"ART. III.—Hostages shall be given by said tribes, who shall be sent into the settlements, and therein remain, until the termination of all the differences with the United States and said tribes, by a council to be holden for that purpose.

"ART. IV.—All the prisoners in the possession of said tribes shall be immediately brought to Fort Wayne, or some other post, and delivered to the commanding officer."

After the Articles were signed by a number of the chiefs and head men of the several tribes mentioned in the armistice, the Indians who were at Detroit, amounting to 3,400, were for some time furnished with provisions from the public stores, and, finally, with the exception of about two hundred warriors, sent off to their respective villages and hunting-grounds. In June, 1814, about one thousand Miamis (of whom about seven hundred were women and children), in a state of destitution, assembled at Fort Wayne for the purpose of obtaining food to keep them from starvation. The warriors were supplied with ammunition for the use of their hunting parties, and with half-rations of meat and flour; the women and children were furnished regularly with small quantities of provisions. The Pottawatomies, in considerable numbers, and extreme destitution, followed the Miamis to Fort Wayne where their wants were temporarily relieved.

Before the opening of spring, in 1814, several deputies from the Miamis, Pottawatomies, and other Northwestern tribes, assembled at Dayton, Ohio, where they were informed of the general terms upon which they would be received as the friends and allies of the people of the United States. The persistent efforts of Congress to pacify the Indians, notwithstanding their repeated violation of treaty, must command the unqualified approbation of all nations. On the 8th of July, 1814, Gen. Harrison said: "My children, the object of this council is to bury the hatchet with such of the tribes as have lately borne arms against us, and who have accepted invitations to come here upon condition of receiving that which we shall offer them, to make war upon the British. Those who accept this proposition will be cherished by their father, the President of the United States, as they were before the war."—[American State Papers, Indian Affairs, Vol. IV, p. 829.] This course was dictated on account of the British having secured certain Indians as allies, and they were devastating American settlements; and also to make an earnest of the pledges often made heretofore in treaty.

The principal speakers on the part of the Indians were Capt. Charley, an Eel River Miami; Picon, principal chief of the Miamis; Crane, head chief of the Wyandots; Quicksee (five medals), a Pottawatomie chief; Waba-cheeky (white fish), an Ottawa, and Little Otter, a Kickapoo. A sentiment strongly in favor of peace seemed to prevail among those Indians, who, having been engaged in the war against the United States, were present at the council; but the tribes generally, the Miamis especially, desired to be permitted to observe a state of neutrality with respect to the war between the United States and Great Britain, which was not regarded with favor by the Commissioners. On the 11th of July, Gov. Cass delivered to the Miamis, Pottawatomies and Kickapoos in council, a speech in which he said: "At the commencement of the present war between the United States and Great Britain, it was the wish of your father, the President of the Seventeen Fires, that you should remain neutral; the war did not concern you; it concerned us alone. Messages were therefore sent to the different tribes, as you all know, requesting them to remain quiet at home. Instead of listening to us, however, your ears were open to the lies of the British; you took up the tomahawk in their behalf; and you fought on their side until we had thrown them on their backs. Your great father, the President of the United States, has found that you cannot remain neutral; that you cannot or will not remain at peace, but must fight on one side or the other, and that, if you are not for us, you would be against us. * * * You have come forward to take us by the hand; we are equally anxious to take you by the hand; but you must take up the tomahawk, and, with us, strike our enemies; then your great father, the President, will forgive the past." To this they reluctantly assented, after being assured by Gov. Cass that the United States had no other terms to offer. In the course of the proceedings of the council, the deputations from the Pottawatomies, Kickapoos, Ottawas and Weas, and from other tribes or bands which had been regarded as enemies of the United States expressed their willingness to engage in the war against the British; and the Miamis, with the exception of two chiefs, finally agreed to accept the terms of peace which were offered to them by the Commissioners. A treaty was prepared, explained to them sentence by sentence and signed on the 22d of July, 1814, by "a number of Indian chiefs of each nation therein named." About fourteen hundred and fifty warriors were present at this treaty. On the 1st of August, a large number of warriors set out for Detroit, in company with Gen. Cass, leaving their women and children at Greenville to be supported at the expense of the United States. From this period to the close of the war, the Indians of the Northwest who were parties to the treaty of Greenville proposed to live on terms of peace and friendship with the United States. Early in February, 1815, before the ratification of the treaty of peace, the Governor of the Indian Territory obtained information which induced him to believe that many of the Pottawatomies and some of the Northwestern tribes were receiving from the British large supplies of powder, lead and flints, and that the main body of these tribes were making preparations to attack the frontier settlements of Indiana. A general order was therefore issued requiring all commandants of regiments, battalions, companies, etc., throughout the country "to hold themselves in readiness to march at short notice," and to "be prepared to meet the enemy, as occasion might require, either by whole corps or by detail from each." [General Orders, dated "Headquarters, Jeffersonville, February 25, 1815." Signed by Allen Thorn, Adjutant General.] In 1815, some small parties skulked in the vicinity of the Wabash River and perpetrated some acts of savage warfare. September 8, 1815, a treaty was concluded between "the United States of America and the Wyandot, Delaware, Seneca, Shawnee, Miami, Chippewa, Ottawa and Pottawatomie tribes of Indians, residing within the limits of the State of Ohio and the Territories of Indiana and Michigan." These tribes agreed to renew and confirm all former treaties with the United States to which they were respectively parties, and to place themselves under the protection of the United States, "and no other power whatsoever."

The Shawnee Prophet, who attended some of the sessions of the council at Spring Wells, retired with a few followers across the river Detroit to the British territory before the treaty was signed. They professed, however, in open council, before they went away, the most pacific intentions, and declared that they would adhere to any treaty made by the chiefs who remained. Some time afterward, the prophet returned to the Shawnee settlement, in the State of Ohio, whence, with a band of Shawnees, he removed to the Indian territory, on the west side of the Mississippi River, where he died in 1834. The British Government allowed him a pension from the year 1813 until the time of his death. Tecumseh, the distinguished brother of the prophet, was killed at the battle of the Thames on the 5th of October, 1813.

There had been no less than four treaties made with the Pottawatomies—1828, 1832, 1834, and 1836. The following sachems and band chiefs signed the treaty at Greenville, in the territory of the United States, on the 3d of August, 1795: For the Pottawatomies of the river St. Joseph, Thupeneba, his x mark; Nawae (for himself and brother Et-si-me-the), his x mark; Nan-an-se-ka, his mark; Kees-ass, or Sun, his mark; Ka-ba-ma-shaw (for himself and brother Chi-sau-gan, his x mark; Sug-gan-unk, his x mark; Wap-me-ne, or White-Pidgeon, his x mark; Wa-che-ness (for himself and brother Peda-go-shok), his x mark; Wab-shi-caw-naw, his x mark; La Chasse, his x mark: Me-she-ge-then-ogh (for himself and brother Wa-wa-seh), his mark; Hin-go-swash, his x mark; An-e-wa-saw, his x mark; Naw-budgh, his x mark; Mis-sen-o-go-maw, his x mark; Wa-we-ag-she, his x mark; Thaw-me, or Le Blanc, his x mark; Gee-que (for himself and brother She-win-se), his x mark.

It will be remembered, that a remarkable privilege was embodied in this treaty, to wit:

"ARTICLE VII. The said tribes (Wyandots, Delawares, Shawnees, Ottawas, Chippewas, Pottawatomies, Miamis, Eel River, Weas, Kickapoos, Pianheshaws and Kaskaskias) of Indians, parties to this treaty, shall be at liberty to hunt within the territory and lands which they have now ceded to the United States, without hindrance or molestation, so long as they demean themselves peaceably, and offer no injury to the people of the United States." * * *

The United States now deliver to the said Indian tribes, a quantity of goods to the value of $20,000, the receipt whereof they do hereby acknowledge; and, henceforth, every year forever, the United States will deliver at some convenient place, northward of the river Ohio, like useful goods, suited to the circumstances of the Indians, of the value of $9,500; reckoning that value at the first cost of the goods in the city or place in the United States, where they shall be purchased. By this treaty $16,000 was paid, and a perpetual annuity was guaranteed to the different tribes, parties to it. The sum of $4,000 was secured to the President, in trust for them, by the Connecticut Land Company, and the proprietors of the half million acres of land, called "Sufferers' Land." The same company and proprietors secured to the President $2,916.67, to raise an annuity of $175—part of said annuity of $1,000. These were the amounts paid by the agents of the Western Reserve for the cession of the Indian lands.

ABORIGINAL HISTORY.

This is a sample of the dealing between the Government and the "poor Indians." Government also established Indian agencies, at great expense, for the accommodation and benefit of their wards, and granted large tracts of land to the descendants of chiefs. Instance:

"The United States agree to grant to each of the following persons, being Miami Indians by birth, and their heirs, the tracts of land herein described:

"To Joseph Richardville and Joseph Richardville, Jr., two sections of land, one on each side of the St. Mary's River, and below the reservation made on that river by the treaty of Greenville, in 1705.

"To Francis Godfroy, six sections of land on the Salamonie River, at a place called La Petite Prairie.

"To Lewis Godfroy, six sections of land upon St. Mary's River, above the reservation of Anthony Shane.

"To Charley, a Miami Chief, one section of land on the west side of St. Mary's River, below the section granted to Pemetche, or the crescent.

"To François La Fountain and his son, two sections of land adjoining and above the two sections granted to Jean Baptiste Richardville, near Fort Wayne, and on the same side of the St. Mary's River.

"To the children of Antoine Rivarre, two sections of land at the mouth of Twenty-seven-Mile Creek, and below the same.

"To Peter Labadie, one section of land on the river St. Mary's, below the section granted to Charley.

"To the son of George Hunt, one section of land on the west side of St. Mary's River, adjoining the two sections granted to François La Fountain and his son.

"To Joseph Beaubien, one section of land on the left bank of the St. Mary's, above and adjoining the three sections granted to Jean Richardville.

"To William Wayne Wells, Mary Wells and Jane Turner Wells, half blooded Miamis, were each granted one section of land."

It would be tedious to trace the red man in his wanderings, to consider his skill in hunting, or his prowess as a warrior, however interesting the details might now and then appear. "Lord of the forest," he has been the arbiter of his own fortunes, and yet,

"No eagle-feathered crown he wears,
Capping in pride his kingly brow;
But his crownless hat in grief declares,
'I am an unthroned monarch now!'
'O, noble son of a royal line!'
I exclaim, as I gaze into his face,
'How shall I knit my soul to thine?
How right the wrongs of thine injured race?
What shall I do for thee, glorious one?
To soothe thy sorrows my soul aspires.
Speak! and say how the Saxon's son
May atone for the wrongs of his ruthless sires!'
He speaks, he speaks! that noble chief!
From his marble lips deep accents come;
And I catch the sound of his mighty grief—
'*Ple' gi' me tree cent for git some rum!*'"

THE ABORIGINES OF KOSCIUSKO.

BY METCALFE BECK AND WILLIAM C. GRAVES.

When our white settlers first pitched their tents within the region now known as Kosciusko County, Ind., they found a large number of original claimants of the soil still in possession. These had, indeed, ceded most of their lands to the General Government, but they still remained domiciled upon small tracts reserved to them, and were unwilling witnesses of the pale-faced irruption.

The larger number of these aboriginals were composed of sections, or tribes as they were usually called, of the Pottawatomie nation. There were also two or three tribes of the Miami nation, who occupied the country on the Wabash, and extended into Northeastern Indiana, and as far west as the Turkey Creek prairies, of this county.

The villages of our Pottawatomies were along the Tippecanoe River, in the central part of the county. The principal Pottawatomie tribes were those headed by the chiefs Mus-quaw-buck, Mo-no-quet, Che-cose and Mo-ta.

Mus-quaw-buck's village was located upon the south bank of the Tippecanoe, upon the same site with the present village of Oswego. Monoquet's village, where the present village of Monoquet is situated. This was the most important village in point of population. Checose's village was on the river just below Warsaw. Mota's village still further down toward Atwood.

There were some other chiefs within the county, whose names are forgotten; their bands dwindled away, from unknown causes, and their villages were depopulated. More than half of the Indian population in 1835, not including the Miamis, were followers of Monoquet and Musquawbuck.

The principal Miami chiefs were Flatbelly and Waw-wa-esse, called Wawbee for short. Wawbee's village was situated near the southeast corner of the lake called for him, about two and a half miles southeast of Milford. Flatbelly's village was northeast of Leesburg, near the east line of the county, in the county of Noble. We mention him among our resident chiefs, because a portion of his estate lay within the county, and he was well known to our settlers.

All these tribes, presided over and governed by the chiefs named, were found living upon reservations secured to them by treaties with our Government. These and several chiefs of less note, had recently participated with the grand sachems of the Pottawatomies and Miamis from other counties in several treaties with the United States, whereby they had surrendered the greater portion of their lands in Illinois, Indiana and Michigan.

In a treaty concluded with the Pottawatomies on the Tippecanoe River, October 26, 1832, Musquawbuck, Monoquet, Macose, Benack and Mota were among the high contracting parties. Edward McCartney, a white, who afterward became a citizen of the county, was one of the interpreters.

In a treaty between the United States and the united nations of Chippewas, Ottawas and Pottawatomies, concluded at Chicago, on the 1st day of October, 1834, whereby certain territory along the west shore of Lake Michigan, was ceded to the United States, chief Monoquet was one of the participants.

But the most important treaty in its consequences to our settlers, was that which was signed between Commissioners on the part of the United States, and the chiefs of the Pottawatomies, of Indiana and Michigan, on the Tippecanoe River, October 27, 1832, and ratified by the President and Senate, January 21, 1833. The news of the ratification of this treaty, which reached here about the last of February, 1833, was the signal for immediate occupation of the lands by the whites.

At this treaty, our Indians (while consenting through necessity to the cession of the greater portion of their inheritance) had small tracts reserved as homes for their several tribes. These reservations were made so as to include their several villages.

To Musquawbuck was reserved four sections of land, including his village and Bone Prairie.

To Monoquet, four sections, including his village, and extending south to Warsaw.

To Mota, four sections on the river near Atwood.

To Benack, eight sections in Kosciusko and Marshall Counties.

To Mary Ann Benack, three sections on Big Prairie.

To Checose, four sections just below Warsaw.

We may here remark by way of parenthesis, that it was upon this reservation of Checose, that Peter Warner, the first white settler south of the prairies, pitched his cabin. Finding out soon after that he was upon Checose's land, Warner hunted up that dignitary, and proposed to buy of him a quarter-section, to which Checose blandly consented, and received from Warner some $600 in exchange for attaching his autographic cross to a deed of conveyance. Warner, unacquainted with affairs of State, was not aware that by a beautiful fiction of our laws, Checose was regarded as the head prince of a foreign nation, with whom our national authorities alone could contract. Finding out afterward that his treaty with the high contracting power was not a valid one, Warner applied to Congress for relief, and was generously authorized by an act approved July 20, 1840, to enter the land at $1.25 per acre, thus securing him against competing purchasers.

On the 17th day of December, 1834, Mota, with seventeen of his tribe, concluded a special treaty with the United States, by which, for a certain consideration, he ceded his four sections to the Government, and agreed to remove all his tribe west of the Mississippi River, by October 27, 1835.

The Miami chief, Flatbelly, had thirty-six sections of land in the counties of Noble and Kosciusko reserved to him by the treaty of Wabash in 1826. At a subsequent treaty, concluded at the forks of the Wabash, October 23, 1834, the Miami Indians ceded several large tracts of land to the Government, situated on the Wabash, Eel and Salamonie Rivers, and among the rest ceded the aforesaid thirty-six sections of Flatbelly's. At this important treaty no less than seventy-two chiefs participated and signed the articles—Flatbelly's name heading the list—Wabee's the fourth name and the seventy-second name was that of the noted John B. Richardville, of the St. Mary's River.

All the Indian chieftains whom we have named as residents of this country, were, in 1835, men well advanced in years, ranging from 55 to 70 years of age, and were undoubtedly more or less prominently connected with the stirring events in border warfare before and during the war of 1812. The chief (Monoquet) informed W. C. Graves, in January, 1835, that he was in the Tippecanoe battle-ground engagement of 1811. Mr. Graves learned through others that Musquawbuck was also in that battle. It is known that all the Indian warriors of this region, living at that day, were under the general command of Tecumseh and the Prophet, and were encamped at or near the Prophet's town at the time of that battle. As all the chiefs to whom we have alluded were in the prime of manhood in 1811, it is reasonable to believe that they were all either upon or near that battle-field upon that eventful 7th of November, 1811.

Chief Monoquet was, in 1836, about 60 years of age, a rather spare man, above the medium height, of a dark color, high forehead, small, bright eyes, aquiline nose and stern countenance, looking as though he inherited all the antipathy of his race to the whites. He died at his village in the spring of 1836, and, according to the Indian custom in the interment of chiefs, was buried in a sitting posture, with his pony and implements of war, about half a mile from his village, on the south side of the river. His grave, surrounded by poles, was to be seen for several years after. His son, a young man of fine appearance, whose Indian name is not recollected, but was usually known as Jim Monoquet by the whites, was crowned by his warriors as chief, with great rejoicing, the ceremonies lasting about seven days.

In spelling the name of this chief, we have adhered to the universal custom adopted by the whites at that period; but his name has been variously spelled in the official records where he has been referred to. In the different treaties where he has borne a part, his name has been spelled in the following different ways: Menucquett, Menoquet, Menukquet and Manoquett. Of course, where a party never spells his own name, he is at the mercy of those who do. In the pronunciation of his name, the whites always accent the second syllable; the Indians accented the third.

The old chief, Musquawbuck, was about 65 years of age. His name is variously spelled in the different treaties with the Government; sometimes Mis-squaw-buck, which we think best agrees with the Indian pronunciation; at other times, Mes-qua-buck; but we write it according to the general custom among the white settlers. Musquawbuck died about the same date with Monoquet, but whether before or after it is not recollected. The Musquawbuck family were not of the dark copper color usual among the Indian tribes, but bore a greater resemblance to the light mulattoes of the South, in their complexion. Of all the Indians in the county, this old chief was the finest specimen of physical manhood. Large, erect, square-built, and in every respect well-proportioned, his contour was almost perfect. His fine head, and high, majestic forehead, strongly reminded one of Daniel Webster. Nature had evidently bestowed upon him all the elements of greatness. Opportunity and cultivation alone were lacking. His weight was about 180 pounds. He had several sons, who, though resembling him in color and general bearing, were none of them his equal in the eyes of a stranger. Two of his sons—Macose and Mazette—were twins. A third, called John, was killed in a quarrel. A fourth, called Bill by the whites, was the youngest, and a decided pet, withal. He was about 25 years of age, extremely fond of white company, spoke fair English, was a great favorite and extremely popular among the whites. When the Indians were removed to the West, Bill left with great reluctance, having to part with white friends, in addition to the natural regret at leaving his native land and home.

Checose, Mota and the lesser Pottawatomie chiefs were less known among the whites, their bands having been greatly reduced in number, and having also remained here but a short time after the whites came. Mota is best recollected from the fact that he had been deprived of a portion of his nose. He was also an old man.

The Miami chiefs, Waw-wa-esse and Flatbelly, were believed to be brothers, and were in the neighborhood of 60 years of age, dark copper-colored, rather fleshy, and, in the case of Flatbelly, inclined to corpulency. Wabee, as the first-named was usually called, wore a silver ring at times, and at other times a fish-bone through the cartilage of his nose.

Flatbelly was undoubtedly one of the most powerful chiefs of the Miami Nation. In addition to his reserve of thirty-six sections of land, he alone, of all the Indian chiefs in the region, enjoyed the luxury of a brick house, a one-story building erected for him by the United States. It was situated in the southeast corner of his village.

The Indian population of the county did not much, if any, exceed 500 at the time of the arrival of the whites. Mr. Beck estimates it at that figure, proportioned among the tribes as follows: Wawbees, 75; Musquawbucks, 125; Monoquets, 150; Flatbellys, 75; Checose, Motas and others, 75; total, 500. Mr. Graves, while he thinks the total amount about correct, believes that Monoquet's village contained near 300 inhabitants in the summer of 1855.

The Indians of the Monoquet and Musquawbuck tribes remained here ten years after the treaty, when they were removed by the Government to the west of the Mississippi River, by Alex. Coquillard, of South Bend, who obtained the contract for their removal.

THE OLD SETTLERS' HISTORICAL ASSOCIATION.

This re-union was held in the Court House June 17, 1869, and ushered in a new era to many of those pioneers, signalized by the renewal of old and the beginning of new friendships. The influence of such ties can only be realized by those who have endured like toils and dangers, which makes a common cause between them as each recounts the past.

The occasion was enlivened by music; after the opening piece, Mr. William C. Graves ascended to the Judge's desk and read the call for a meeting of the old settlers of Kosciusko and adjoining counties, as published. When the call had been read, on motion of Mr. George Moon, Esq., Amariah W. Holbrook was elected temporary President, and, on motion, Maj. James Guy and Christian Correll were elected temporary Vice Presidents, and Reed Williams and Frank Zimmerman temporary Secretaries.

PERMANENT ORGANIZATION.

At a preliminary meeting held some years ago, a committee, consisting of William C. Graves, Elisha V. Long and Joseph A. Funk, was appointed to draft a Constitution and By-Laws as a basis of permanent organization, and the preliminary organization being complete, on motion of Col. J. B. Dodge, the committee had leave to make their report. Thereupon, William C. Graves, the Chairman, reported the following Constitution and By-Laws:

CONSTITUTION OF THE KOSCIUSKO COUNTY HISTORICAL SOCIETY.

Preamble—We, the undersigned, residents of the county of Kosciusko and adjoining counties, believing it to be a matter of general interest among the citizens of Kosciusko County and vicinity, that the history of its early settlement should be written and preserved while there are those among us personally acquainted with its details; that not only the past, but the present accruing history shall be noted down from year to year, do hereby associate ourselves together, with these purposes in view, under the name and style of the Kosciusko County Historical Society, and make and ordain the following Constitution for its government.

ARTICLE I.

SECTION 1. The officers of the Society shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, and such other officers as may be provided for in the By-Laws of the Society. [Then follow the provisions of term of office.]

ARTICLE III—MEMBERSHIP.

SECTION 1. All persons who have resided in this county for twenty years prior to the 12th day of June, 1869, or who have resided in the county for any length of time more than twenty years prior to said date, but have since removed therefrom, whether residing here now or not, may become members of this Society upon signing this Constitution and payment of the fee hereinafter mentioned.

SEC. 2. The residents of counties adjoining this, who have the same qualifications as to residence in their own counties, may become members upon the same terms as residents of this county.

SEC. 3. At all future meetings of the Society, new members may be admitted, not only of those embraced by the two preceding sections, but also of any person who shall have resided in the county twenty years prior to the time of such future meetings, upon the same terms prescribed for the original member.

SEC. 4. Honorary members may be admitted by vote of the Society at any time when the member so admitted shall have made the Society some valuable contribution, historical or otherwise.

SEC. 5. All members, when signing the Constitution, shall affix opposite their names the date of their first settlement within the county, or, if residents of another county, the date of their first settlement there.