

THE REPORTER

Volume 14, Issue 2

The Newsletter of the Waupaca Historical Society

Spring 2010

WHS Board of Directors: Dick Bidwell, President, Mike Kirk, Vice President, Betty Stewart, Secretary, Robert Kessler, Treasurer, Gerald Chappell, Vera Duesterbeck, Jim Boyer, Glenda Rhodes, Dennis Lear, David Trombla, Joyce Woldt, and Marge Writt

WHS Director: Julie Hintz

Hutchinson House Museum Curator: Barbara Fay Wiese

In Honor of Those Who Gave Supporting Donations

Many of our members give generous donations beyond membership fees. With the downturn in the economy, the Waupaca Historical Society needs that extra help! Even if you are a "Lifetime Member", you can still choose to send a donation to the Waupaca Historical Society at 321 Main St., Waupaca, WI 54981. Unrestricted supporting donations help us pay our expenses, such as utility bills, security alarm system charges, snow removal fees, internet and website fees, copy paper for the copy machine, postage to mail you this newsletter, etc., and help us with maintenance on our historic buildings. In 2010, please consider a donation to support the Waupaca Historical Society's mission to "Preserve, Advance, and Disseminate Knowledge of the History of the Waupaca Area".

We thank those listed below who gave a supporting donation in 2009. If your name is missing from the list below, please notify Julie Hintz.

\$500 - \$1,000

Lehman, George (General Fund and Depot Fund)
Bob Burseth, Habitat Helpers
Waupaca Duplicate Bridge Club

\$100 - \$499

Bruesseler, Cathryn
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Trombla, David

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Bidwell, Dick
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Fossum, Mabel
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Jacobs, Michael and Ludy
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Olfson, John
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\$0 - \$99

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Warren, David and Hope
Wasserberg, Joan
Waupaca Master Gardeners
Welton, James
Wiese, Barbara Fay
Winchester Academy
Writt, Marge and Don
Young, Patricia

The Early History of the Waupaca Schools

A history essay by Miss Theodora Claussen

A number of sources report family names such as Sessions and Hibbard, members of The Vermonters group who built log cabins in the autumn of 1849, as the first settlers of Waupaca Falls. The Susannah and Chester Hutchinson family are often cited as building a log home by 1853, and then, in 1854, building the wooden home that is now the Hutchinson House Museum. The *Waupaca Republican* of June 26, 1896 published the following essay on the early Waupaca Schools by Miss Theodora Claussen which she read before the graduating class {probably of the Union High School} on June 10, 1896 {essay identified and submitted by J. J. Johnson}. What makes Claussen's essay striking is that she reports, starting at the beginning of the settlement of Waupaca, who the pioneer schoolers were. She also mentions many people and buildings that made up Waupaca just before the turn of the century or about 50 years after the first settlement. If ancestors within your family were native teachers in Waupaca Falls in the 1850s, or populated the city in 1896, they may be so listed by Claussen.

For nearly half a century there have been schools in Waupaca, formerly Waupaca Falls. The word Waupaca as you probably all know, is an Indian name meaning To-morrow for some time when the village was in its infancy it was called To-morrow Falls.

"To-morrow and to-morrow and to-morrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

So the schools of To-morrow Falls have crept on in this petty pace from day to day slowly overcoming all difficulties. Probably not more than a half a dozen people here today remember the first school. For those whose years or whose memories go back to the early fifties and sixties these facts gained from old settlers will be of interest and to those of us who belong to the later generation may perhaps come a fuller sense of appreciation by contrasting its ample facilities of today with the meager appliances of the past.

The first school in Waupaca was organized in the summer of 1851 with Miss Dora Thompson, now Mrs. LeGro of this city, as teacher. Her school was held in an unfinished one and one-half story frame structure known as the Baxter building, which stood just about where Mr. F. Machin's clothing store now stands. In the east end of the building was a door, also a high twelve lighted window and on the north side was a similar window. The outside of the building was finished with strong siding or clapboards as they were called, but the inside was entirely unfinished. Pealed pine poles took the place of studding and rafters.

The furniture of the room consisted of benches, an improvised table, a small wooden chair and a dry goods box. The benches were made of planks laid across blocks of wood about fifteen inches high and extended around three sides of the room. The table and chair were of course for the teacher's use. Last but by no means least, was the dry goods box. It stood under the north window and on it a little boy, DeWitt Ware by name, had his seat which he enjoyed very much for he could see out.

The school lasted twelve weeks and the patrons paid \$1.50 for each pupil; what time they were absent was deducted from this amount and some have not paid yet. This amount was all

there was with which to pay the teacher and to meet any other expenses which might arise.

The studies were A B C, reading, arithmetic, grammar, music and orthography. Almost every pupil had different kinds of text books and the lessons had to be assigned accordingly. History and literature were given as general exercises.

The following winter Mr. Harris taught in the same place; then Mr. Julius Hibbard, evenings. Spelling schools were held and one evening they held what they called a debating school. In January 1852 he closed his school with an exhibition.

During the winter 1853-54 Mr. E. C. Sessions taught in the white school house now the residence of Mr. W. F. Lathrop on State Street. This building then stood in the middle of the block and faced the west. It was built like the old schools in the east. The floor was slanted from the center of the room up each side and a plane space was left between the two inclines for the teacher's desk. The boys were seated on one side of the room and the girls on the other.

Miss Mary Lathrop now Mrs. M. E. Allen of Vermont, taught in 1854 in Gothic Hall now the home and office of Mrs. Dr. Brown. Mr. Julius Hibbard taught again that winter.

During the winter of 1854-55 the subject of a young ladies' seminary was agitated. Wilson Holt being one of the principal promoters of the movement. This school was organized and held for two terms in Gothic Hall. A Miss Steele was engaged as principal and a Miss Hattie Ashmun was her assistant.

The board of trustees purchased a large supply of scientific apparatus consisting of a globe, a tellurian, a magnifying glass, a horse shoe magnet and one or two other articles. This was put into a case with a glass front which was kept locked lest the instruments should become harmed.

For a short time Rev. M. F. Sorensen the Episcopal minister, taught a district school in Lord's Hall which stood where Mr. E. B. Knapp's store was recently located. Miss Harriet Roberts, a sister of Mr. R. N. Roberts was his assistant.

In the summer of 1855 a Mr. Harris taught in a small building which stood just west of where the Stetson store now stands. The benches, slabs with the smooth side turned up, supported on legs driven into auger holes, extended across the east and west sides of the room, the floor being inclined like that in the white school house. The long table which extended through the middle of the room was also made of slabs and on either side of it were benches. Miss Amanda Browne, sister of Mr. E. L. Browne also taught this same summer.

In the autumn of 1855 the Misses Parish, now Mrs. G. Lord and Mrs. E. L. Browne, came from Vermont and opened a select school, teaching French, Latin, drawing and the various English branches. As the pupils came from so many different localities and were of all ages, there were nearly as many kinds of text books as there were pupils. The following winter these young ladies were engaged to teach the district school having rooms over the store of Mr. W. S. Watson on the corner of Main and Session Streets. This building is now the Erickson Hotel, perhaps better known as the old Robert Scott Hotel.



In 1856 Mary and Hannah Parish were married in the Hutchinson House in a dual wedding and thereafter retired from teaching. Photo from the History of The Jacob Kimball Parish Family.

During the winter Isiah L. Hauser, a student from Lawrence University, Appleton, taught in the schoolhouse. As it was difficult to say Mr. Hauser without some deliberation, he was frequently called Miss Lowser and even got letters so addressed. Among his pupils were two brothers from Farmington who were somewhat older than Mr. Hauser and also more heavily built. They did not care to be "ordered round", as they termed it, by the teacher. One day they were chided for neglecting their duties and interfering with those who wished to study. One of them retorted that he would "do as he pleased". The teacher felt entirely powerless to cope with such a rebellious element, and the hour having arrived announced recess. As this boy went out of the door he cast a sneering look at the teacher and once outside gathered a crowd of older boys and exhibited a pistol, declaring that he "wouldn't take no sass from no man, no teacher nuther". He had scarcely uttered the words when the pistol was discharged, the ball tearing out the fleshy part of his hand lying between the little finger and wrist. He was temporarily tamed and a day or two later was invited by the trustees to return to Farmington and forbidden to enter Waupaca schools again.

A Miss Chapman taught a school of fifteen or twenty pupils in the school house near the depot, the summer of 1856.

Mrs. Sarah Kearney started a select school in Gothic Hall the following autumn. One hour of each afternoon was devoted to fancy needlework. Mrs. Kearney or one of the older pupils would read from a book of travels or some such book as Swiss Family Robinson. Mrs. Kearney had been quite a traveler and often gave little talks which were very interesting as well as instructive.

The same year Mr. T. W. Castor taught in the white school house.

From 1857 to 1860 Waupaca had a succession of teachers among whom were Miss Amanda Browne, Mr. Henry Rice, Miss Maria Dewey, Mrs. Potter and Miss Jane White.

Also, Mrs. Marcus Burnham taught an intermediate grade in the white school house and Mr. Duncan McGregor had the high school in Gordon's Hall the second floor of a building which stood about where Mr. Yorkson's store now stands. When the Civil War broke out Mr. McGregor calmly laid down the rod and took up his rifle to return in 1864 with the title of Captain, and resume his duties as pedagogue. During the stormy period of the war Waupaca steadfastly continued her pursuit of knowledge.

In 1865 Miss Mary Ashmun taught the last of the so called "small schools", for the promoters of education had succeeded in exciting sufficient interest among the citizens to get them to build a school house. Accordingly the older part of our large (first high school) building was erected. The school was to have begun in September as usual but the building not being completed did not begin until December 1, 1867. {Note: See the article entitled "Waupaca's First High School" in the 2010 winter issue of the *Reporter* (page 6) for Miss Claussen's account of the Union High School}.

A WAGS Invitation For a Trip to Madison

The Waupaca Area Genealogical Society (WAGS) is sponsoring a chartered bus trip to Madison on July 17, 2010. The bus will stop near the capital for those who wish to visit the Wisconsin Historical Society Museum, the Veterans Museum or the Farmer's Market and then proceed to the Wisconsin Historical Society Library across the street from the UW Student Union. A tour of the Historical Society Library will be available.

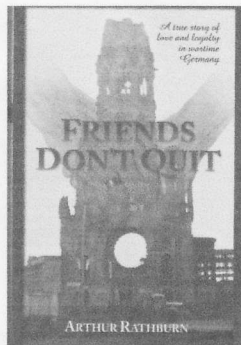
The bus will leave the Holly Center in Waupaca at 7:30 a. m. and return to Waupaca approximately 6:30 p. m. You can reserve a space on the bus by contacting WaupacaGenSoc@hotmail.com or calling 256-1939 as soon as possible. A nonrefundable charge of thirty dollars per person will be due to WAGS, P. O Box 42, King, Wisconsin 54946-0042 by June, 15.

“New History Books in the WHS Holly Center Library”.

Okay, if you are a member of WHS you must be a history buff of one type or another. Herein is a brief account of six books of high interest that were donated to the WHS collection in the last year or two {Reviewed by Jerry Chappell}.

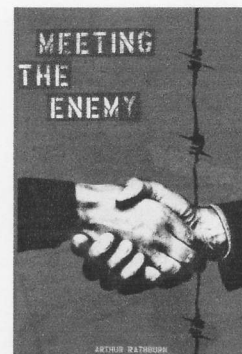
Two Captivating Oral History Accounts

If you are a World War II buff, you should be interested in these two stories about people involved in World War II - authored by Arthur and Ursula Rathburn and donated by Chris and Jerry Chappell:



“Friends Don’t Quit” is a captivating true story of three women telephone operators in war torn Berlin.

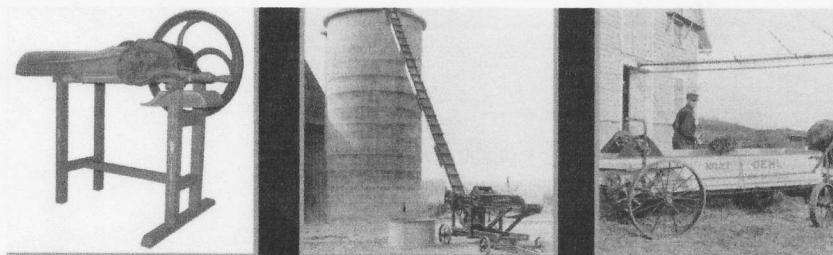
“Meeting the Enemy” is a true story, fictionalized into a novel, based on an elite German paratrooper who was captured by British troops and experienced captivity as a P. O. W. in a three year odyssey toward home which spanned three continents and eight prisons.



Three Generations of Success - Gehl Company of West Bend, WI, 1859-2009

Editor Bill Beck

If you are a Wisconsin farm history buff, you will find that this highly informative and well illustrated sesquicentennial history of a manufacturing company follows the historical changes in Wisconsin farming (from wheat growing to dairy farming) as the company adapts to changing needs in supplying farming implements and harvesting equipment.



The cover description for the book that was donated to WHS by the company reads:

The story epitomizes the success of American capitalism during the past century and a half. The book tells the story of how a small Wisconsin foundry, begun in the fertile farmlands northwest of Milwaukee in the years before the outbreak of the Civil War, helped the nation’s dairy farmers mechanize in the late nineteenth and twentieth centuries. Gehl Company’s manufacture of {first the Hexelbank corn cutter, then} silage cutters, and later, forage harvesters freed dairy farmers from many of their most labor-intensive tasks and contributed to the tremendous productivity gains that marked dairying during the twentieth century.

Brother to the Eagle: the Civil War Journal of Sgt. Ambrose Armitage

Annotated and donated by Alden R. Carter, 2006

If you are a Civil War buff, you can follow the nearly day-by-day diary recorded adventures of a common soldier throughout the Civil War (1861 - 1865) within the Eagle Regiment of the 8th Wisconsin Infantry. For each daily entry of Sgt. Armitage (of Neosho, Wisconsin) Alden R. Carter provides background information relative to all of the Sergeant's references from the meaning of slang expressions to the official Eagle Regiment Record.

On Saturday September 16, 1865, Ambrose writes: At half past two this afternoon we received our pay and discharges. Now I am a "Cit" {citizen}. This ends I trust my military career. I was in the service four years, during which time I marched over four thousand miles on foot, and as much again on boats or cars, traveling in nine different states. During this time I experienced the hardships of a soldier's life. I have been present with my regiment (The Eight Wisconsin) in forty two different engagements and battles. I enlisted as a private and was mustered out as sergeant.

I was during all this time only struck by one bullet and that was at Fort Spanish before Mobile. I was struck on the back of the head by a musket ball. This laid me up in a hospital two months it being the only time I have been an inmate of a hospital during the four years. The power from on high has truly protected me through it. It is now my intention to be a farmer. A. Armitage



Color guard of the 8th Wisconsin Infantry, probably following the fall of Vicksburg in 1863. Ambrose Armitage is third from the left.

Wisconsin Quilts - History in the Stitches

Second Edition by Ellen Kort, 2008

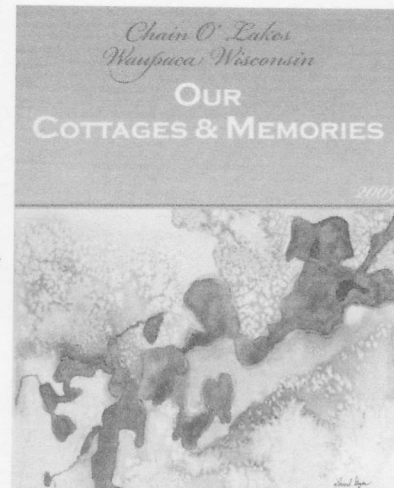
In this 2nd edition, 98 quilts are presented, along with their stories, taking us back through generations of Wisconsin history. Also included are eight exclusive patterns and instructions for historically inspired quilt blocks. (Copies are available for purchase).



Our Cottages and Memories.

Six local editors have compiled *Our Cottages and Memories*, 2009.

The story of each of over thirty cottages on the Chain O' Lakes comes from the individuals who grew up in them or owned them. Some stories are up close and personal experiences, and others depict the family history. Informative narrative coupled with hundreds of photos of life on the Chain take the reader into "In all the world no lakes like these." (Copies are available for purchase).



Volunteers Needed!

The Waupaca Historical Society needs volunteers in these areas:

- 1. Newspaper Clipper** - Clip articles related to Waupaca's history and/or progress from the *Waupaca County Post*. You can clip articles from the convenience of your home and bring them to the Holly History Center once per month. A "Topic List" will be provided to help you determine which articles to clip.
- 2. Hutchinson House Docents** - Assist with tours at the Hutchinson House Museum. Docents for Summer 2010 are desperately needed. You must be willing to work at least one weekend afternoon (a Saturday or Sunday from 1 - 4 p. m.) per month. Training will be provided.

Contact Julie Hintz, Director Waupaca Historical Society, 715-256-9980, if you are interested in either of these volunteer opportunities.



Yes, Spring is a great time to spring into . . .



action as a clipper or a museum docent.

Waupaca Historical Society
321 South Main Street
Waupaca, Wisconsin 54981-1745



“Keeping History Alive and Making History”

THE REPORTER

Volume 14, Issue 3

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Summer 2010

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Hutchinson House Museum Curator: Barbara Fay Wiese

Announcements



Holly History Center from a two page WHS advertisement in the *Passport to History*.

The Holly History Center will feature a special exhibit on vintage wedding gowns and wedding photographs of Waupaca area brides from the 1850's through the 1940's. Included in the exhibit will be the wedding gowns of June Oleson, Jennie Browne Truesdell, Ella Pearl Soule Court, Ella Anderson Christenson, and the bridesmaid dress of Teresa Lightfuss. The exhibit will run from May 29 through Sept. 4th. Summer hours at the Holly History Center are Wednesday and Friday afternoons from noon until 4 p. m., and Saturdays from 9 a. m. to noon. Please stop by to see this wonderful exhibit.

The Hutchinson House Museum will open on Saturday, May 29, for the 2010 Summer Season. The museum will be open on Saturdays and Sundays from 1 - 4 p. m. throughout the summer, and will also be open Memorial Day Monday and Labor Day Monday from 1 - 4 p. m. Special events will take place at the museum during Strawberry Festival (June 19), the 4th of July, and the Rod and Classic Car Show (August 28). Watch our newly created website (www.waupacahistory.org) for more information. The Hutchinson House will be open for extended hours on these dates:

Saturday June 19 - 10 a. m to 4 p. m.



Drawing of the Hutchinson House from the cover of a brochure.

Saturday July 4th - Noon to 4 p. m.

Saturday August 28 - 10 a. m. to 4 p. m.

You say you've visited the Hutchinson House before - then stop in again and ask for a special "Textile Tour", "Antique Furniture Tour", or "Glassware Tour". Special emphasis will be given to these rare items not often mentioned during our regular tours. To schedule a group tour, please call 715-256-9980.

The Waupaca Depot will be open to the public on Saturday June 19, from noon until 5 p. m. This is a good time to stop down and see the progress that is being made on restoring the depot to its former grandeur. Also take a look at the new "Car Barn" that was built in 2009 to store the vintage Waupaca Electric Light & Railway Baggage Car. A vintage wagon is also stored in the Car Barn.

Participation in the Waupaca Book Festival.

WHS will be a dynamic participant in the Waupaca Book Festival on October 2, 2010 by sponsoring/hosting, within the Holly History Center, a renowned Wisconsin history author, Alden R. Carter. To interact with Writer Alden Carter, and others of a list of some dozen famous authors, Waupaca is the place to be October 2, 2010.



Painting of depot, "Stone and clay along the railway," by Dennis Wittman, depicting restoration target.

A WAGS Invitation For a Trip to Madison

The Waupaca Area Genealogical Society (WAGS) is sponsoring a chartered bus trip to Madison on July 17, 2010. The bus will stop near the capital for those who wish to visit the Wisconsin Historical Society Museum, the Veterans Museum or the Farmer's Market and then proceed to the Wisconsin Historical Society Library across the street from the UW Student Union. A tour of the Historical Society Library will be available. The Chazen Museum of Art is also close to the Library. The special exhibit at the Historical Society Museum is on soapbox derbys. The Wisconsin Veterans Museum has a special exhibit called "Faces in the Sand" about the war in Iraq and Afghanistan.

The bus will leave the Holly Center in Waupaca at 7:30 a. m. and return to Waupaca approximately 6:30 p. m. You can reserve a space on the bus by contacting WaupacaGenSoc@hotmail.com or calling 256-1939 as soon as possible. A nonrefundable charge of thirty dollars per person will be due to WAGS, P. O Box 42, King, Wisconsin 54946-0042 by June, 15.

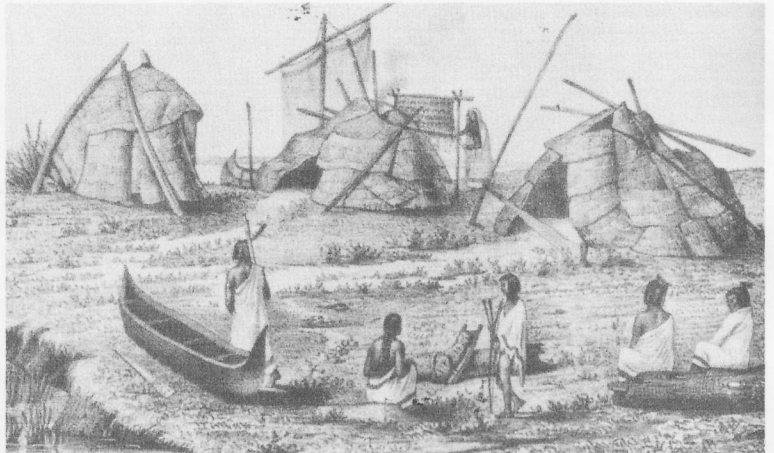
A Glimpse of the Menominee Indians of Wisconsin - Before the White-man.

A history article by Jerry Chappell

Among the forerunners from whom European and American white-men took Wisconsin Indian Lands were the Menominee Indians. While growing up in Ohio in the 1930s and 1940s, I played Hollywood-movie-portrayed "Cowboys and Indians" in our pasture and woods. If, as a cowboy, I was captured by the bow and arrow (or tomahawk) of playmates ("the Indian savages"), I expected to be buried in an ant hill up to my scalped head. I apologize for having that insensitive perspective as a youth, and thereafter in my adult life, for remaining indifferent to the continuing struggles of the Indians to regain their homeland and even to gain basic human rights.

This article tells of some of the local Wisconsin Menominee Indians' living patterns before the 1600s influence of the white people who swiftly {by the 1800s} took over and populated their land. In the pre-white years, what were their living patterns and their life like within their Indian bands? How did they fish, hunt, lodge, clothe themselves, and interact?

Felix M. Keesing's years of researching the Menominee Tribe (*The Menomini Indians {his preferred name} of Wisconsin: A Study of Three Centuries of Cultural Contact and Change*, 1939) enabled him to conclude that by the 1600s the land that would become the Wisconsin Territory (and then the State of Wisconsin) was inhabited by a number of Central Woodland Algonquin speaking tribes, including the Menominee. Since the Indians



An engraving of a portion of a lakeside Menominee village around 1800.

did not keep written records, we depend upon the descriptive written accounts of the first white men (e. g., Jean Nicolet in 1634, Nicolas Perrot in 1667, and the Jesuit missionaries in 1671) to tell us of the relative territory of the various tribes. While the Chippewa claimed the northwest territory of what would become Wisconsin, the Sioux the west, and the Potawatomi the south (along with the Winnebago), the Menominee Tribe viewed their domain (ancestral home) to include all the land between the mouth of the Fox River at Green Bay in the north, the Milwaukee River to the south, Lake Michigan in the east, and the Mississippi River in the west. Bands (or clans) of the tribe, such as the Bear, Wolf, and Thunder bands, encamped primarily along the north-south Fox, Wolf, and Wisconsin Rivers where they fished, hunted, and gathered wild rice. {The Ottawa, Fox, and Kickapoo Tribes were included, but their ancestral territory is less defined.}

Each Menominee band undoubtedly had an area where they regularly wintered, but otherwise they were somewhat nomadic, following a seasonal cycle of food gathering as they moved their encampments along favored rivers and stopped at favored lakes.

The Menominee tribe claim, in their spiritual lore, to have originated from a great Bear and other spirit beings of animal form which emerged at the mouth of the Menominee River about where the twin cities of

Marinette, Wisconsin, and Menominee, Michigan, now stand on the western shores of Green Bay. There is no reliable record on the size of the tribe prior to the nineteenth century, but the highest estimate ranges to about 2,500 persons.

Michael J. Goc reports (in *Land and Lumber A History of Portage County*, 1999, p. 9) that an east-west "Plover Portage Trail" was used by bands of Menominee to get from the Wisconsin River to the Wolf River: The west side of that east-west trail from {what would be named} Amherst was a continuation of the Tomorrow/Waupaca River eastward through Waupaca to Lake Weyauwega, and finally to Gill's Landing of the Wolf River. As they approached Waupaca from the west, bands of Indians easily portaged south to the excellent hunting and fishing grounds of the Chain O' Lakes. Or coming westward, they could canoe southward from Waupaca along the Crystal River through {what would be named} Little Hope, Big Hope, and No Hope At All to Long Lake of the stretching waters.

[...]

The giving of Menominee Indian names to lakes, rivers, and cities of central Wisconsin suggests those areas have some ancestral linkage with the tribe, e. g., naming cities after Chiefs Oshkosh, Tomah, and Decorah. (Waupaca was named after Potawatomi Chief Waupaca who stopped his tribe from massacring the people of a white settlement.)

My other key source besides Kessing, that of Patricia K. Ourada (*The Menominee* (her preferred name), 1990, pp. 17-19), provides a brief account of some of the cultural patterns of the Menominee in the pre-white days:

Elders representing all clans formed a tribal council that informally governed the Menominee. A member of the Bear clan served as the tribe's primary leader. This position was probably inherited. The Menominee also had war chiefs, who were generally from the Thunder clan. These men provided leadership in times of war, which were relatively rare. The Menominee's warring was usually limited to small disputes that usually did not involve the entire tribe. The war chiefs' other responsibilities also included policing the people during the wild rice harvest, acting as the Menominee spokesmen in their dealing with other tribes, and directing ceremonies.

[...]

The Menominee were a deeply religious people who used prayer, songs, feast days, and dances to honor the spirits. Among their dances was an All Animals' Dance which honored the characters of their origin story, and a Beggars' Dance which was celebrated in the fall, when maple trees were tapped for their syrup.

Rituals were also performed when people died. The tribe buried their dead and built a spirit house over each grave.

The following sections delineate some of the key living patterns of the Menominee Indians. Assume you board a History Time Traveler on the relatively flat south shoreline of Shadow Lake and are projected back in time to the same spot in mid 1600. You would land in the middle of a Menominee Summer encampment on what the Indians name probably referred to as Big Lake to differentiate it from Little Lake (currently Mirror Lake).

Physical setting, game, rice harvesting, and hunting patterns

The climate is one of extremes, the country being warm and fertile in the summer, but in winter having frozen lakes and streams, and frequent snowfalls.

The greater part of the area was covered in early days with forest, mainly conifers and mixed hardwoods, though here and there were open sandy areas and to the south were rolling plains. Many of the trees played important roles in the tribal economy, notably birch, basswood, oak, cedar and hickory. The forest produced a variety of nuts, berries and edible roots, also numbers of plants that had a place in the religious-medical lore of the Menomini. Perhaps the most characteristic growth of the region was the "wild rice", which grew so profusely as almost to block up some of the waterways from navigation by canoe. The name Menomini itself is usually translated to mean "wild rice people". Both forest and stream were stocked with game - mammals such as the bear, deer and wolf, birds like the eagle and crane, and fish, particularly the sturgeon. [. . .] The tribe held its land doubtless by the law of the strong arm [. . .](Keesing, pp. 18-19).

[. . .] Early documents give the impression that fishing was the main winter occupation, and that at no time of the year did the people move far from the lakes and streams. [. . .] Hunting was done variously, by individuals, families and small congenial groups as need for food arose. But there were also larger organized hunts for deer and buffalo. [. . .] A kill of game provided not only food but also a supply of skin, bone, sinew and other materials for manufactures. Fish were caught by netting, trapping, spearing from canoes or from the banks of streams, and by conducting weirs across the watercourses. {And ice fishing was a big food gatherer in the winter.}(Keesing, p. 20)

Women commonly harvested the wild rice during early autumn. The rice grew in clusters on hollow stems that emerged three to five feet out of the water along riverbanks and lake shores. Canoeing from stem to stem, the harvesters shook or beat the plants with their canoe paddles, knocking seeds and straw into their boats. They then put this mixture into deerskin bags and buried them in the ground. The Menominee then stomped on the earth covering the bags; this loosened the straw from the edible seeds. Before the seeds were eaten, they were dried and boiled. Sometimes the Indians flavored their rice dishes with maple syrup or animal meat or fat.(Ourada, p. 16)

[. . .]

Menominee men added to the food supply by fishing and hunting waterfowl, such as ducks and geese. They usually caught fish by spearing them as they swam upstream to spawn. Sometimes men fished at night, using torches of birch bark and pitch (a resin obtained from tree sap) to attract their prey. The Menominee also used nets made of animal sinew to catch fish and snare birds.

In the spring time, it is told, the various families camped in their favorite sugar groves, gathered the maple sap and rendered it, with appropriate ceremonial, into sugar. [. . .] (Ourada, p. 17)

The clothing and dwellings of the Menominee:

The Menominee clothing also changed according to the season. In the summer, they wore little. But in cooler weather, men dressed in leggings and breechcloths, and women wore skirts. Both sexes wore moccasins made from a single piece of deerskin. During the snowy winter, they also donned warm robes made from the skins of deer, bears, or rabbits.



Menominee Indians gathering rice.

Deerskin was the material most commonly used for all their garments. They prepared the skin of a slain deer by first scraping it free of hair, then soaking it in a weak acid obtained by mixing water with chips of tree bark, and finally beating the skin until it was soft and supple. The tribe often decorated deerskin clothing with porcupine quills. Quilling was a very old Menominee craft. They prepared the quills by soaking them in water to make them soft, smoothing them with a flattened rock or bone tool, and drying them. They then stained them in a variety of colors using vegetable dyes. The dyed quills were sewn onto garments, bags, and birch-bark boxes in ornate floral designs. Beads made of shells from freshwater clams and mussels were also utilized to adorn the Menominee's clothing. (Ourada, p. 15) [. . .]

In the winter, Menominee families lived in low, dome shaped wigwams. Menominee men



A Menominee wigwam. Photo from *The Milwaukee Journal*, Dec. 3, 1967, p. 10.

constructed each wigwam from saplings, which were bent into an arch to create a frame, and mats of cedar or birch bark, which were placed on top of the frame to form the walls and roof. The inside walls were made from mats of cattail reeds, which insulated the wigwam and kept rain out of the dwelling. These mats were often beautifully colored with dyes made from blueberries, blackberries, chokecherries, wild plums, bloodroot (a flowering plant with a red root and red sap), or the bark of the sumac tree. In the more hospitable summer months, the Menominee lived largely outdoors, taking refuge from the rain in rectangular shelters of peeled logs covered with bark roofs. {Ourada, p. 15}

Few clothes were worn by the Menomini. The materials used for garments were the skins of animals, particularly of the deer. These were made into breechcloths, leggings, and moccasins. Probably, too, an upper garment of fur corresponding to the

blanket of later days was used in cold weather. [. . .] (Later,} the explorers and Jesuits refer continually to the scant clothes worn even in the severest winters. (Kessing, p. 25) [. . .]

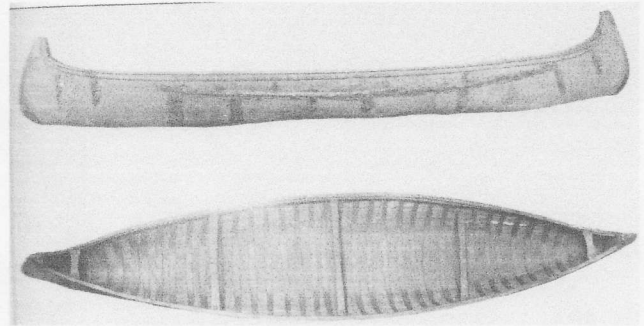
Two aspects of "dress" definitely old were oil and grease rubbed on hair and body, and a variety of colors applied with particular meanings on ceremonial occasions. [. . .]

Menomini house styles, being a close and apparently ancient adjustment to the special conditions of the physical environment, have changed little until recent times. There were two main types of house, a rectangular bark cabin for summer use, and for winter a dome lodge of mats or bark. Both had a wider distribution among the Woodland peoples, and were particularly suited to the hunting and roving life of the forest Indian. Various less permanent structures were made for short camps, for use on the trail, and for drying and storing food. [. . .]

The Menomini house, according to ethnological accounts, had raised beds round the walls with a bedding of skins and boughs (p. 26). [. . .]

Transportation, weapons, and tools

The travel and transport adjustments of the Menomini were also ancient and well suited to life in the area. The Indian "roads" were rivers, streams and lakes with their portages, and trails blazed where necessary through the woods. The main aids to Menomini travel on land were the moccasin, the snowshoe for winter wear, and various forms of burden straps, baskets and bags.



A Menominee birch-bark canoe.

Two forms of canoe appear to have been used for water travel, the birchbark and less fragile wooden dugout (Kessing, p. 27). [. . .]

Menomini weapons and tools followed patterns wide spread in the region. [. . .] The known varieties are as follows: bows and arrows, ball headed and gunshaped clubs, often spiked; knives of shell, bone, and perhaps copper; and axes with grooved heads of stone.



A Menominee wide-bag wallet woven from course dyed yarn.

Further manufactures of the Menomini seem to have been as follows: preparation and tanning of skins; weaving bags and baskets of animal fibre, bark and buffalo hair; preparing twine, rope and thread of vegetable fibre, skin and sinew; matmaking from reeds, flax, and bark; manufacture of simple pottery; preparation of dyes, such as yellow from

sumac, and red from hematite; making a variety of household utensils - woodwork such as bowls, spoons and troughs, shell dishes and spoons, bone needles and awls, gourds, birchbark buckets and baskets, skin pouches and bags, stone vessels and pounders, bowdrill and fire making apparatus; construction of drums, tobacco pipes, and other religious and ceremonial objects. Most of these artifacts were made by women, but a few were exclusively men's work, as for example preparation of sacred artifacts and fishing and hunting equipment (Kessing, pp.28-29).

[. . .] One item the Menominee may have obtained through their river-based trade with the Ojibwa (Chippewa) was copper. The metal could be heated and then shaped into objects such as ornaments and arrow and spear points. The Menominee also procured catlinite, a kind of heavy red clay, from tribes to the northwest. This clay was used in making pipe bowls, with which the Menominee smoked tobacco, a native American plant, for relaxation and during ceremonies. From local clay, mixed with pulverized clams and mussels, they created pottery. The Menominee also used turtle shells, birch bark, and copper to make bowls and dishes (Ourada, p. 16).

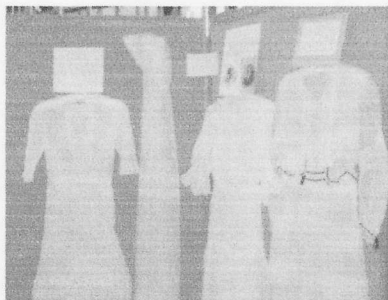
Perhaps, when the History Time Traveler returns you to the shoreline of Shadow Woods Village, a white man homestead of today, the trip will have given you a glimpse of the life style of the Menominee Indians in their homestead of pre-white yesteryear.

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Keeping History Alive - And Making History



Cynthia Phillips Holly Room.



Holly Center wedding exhibit.



Baggage cart by the depot.