beverage and the cruelty of some of his Indian friends.

CHIEF FRANK BUCKSHOT STANDING HORSE

An account of the arrival of Chief Frank Buckshot and his trailer was given in *The Toledo Blade* and *The Times* on August 10, 1954. He was born east of Bono and traveled 1,100 miles from Oklahoma to Toledo in search of a birth certificate.

HIS EARLY LIFE

Chief Standing Horse was born in a wigwam which was on the shore of Lake Erie east of Bono. The location of his former home has been washed away by the waters of the lake.

According to the family Bible he was born on May 8, 1892. Records show his father was Flying Arrow and his mother Wild Rose.

His godmother, Emma Couter, presented him with the Bible when he left Bono. She wrote the date of his baptism July 3, 1892, in the Bible when she vowed to see that he grew up a Christian.

HIS NAME

The Chief said he was named in the traditional tribal manner. According to the Indian custom a child was named after the first objects the mother saw immediately after the child was born. In this case his mother first noticed his father's buckshot, then their old horse, Frank, which slowly got to its feet. From these objects the name Frank Buckshot Standing Horse was chosen as the name of the son. The name chief is an honorary title bestowed upon him.

HIS EDUCATION

He educated himself. His first task was to learn to read. He studied the pictures in an old catalogue and learned to connect the words with the pictures. In time he was able to read. He then went to Moody Bible School to continue his education.

HIS OCCUPATION

He is an ordained minister of the Episcopal Holy Church of God. He operates the Oklahoma Indian Christian Camp at Sapulpa, Oklahoma.

His missionary work led him to make frequent trips into Mexico. Since many Indians in Mexico attempt to enter United States illegally, the officials told the Chief he would be required to produce a birth certificate before he would be permitted to make another trip.

In his effort to secure a birth certificate he brought with him the family Bible and his World War II draft registration with his Oklahoma driver's license. It is interesting to know that these were recorded in the name of Chief Frank Buckshot Standing Horse.

VISITED BONO

He visited Bono in hopes of finding some citizens who remembered him as a boy of 13 at which time he was taken with the tribe by the government to Walpole Island.

He knew Frank Bono. He said the name should be spelled Bunno. While at Bono he parked his trailer in the yard of Mr. and Mrs. Earl Snyder. Mrs. Snyder is the granddaughter of Frank Bunno.

The Snyder family enjoyed the visit very much especially Sherry Lee Thompson, a great granddaughter of Mrs. Snyder. At the time of his visit she was two years old. She was fascinated by the music he produced on his violin.

The Indians



Peter Navarre the Scout
Toledo Library Local History Department



Chief Little Turtle was interested in bargaining with the Americans.
Permission: The Ohio Historical Society, Ohio State Museum.

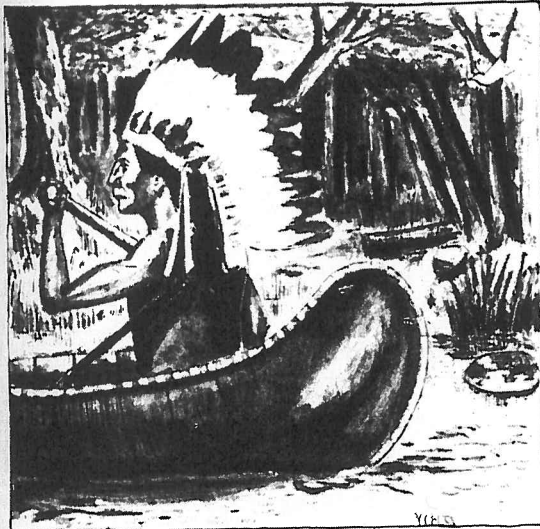


Under Chief Pontiac, Indians besieged Detroit for 153 days.
Permission: The Ohio Historical Society, Ohio State Museum.

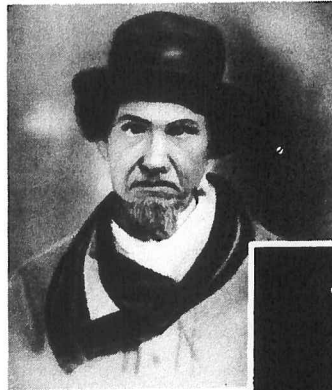


Chief Autokee lived on Presque Isle. Took his bride to the home of his white friend, Victor Jenison.
Permission: The Ohio Historical Society, Ohio State Museum.

The Indians



Chief Tecumseh fought to control Indian lands. He was killed at Battle of Thames.
Permission: The Ohio Historical Society, Ohio State Museum.



Frank Bunno, the Indian who refused to leave Bono.
Permission: Mrs. Mary Snyder

Chief Frank Buckshot Standing Horse — An interesting account of how Indians are named.
Photo by Toledo Blade.



The Battle of Lake Erie. Perry's flagship was disabled, but the Commander was rowed to another ship from which he directed the battle.
Permission: Division of Travel and Recreation, State of Ohio.