The Reporter

Volume 16 Issue 4 The Newsletter of the Waupaca Historical Society Fall 2012

The Book Festival at the Holly Center - A Special Day

Sponsored by the Waupaca Historical Society for participation in the 2012 Waupaca Book Festival, architectural historian Wendell Nelson arrived at the Waupaca Holly History and Genealogical Center around ten o'clock Saturday October 13, 2012, and set up for his PowerPoint presentation on classic area house styles in the downstairs Cynthia Holly Room.

As members of the Waupaca Historical Society have long appreciated, the Cynthia Holly Room is a fine place for a speaker to present as it seats about 50 people, has comfortable chairs in a theater arrangement (or if desired a table arrangement), and is not so large as to need a microphone.

Following an introduction by Jerry Chappell, Nelson's presentation readily captured the attention and advanced the knowledge of over 30 Book Festival attendees who were able to closely study his slides on ten styles of house architecture. Wendell showed about three examples of each style as he pointed out critical identifying and differentiating features of homes, including Italianate, Greek Revival, Victorian Eclectic, Gambrel-roofed, Tower, Square, Cement Block, and Stucco architecture. Afterward, a number of copies of Wendell's classic 1983 book *Houses That Grew* were sold.

Then in the afternoon at 2 o'clock, again in the Cynthia Holly Room, after an introduction by Camin Potts, retired cardiologist and author Lowell Peterson entertained an interested group as he spoke about the four books he has written with emphasis on , *Heartfelt Journey* :*A Cardiologist's Memories* about the progression of the specialty of cardiology. Throughout his talk, Lowell conveyed his passion as a writer and interspersed many "Do's" relative to how to be a good writer. Interestingly, he said that while his World War II book has drawn many readers, few people have shown interest in his Vietnam book.

So the members of the Waupaca Historical Society can feel good about their part In a very successful 2012 Waupaca Book Festival. We thank Jerry Chappell, Don Writt, Dennis Lear, Julie Hintz, Joyce Woldt, Dave Trombla, Glenda Rhodes, and Chris Chappell for their help in pulling off this rewarding event.

Note: The Holly History Center will be closed to the public on Friday, Nov. 23rd, and Friday, Dec. 21st.

Waupaca Fourth Grade Classes (Plus a school group from West Bloomfield) Make Annual Visit to the Hutchinson House Museum

Back in time
Hutchinson House tour guide Jan Hanke shows Allison Olson, 9, and her Waupaca Learning Center fourth-grade classmates how Waupaca's pioneers used to curl their hair. The students of Steve Elgersma spent part of Tuesday, Oct. 2, at the home, which has hundreds of artifacts from Waupaca's past.
Greg Seubert Photo

Yes, there they were – big eyes, little eyes; big ears, little ears; mouths full of questions and hands with six fingers - in six classes of fourth graders. During the first week of October, 2012, they were following ringleaders Julie Hintz and Barbara Fay Wiese and docents Dennis and Laurie Lear, Chris and Jerry Chappell, Marge Writt, Betty Stewart, and Jan Hanke, artifact waist high, through the historic greeting room, parlors, dining room, kitchen, shed, and upstairs of the Hutchinson House Museum. For six days, one half day per class, the children, divided into groups of about six, toured the Museum as a history lesson – one about living in the Victorian days of early Waupaca. Prompted by teacher and parent chaperones, the eager children challenged the docents with questions aplenty, like, to Chris Chappell, "How come you don't know as much about this place as Grandma Hutchinson {Curator Barbara Fay Wiese}? A good lesson was learned by all.

Petrea Schwahn is in her first year of teaching at Christ Lutheran School in West Bloomfield. She is pictured with her class of first through fourth graders.
Angie Landsverk Photo

Special Exhibit at the Holly Center

Stop down to the Holly Center to view a special exhibit of vintage holiday ornaments, decorations, plates, and greeting cards. The exhibit will run from November 28th through Jan. 18th. The Holly Center is open to the public on Wednesday and Friday afternoons from noon to 3 p. m. The Center will be open on Wednesday, Dec. 26th, and Friday Dec. 28th. Bring your children or grandchildren down to the Holly Center between the holidays to check out this special exhibit.

Chief Waupaca's Tribe - the Potawatomi (1665-1851)

The Early Profile of the Tribe

Jim Thunder, a Forest County Potawatomi elder, writes in *Potawatomi Tribe*:

> The Potawatomi Tribe is considered to be one of the Woodland groups of Indians. At one time they were allied with the Odawa {Ottawa} and Ojibwa {Chippewa} tribes. This confederation was known as the Council of the Three Fires. The Potawatomi land base consisted of the State of Illinois, parts of Indiana, Michigan, Wisconsin and the northern part of Ohio. On the Wisconsin side of Lake Michigan their land base extended from Illinois to what is now known as Green Bay, Wisconsin. To this day many of the Wisconsin towns along the shores of Lake Michigan bear the names of what were once Potawatomi villages. The early white explorers found the Potawatomi living in the vicinity of Green Bay. There were Potawatomi people living on what is now known as Washington Island, earlier known as Potawatomi Island. The names of some of these towns are as follows: Manitowoc, Sheboygan, Oshkosh, Waukesha and Kenosha {also Mukwonago and Algoma}. Milwaukee "me nan en"{meaning some misfortune happens} and two of its suburbs, Mequon "mi kwen"{meaning feather} and Wauwatosa "wa wa te si" {meaning firefly} were Potawatomi villages as was Chicago "she ka goy nak" {meaning Place of the Skunk}."

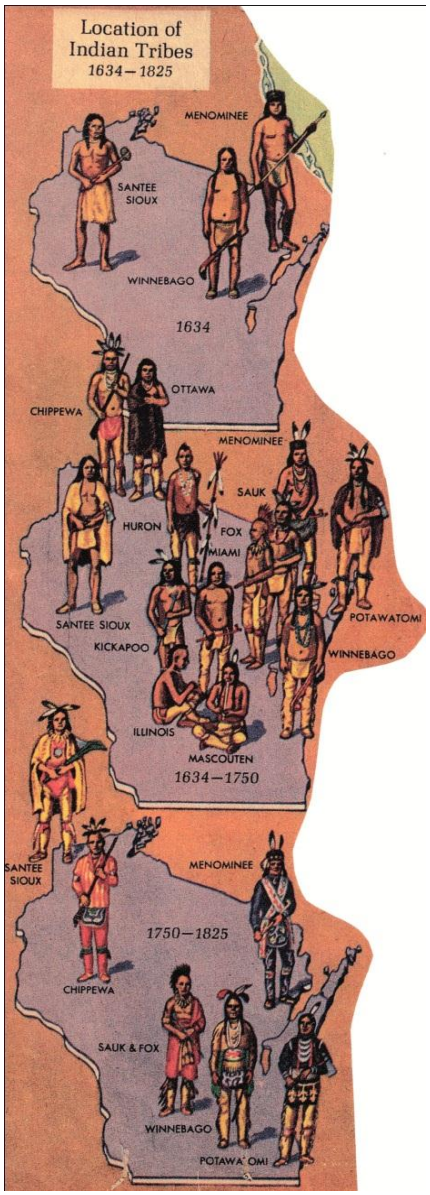

Photo of a section of the Map of *The Story of the Wisconsin Indians* by artist Ludwig Cinati, December 3, 19667, *Milwaukee Journal.*

In a 1939 document entitled "The Potawatomi Indians," Otho Winger tells about the tribe name and its last treaty: "The usual explanation of the meaning of their name Potawatomi is 'People of the place of fire.' They were often spoken of as 'fire builders' {also People of the fireplace and Fire Nation}. Perhaps the most likely explanation is that when this group decided to become a tribe, separate from the Ottawa and Chippewa, they decided to build a council fire for themselves. So the name was suggested from Puttawa {blowing a fire} and 'mi'{ a nation}; i. e., a people able to build their own national fire and exercise the right of self-government."

Lee Sultzman (*Potawatomi History*, 1998) reports that some Forest Potawatomi who resided in Upper Michigan during the 1600s migrated south into Wisconsin and Illinois between the late 1600s

{many lived from 1665 to 1687 in Door Peninsula just east of Green Bay} and mid-1700s while others returned to lower Michigan. By the early 1800s they occupied a large area encircling lower Lake Michigan. The Potawatomi had moved about because of shifting alliances and warfare between Native Americans, the French, British and Americans. Potawatomi warriors fought in the French and Indian Wars, the Revolutionary War and the War of 1812 and other lesser known wars between Native American confederacies. According to Sultzman, "The Potawatomi themselves became known as two divisions, those who moved south from the forests of northern Wisconsin into the prairies of northern Illinois and western Indiana became known as Prairie Potawatomi or Mascoutens. Those who remained in the forests of Wisconsin and Michigan became known as the Potawatomi of the Woods or Forest Potawatomi."

Apparently, in addition to the Wisconsin divisions {Prairie and Forest}, the Potawatomi Nation was subdivided into five other divisions as well {i. e., the Citizen, Hannaville, Huron, Pokagon, and Canada Potawatomi}. Each division, rather than being a strong tribal unit that negotiated as a group, was dispersed into separate tribal bands. So, when it was treaty time in the early 1830s, the U. S. Government had to write separate treaties for perhaps as many as 42 bands.

An Indian Wickiup. Photo courtesy of *Native American Tourism of Wisconsin.*

According to Bud Polk in *The Potawatomi Archive* (2011), the most traditional Forest Potawatomi bands retained much of their original language, religion, and culture. They lived in semi-permanent villages in rectangular Wickiups, or more oval Wigwams, both domed dwellings framed with slender green saplings and covered with pliable birch or elm bark. While the men were hunters of bison and other game, and speared fish in Lake Michigan and its tributaries, the women gathered nuts, fruits, berries, and wild rice, made maple sugar, and cultivated beans, maize (corn), squashes, and medicinal herbs. Before contact with European traders the the Potawatomi made clothing from fur and animal hides. In cooler weather they used fur robes and fur turbans.

"They wore leggings, breechcloths and shirts and feathers adorned their heads," reports Polk. "When trade goods became available, they used cloth and decorated their clothing with beads. Warriors often tattooed themselves and painted their faces and bodies red and black. "

The Potawatomi Tragedy

Robert E. Bieder (*Native American Communities in Wisconsin 1600 – 1960*, 1995) reports some history and the dilemma that the early Wisconsin Potawatomi faced: "The Winnebago were not the only Wisconsin tribe that wandered without a reservation. The Potawatomi shared this same fugitive status. As seen, in the early 1800s they {referred to by the government as 'strolling Potawatomi'} maintained villages around the lower end of Lake Michigan and northward along the western shore

of the lake. In 1833, they gave up {ceded} their {final} lands in Wisconsin {some sources cite 5 million acres in Illinois and Wisconsin} in the Treaty of Chicago {for one million dollars and food}, and in 1837, although fearful of their old enemies the Sioux, many moved west of the Mississippi, where they were joined by other Potawatomi in 1846."

Sultzman reports that by the mid-1830s, some bands of the Forest Potawatomi signed their treaties and moved north, thus escaping the large "gathering up for removal" of many Potawatomi bands of Illinois, Indiana, and Michigan, including many Prairie and Forest bands of southeastern Wisconsin. All divisions of the Potawatomi Nation were finally in 1837 physically forced by General John Tipton, at the order of Indiana Governor David Wallace, to make a forced march, the "Potawatomi Trail of Death," into Kansas. Eventually they were pushed into a reservation near Topeka. According to Sultzman, the "Potawatomi Trail of Death" across western Indiana, Illinois {crossing the Mississippi River at Quincy, Ill.}, and Iowa into Kansas {to Osawatomie}, started {south of Fort Wayne} with 859 Potawatomi and ended with 700. "

"Menominee (The Potawatomi chief then) was thrown into a caged wagon, and his village was burned," Sultzman writes. "Not nearly as famous as the Cherokee Trail of Tears, it was every bit as deadly. The second day out, the first child died, and 51 Potawatomi became too sick to continue. By the time they reached Logansport, four more children were dead. Half of the 159 graves marking their route were filled with children. " {It is most unlikely that the U. S. Government provided the Indians with anything near adequate transportation, food, and lodging for the trip, or for their arrival in Kansas.}

"Some Potawatomi bands, however, refused to move out onto the dry, treeless plains and fled into Michigan, Indiana, and farther north in Wisconsin {some moved into west central Wisconsin in the area of the Black River and Wisconsin Rapids , and some into what would become Dodge County in east central Wisconsin}," Sultzman states. "The Wisconsin Potawatomi of the Milwaukee and Waukesha area insisted that they never ceded their lands east of the Milwaukee River, Lake Winnebago, and the Fox River between Lake Winnebago and Green Bay. Although the Menominee claimed some of this land and later ceded it to the United States, the Potawatomi disputed the Menominee claim."

"In spite of the Potawatomi claims, pressure from encroaching settlers forced the tribe off the rich agricultural lands of southern Wisconsin and into the pineries and cutover lands in the northern part of the state," Sultzman adds. "When other Potawatomi returned from Kansas and settled near Marshfield and Wisconsin Rapids, they too competed with settlers for the rich farm lands and lost. Like their tribesmen farther east near Lake Winnebago, they were driven into the marshes and woods, where they cultivated some crops on small plots of land and lived in obscurity. Numerically superior to the Potawatomi around Marshfield, the Potawatomi around Lake Winnebago, Shawano, and Wittenberg continued to press northward."

Robert A. Trennert ("The Business of Indian Removal: Deporting the Potawatomi from Wisconsin, 1851", *Wisconsin Magazine of History Archives*, 1979) reports that by 1847 over 600 Potawatomi had

continued to evade the major roundups of the 1830s and 1840s and survived without government support in the Dodge County area. Knowing that a majority of these Indians were under treaty obligation to move west of the Mississippi, a familiar trader with the Indians, Alexis Coquillard, contracted with the Government to gather the Potawatomi, provide transportation, and feed them until they reached their new home {for $55 dollars a live Indian}. Earlier, In 1840, he had successfully delivered more than 500 Potawatomi to the Kansas reservation. Coquillard joined in his early 1850s endeavor with the notorious 'Indian Removers,' the Ewing brothers. They had become successful frontier businessmen in selling goods to the Indians on credit, collecting claims against the tribes, and negotiating settlements with the government. Their trade was to live off the national subsidy being given to the Indians. They cared little for the welfare of the Indians.

According to Trennert, by May of 1851 the contractors were under considerable pressure to begin the removal. Wisconsin had achieved statehood, the number of settlers had grown substantially, and residents were increasing their pressure on the Indian Office and Wisconsin Governor Nelson Dewy. Scattered bands of 50 to 60 Indians, many suffering from near starvation, created a serious annoyance to the white citizens of Dodge County, particularly around Fox Lake and Theresa. Tribesmen were stealing chickens, hogs, and cattle {and garden produce}, destroying timber, and letting their ponies ruin the fields.

"Coquillard finally put his forces in motion at the end of May with the purchase of $2,600 worth of horses and wagons for moving the Indians," Trennert comments. " His preliminary observations indicated that about 400 could be expected to emigrate peacefully, another 200 would come only by force, and perhaps 100 more might be enlisted from Indiana and Michigan."

With troops on hand to call upon to complete the roundup if necessary, with white settlers threatening to take more drastic steps to get rid of the troublesome Potawatomi, and facing starvation in Wisconsin because of little opportunity to hunt and fish, most of the Indians agreed to be removed to Kansas.

The Assumed Escape of Chief Waupaca and His Band into Central Wisconsin

My contention is that an intelligent chieftain named Chief Wapahkoh, who lived with and led his Indian band in a village in the Milwaukee area during the 1820s and early 1830s, moved his threatened people northward to an area of safety {Since there is considerable conjecture in this section, I shift into first person narrative. Everything inserted within brackets { } is an additional factual point or comment by the author.}

Okay, about the multiple names given to our chief under focus, I believe that over the course of his life Chief Waupaca advanced through a series of Indian personal names. First, he grew into an adult warrior and a Potawatomi chief having the Indian name **Wapuka** {pronounced with three short vowels}. Diedrich and Gehl *(History of Clintonville, Wisconsin*, 1937) suggest that Wapuka (or Waupuka) was a personal Potawatomi name for chieftains of the Bald Eagle Clan. The name Wapuka, applied to express personal capability, meant "looking or peering," or "looking ahead," as into the distance; or, as to time, seeing tomorrow today.

Then, during allegiance with white men in one of the wars, such as the War of 1812 (when he would have been about 37), or before, British officers or soldiers added an English first name, **"Sam Wapuka"**.

John Strum Jr., in his 1992 book *Stretching Waters*, {and other sources} suggests that the meanings of the Indian word Wapahkoh includes the honorable Indian person meaning, "One young brave hero". Conceivably, through heroic participation in those wars, along with an early deep respect for his leadership as the chieftain of his band of Indians, in time, he earned the name "**Chief Wapahkoh**, from his people. {The Indian Algonquin person name Wapahkoh, is pronounced with a stressed long vowel first syllable "Wah", then two short vowel unstressed syllables 'pah" as 'u' in 'but' and 'Koh' as 'u' in 'cut'.}

Then, later, white men (squatters, settlers, Indian agents, loggers, Indian removers, etc.) changed their name for him to English **Chief Waupaca** (so pronounced and spelled). While Wapahkoh was strictly verbal or spoken by the Indians, white men could speak or write Waupaca.

Potawatomi Indian elder Jim Thunder comments "The Potawatomi language is a member of the Algonquin language stock, sharing similarities in sound, structure, grammar, and word inventory with some other Algonquin languages such as Ojibwa (Chippewa), Menominee, Mesquakie (Fox), Cree, Arapaho, Cheyenne, Micmac, and Shawnee. The similarities are so striking as to suggest that the languages are historically related, and at one time in the distant past there was only one language that changed and split into different languages with the passage of time."{Thus, there probably was intertribal similarity in the Indian speaking of the person, place and river names of this document.}

To back up a bit to the late 1830s, we know that some Forest Potawatomi of the Milwaukee and Waukesha area moved northward within Wisconsin. We surmise that Chief Waupaca {i. e., Sam Wapuka or Chief Wapahkoh}, in the prime of his life around age 58 {some think he was born about 1775}, "seeing tomorrow" he saw the carvings on the trees when his Potawatomi tribe had to cede the last of their territory to the U. S. Government in 1833. By the 1830s Chief Waupaca may have had chieftain status for some time and was leading a band of a hundred or more Indians, including his own Wapuka family of two wives and three young sons.

Anyway, Chief Waupaca and his people had foreseen and now faced encroaching, unstoppable white squatters (fur traders, homestead farmers, loggers and miners) as they were pushing the Indians out of their ceded homeland in southwestern Wisconsin.

So, we speculate that Chief Waupaca and at least a portion of his band of tribesmen, still wanting to live a semi-nomadic life of sustenance through hunting and fishing, headed northward around 1834, hoping to do so still in Wisconsin. The Indians wanted to stay in **Weskohsek,** their name for the Wisconsin area or territory {the "e" is pronounced like the "ai" in wait and the "o" as a long vowel} they viewed to be "a good place to live." Some Potawatomi bands selected the areas that would become Portage and Dodge Counties to hunt and fish. We assume Chief Waupaca took his band further north to escape the eyes of government troops to where they were able to co-inhabit among friendly Menominee in open and still unsettled forest land.

But to exactly where did Chief Waupaca and his band remove themselves northward? Like most Indian chiefs of that time, Chief Waupaca was well aware that the right side of east central Wisconsin {later to be named Portage and Waupaca Counties} already held the Indian place name Wapahkoh, meaning a choice area or land of "pale and clear waters". Diedrich and Gehl suggest that "Wau" or "Waubuck" can also mean the whitish sand describing the white marl bottom and pale green water seen in the Chain 0' Lakes. Also the place name Wapahkoh probably meant, to Chief Waupaca, with his Wapuka personal name and belief that Waupaca county was the home of the Bald Eagle, The Land of the Bald-headed Eagle.

When contemplating where to move to, Chief Waupaca, along with most Indians, knew that up to and through the mid-1830s the semi-nomadic Menominee and Potawatomi Indian bands' hunting and fishing pathway often seasonally encircled central Wisconsin { the area to become Portage and Waupaca counties.}

When descending southward on the Wisconsin River the Indians turned eastward to follow The Plover Portage over about a 14 mile land stretch now marked by county highway B.

At Amherst, the Indians entered their canoes into the river section now called Tomorrow River as it turned and snaked eastward to become the river section already named Wapahkoh-sepew. The Waupaca River meandered across the right side of would be Portage County into would be Waupaca County and took the Indians close by the stretching or sprawling waters (The Chain o' Lakes). Then it proceeded through Weyauwega and Partridge Lakes to Gill's Landing to connect with the north-south Wolf River.

The Tomorrow River derived its name, meaning "looking at and clearly seeing tomorrow," because it took the Indians, going westward, more than a 24 hour day to canoe to a destination; the canoeing Indians would not arrive to see that destination until the next day. Diedrich and Gehl 's "tomorrow" interpretation is a little different. They say the river name Wapahkoh must be translated and understood with Weyauwega which means "Here we rest". The Indians ascending {or descending} the quiet waters of the Wolf and thence into the Waupaca River to the present day Weyauwega would say, "Here we rest". Camp would be made for the night and the trip continued on the morrow. Hence the left or east portion of the river was called, they said, the "To-morrow River."

So, undoubtedly, east central Wisconsin Territory was a prime choice for a location to move to. Conceivably, Chief Waupaca knew and was friendly with the influential contemporary Menominee Chief Oshkosh who willingly shared the rich and extensive Menominee space of east central Wisconsin. David Beck, in his 2005 book *The Struggle for Self-Determination* contends (xxii) that the Menominee sometimes exercised a long standing practice of *apekon ahkihih* wherein they allowed newcomer tribes, which would fit Chief Waupaca's band, to "sit down upon their land "and live in Menominee country as guests.

The members of Chief Waupaca's following band, as part of the "Strolling Forest Potawatomi,"who had the courage to break away from the major Potawatomi tribe to venture somewhere into the northern woods, may have been as small as 48 Indians, maybe including 16 other families. The

question remains, Exactly where within that beloved east central land or area did they move to? {the area, called Wapahkoh by himself and that was later Americanized by white men into the English spelling and pronunciation *Waupaca*.} ,

In answer, I contend that Chief Waupaca had visited, or knew from oral Potawatomi history, the general country wherein Pigeon Lake and River are within the northeastern townships that would later be named Dupont and Larrabee. I surmise that he viewed the area as having great hunting grounds, lakes, and streams, as well as considerable remoteness; and thus, around 1834, he moved his band and a small herd of horses up there for his remaining life of hunting and fishing subsistence. By 1847 his band had lived peacefully in the land to be known as Dupont and Larrabee Counties for over a decade.

My assumption is that, once up in the relative north woods,, the horse gave Chief Waupaca and his band a wide hunting range and competitive swiftness should federal "removal" troops come in search. Living inconspicuously by design, they depended upon and shaped a life around horses. So removed, the Chief's band had over a decade to live there free of major confrontations before Wisconsin gained statehood in 1848; before the U. S. troops forced the Menominee to also cede the rest of their land in central Wisconsin, also in 1848; before the U. S. Government "rounded up" and forced the Potawatomi out of the Dodge County area, and wherever else they could find them {1850}, and before the Ewing brothers, as "Indian Removers, " planned to move the entire Menominee Nation into Minnesota {1850}.The Chief and his band "borrowed" a new homeland or land base two decades before the first bona-fide white settlers would claim farmland in the Townships of Dupont and Larrabee {1854-55} .

Why I Agreed to Serve on the Waupaca Historical Society Board of Directors

I was excited when I was asked to become a member of the Waupaca Historical Society's Board of Directors. My history goes back to 1935 when I was adopted at the age of three months in New York City and then moved to Waupaca.

I grew up on Harrison Street and often visited the Carnegie Library (now the Holly History and Genealogy Center). The Holly's have played an important part in the Waupaca Historical Society and I have known and admired the family for most of my life. Tom Holly was my Boy Scout leader. Nancy and I were friends of Dr. Roy and Cynthia Holly and I consulted with Dr. Roy Holly on occasion when I practiced medicine in Waupaca.

My mother Isabel Salan, was very involved in the Hutchinson House at South Park and my children often played there while Mom was volunteering. As my family has been a part of the Waupaca Historical Society since its early beginnings and I enjoy researching the history of Waupaca, I was happy to become more involved when asked to serve on the Board.

My whole family appreciates the city, history, and lifestyle it provides and we are all glad to call Waupaca our home. I look forward to being involved in the future activities of the Waupaca Historical Society. Dr. Jerry Salan

The Waupaca Historical Society
321 S. Main Street
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Keeping History Alive - - - - - - - - And Making History

Members of WHS Make a Big Contribution to the Waupaca Area Triathlon.

Thanks ever so much to all you WHS volunteers who worked hard in different roles to make the Waupaca Area Triathlon a successful event for 2012. Treasurer Bob Kessler reports that your effort also helped WHS in that the Society received $405 for your diligent work for the Waupaca Community. When the triathlon comes around next year, please consider helping again.

Special WHS Holiday Quarterly Membership Meeting

You are cordially invited to attend the holiday gathering to be held on Thursday, December 6, 2012, at 3:30 p. m. at the Holly History Center 321, S. Main Street, Waupaca.

Please bring a vintage Christmas item or an anecdote from Winter past for a round table showing and sharing session. Also bring two dozen holiday cookies. Some to eat. Some to exchange. Everyone will take a mixture of cookies home.

Beverages will be provided. WHS volunteers will be recognized.

Come join us to welcome the holiday season and share memories from holidays past!