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The story tracing the various steps by which the Indians of Northern Indiana and Kosciusko County were dispossessed of their lands is one of general treatment, and embraces one wholesale departure and a gradual fading away to their western reservations. Although the names of the reservations allotted to the local Pottawatomies and Miamis are still retained in all the maps in current use, thus preserving with special distinctness a record of the ante-white period, repeated inquiry fails to discover a single direct descendant of any of the noted chiefs or members of the tribes, who resided in the region of what is now Kosciusko County when its first settlers came over the Elkhart line into the wilds of Turkey Creek and the Tippecanoe River.

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## MIAMI CONFEDERACY IN INDIANA

When the first white men came to Indiana they found there several tribes, sometimes living at peace with each other, but more often at war. Indiana was then the seat of government of the great Miami Confederacy, which had been formed against the Iroquois, or Five Nations. When the Iroquois had reached the Atlantic, found that they could go no farther east, and felt the western tribes still pushing them, they formed a confederacy of five of the largest tribes as a means of self-protection and invasion. Individual tribes had sought to gain a foothold on the eastern side of the mountains, but had been invariably repulsed by the Iroquois Confederacy, and they, too, in turn, formed a union.

Among the principal tribes which formed the Miami Confederacy in what is now Indiana were the Twightwees, Weas, Piankeshaws and Shockeyes. They had fought many and bloody battles with the Iroquois, had been worsted in the contest, and had been greatly reduced in numbers by the time the white man first invaded their territory. They dwelt in small villages along the various water courses, from the lakes to the Ohio River. The Piankeshaws occupied the territory east of the Wabash and north of the Ohio, as far east as Lawrence County and as far north as Vigo. The Wyandots had a little section comprising what is now Harrison, Crawford, Spencer, Perry, Dubois and Orange counties; the Shawnees occupied the land east of the Wyandots into the present State of Ohio, and as far north as Rush and Fayette counties; the Weas had their possessions along the Wabash, with their principal villages near the present site of Lafayette; the Twightwees were principally located along the St. Joseph and St. Mary's rivers; the Pottawatomies held the whole northern portion of the state, and the Delawares the central-eastern part. One branch of the Shawnees had villages in the country to the south and east of that occupied by the Weas.

The Delawares, the Wyandots, the Shawnees and the Pottawatomies were the strongest of these tribes.

## THE POTTAWATOMIES

The Pottawatomies were at one time a very powerful and warlike tribe. When any of the tribes made war on the Americans, they were sure to be found among the fiercest of the warriors. They united with the French as against the British; with other tribes to fight the British, and with the British as against the Americans. They were at Harmer's defeat, at the overthrow of St. Clair, and were among the fiercest of those who fought Mad Anthony Wayne. Some of them took part in the defeat of Colonel Crawford, and danced around his burning body. They joined Pontiac in his conspiracy, and Black Hawk when he precipitated his war east of the Mississippi. They were always among the first to make peace with the whites, and also among the first to take the tomahawk. Some of them fought at Tippecanoe and others at the battle of the Thames. They claimed all Northern Indiana and Southern Michigan. A few of the tribe still linger in Michigan.

Great Western Nation of the Miamis

The Miamis were the most powerful nation or confederation, in the West. They had been gradually migrating toward the east, when they were forced into battle with the Iroquois, who were driven westward by the whites. The Miamis settled in what is now the State of Ohio, and as they thus occupied the natural highway to the Mississippi Valley from the East, the Iroquois made many determined efforts to drive them away. The wars between the two nations were frequent and bloody, and as the Iroquois were the first to receive firearms from the whites they usually were the victors.

It is said that the name Pottawatomie is a compound of Put-a-wa, signifying a blowing out, or expansion of the cheeks, as in blowing a fire, and "me", a nation; which, being interpreted, means a nation of "fire-blowers". The application seems to have originated in the facility with which they produced flame, and set burning the ancient council fires of their forefathers. If that is the significance of the name, it seems to have been appropriate to the character of the tribe, or nation, which, throughout the history of the pioneer development of the Northwest, was a firebrand in the midst of all efforts to maintain peace between the white and red races of that section of North America.

The Miamis had a varied migratory experience. They were among the finest of all the race of Indians, and proudly called themselves Men. In fact, that is the significance of their name. They were a nation of great warriors and statesmen; men above all other tribes. The Miamis were met everywhere in the West; around Superior, the Upper Mississippi, and in Ohio and Indiana. They had long and sanguinary contests with the Sioux, and Sacs and Foxes, until they were greatly reduced in numbers and fighting strength.

In 1669 they were mostly found around Green Bay, Wisconsin. Thence most of them soon moved to the Chicago country; then to St. Joseph of the Lake and to the head of the Maumee, where their principal villages were located toward the last years of the seventeenth century. In 1680 the Iroquois declared war against the Illinois, who had been the friends and allies of the Miamis and the wily eastern nation for a while disarmed the suspicions of their old-time enemies. Two years later war was again declared. By this time LaSalle was the leading white man of the first Northwest, and by his influence the Miamis, Shawnees, Weas, Illinois and Piankeshaws were gathered around his fort on the Illinois River. The Iroquois vainly endeavored to overthrow this formidable confederation, first led by a white man. By this effort of LaSalle, all the Indians, had been drawn from Indiana and the Miamis did not return until 1712.

Around the Maumee and the Wabash they thereafter lived, until finally they yielded their lands to the whites. A few of their descendants still remain in Indiana. The Miamis were not as lazy as most of the tribes, and raised corn, small fruits and vegetables. They also had one institution, custom, official, or whatever else one may designate it, which even more distinguished them from the other Indian tribes. Some civilized nations have had their public executioners, whose duty it was to execute all criminals, and their office was a sort of hereditary one. So it was with the Miamis. They frequently condemned their captives to be eaten. This eating was done by one family, trained for that purpose, and the office remained in the same family generation after generation. The eating was always done in public, and was accompanied by certain religious rites. The last victim known to have been killed and eaten was a young Kentuckian, who was thus disposed of at the Miami village near the present site of Fort Wayne.

## JESUIT MISSIONARIES AMONG THE INDIANA MIAMIS

Around 1701 the zealous Jesuit missionaries made their appearance among the Indians of Indiana. The pious Jesuits held up the cross of Christ and unfolded the mysteries of the Catholic religion in broken Indian dialect to the astonished savages. The missionaries were always cordially received by the Miami tribes.

## FUR TRADERS AMONG THE MIAMIS

In those early days the Miami villages of the Maumee, those of the Ewas about Ouiatenon on the Wabash, and those of the Piankeshaws around Vincennes, were the centers of the fur trade in Indiana. Traders and missionaries had frequently visited them. A permanent mission, or church, was established near the Piankeshaw village, near Vincennes, in 1749, by Father Meuri and in the following year a small fort was erected there by order of the French government. It was in that year that a small fort was erected near the mouth of the Wabash river. These posts soon drew a large number of French traders around them, and in 1756 they had become quite important settlements with a mixed Population of French and Indian.

The siege of Detroit was conducted by Pontiac himself; but his post, as also Fort Pitt, withstood the storm of Indian vengeance until the forces of Colonel Bradstreet on the one hand, and Colonel Bouquet on the other hand, brought relief to the tired garrisons. The British army ~~xxx~~ penetrated the Indian country, and forced the savages to a treaty of peace, and on the fifth of December 1764, a cessation of hostilities was proclaimed.

## MIAMIS AND POTTAWATOMIES (1765 )

In 1765, just after the territory northwest of the Ohio River was ceded to the British by France, Col. George Croghan, an Indian agent of the Province of Pennsylvania, visited the various tribes and made the following statement as to their strength and habitat:

Twightwees (Miami), 250 fighting men; reside on the Miami (Maumee) River, near Fort Miami; hunting grounds where they reside.

Putawatimes, 150 fighting men; Ottawas, 150 fighting men; reside near St. Josephs; hunting grounds thereabouts.

## TREATY MAKING AND CAMPAIGNING

When the Ordinance of 1787 was figuratively extended over the Northwest Territory the Miamis claimed Northern Indiana by right of discovery and occupancy. They permitted the Pottawatomies, a tribe of the nation which had taken the name of the predominating band, to occupy the lands and hunting grounds north of the Wabash River and south of Lake Michigan, and at the commencement of the period of white sovereignty the latter were in firm possession.

## INDIANS DIVIDED BY WAR OF 1812

The War of 1812 again divided the Northwestern tribes between the British and Americans, despite the treaty of Greenville. Tecumseh the powerful Shawnee chief, joined the British, the Miamis, Pottawatomies and Delawares professed neutrality, if not friendship, and in October 1813, concluded an armistice with the United States. The Miamis, Wyandots, Ottawas and Chippewas were also included in the pact.

## THE POTTAWATOMIES OF NORTHERN INDIANA

In the early 1800s the Pottawatomies sold about 6,000,000 acres of the lands they calimed in Indiana, Illinois and Michigan, including their entire claims in the Hoosier state.

In 1830 part of the Pottawatomie nation was in Canada, some in the upper peninsula near Marquette, others in the Miami Valley, a portion in Illinois near Peoria and small bands in the valleys of the Tippecanoe and St. Joseph Rivers. In Indiana the Pottawatomie headquarters was considered the St. Joseph Valley, particularly the Nottawa-seepe Reservation within the Elkhart County of the present. In the fall of 1833, Sau-au-quett and a few of his followers ceded their lands in return for which they were to receive about \$30,000 of goods (calico, beads and other trinkets) and be allotted lands west of the Mississippi.

A few weeks afterward (In December 1833) the Pottawatomies of Elkhart and Koscuisko counties, and of Northern Indiana generally gathered on the banks of the old St. Joe near the reservation and for a week cast eager looks at the bright-colored calico, blankets and beads so temptingly displayed by the Government agent, but refusing to confirm the treaty by receiving them. They had consulted among themselves and had concluded the Sau-su-quett and his followers had no authority to cede their lands.

Governor Porter had issued a proclamation that no liquor should be allowed on or near the reservation, but parties disobeyed the orders and provided the Indians with an abundance of fire-water. At length, his patience tried to the breaking point, Governor Porter ordered the heads of the barrels containing the whisky to be removed. This was accordingly done, and the Indians in their desire for the liquor drank it from the ground and eagerly lapped the places where it had been spilled. Subsequently, Mr. Marantette, the Indian agent, was sued for the value of the liquor and forced to pay seven hundred dollars, notwithstanding he was obeying the explicit orders of Sau-au-quett, who said "I did sell this land, and I would sell it again for two gallons of whiskey".

The bad blood thus engendered among the Indians was wiped out by the murder of Sau-au-quett at Coldwater in 1839 by one of his band who opposed the sale.

## FIRST MIGRATION OF THE POTTAWATOMIES

In 1835 the period expired, under the treaty of 1833, terminating the residence of the Pottawatomies in Northern Indiana and marking the commencement of their hegrira to the ir western lands, but they refused to move, claiming that the whites had encroached upon their Indiana reservations and had not themselves observed the therms of the treaty. The time was extended by the government and in July 1837, occurred the first Pottawatomie migration to their lands beyond the Mississippi. A few small bands, numbering altogether about one hundred Indians of the tribe, assembled at the village known as Ke-wan-na, Fulton County. They were under the general direction of Abel C. Pepper, United States vommissioner and the special charge of George Proffit, the latter of whom conducted them to their reservation.

## GRAND COUNCIL OF AUGUST, 1838

On the 6th of August, 1838, the time stipulated in the several treaties for the Indians to migrate for the time having expired, and Menominee and his band refusing to go, a council was held at Menominee village, just north of Twin Lakes, in Marshall County, five miles southwest from Plymouth. Co. Abel C. Pepper was present and most of the chiefs in that part of the county, also many of the white residents of the surrounding country. The treaty was read wherein it was shown that in ceding their lands the Indians had agreed to remove to the western reservation within the specified time, and that the date was then at hand when they must go. It was plain to those present who were familiar with the Indian character that there was great dissatisfaction among th them, and a spirit of rebellion growing ~~which~~ if not soon suppressed would probably lead to serious results.

## LAST OF THE POTTAWATOMIES LEAVE IN 1840

Although most of the Pottawatomies and Miamis of Northern Indiana had moved west of the Mississippi River by the late '30s, stragglers remained for a number of years afterward, not a few of the Monoquet and Musquawbucks bands residing Kosciusko County in the early '40s. The most of the Indians of the County who remained after the great migration of 1838, however, departed in 1840 when General Brady with a force of troops forced them to vacate.

Taken from Pages 49 & 50

### INDIAN VILLAGES IN KOSCIUSKO COUNTY

In the '30s besides the Pottawatomies, there were within the present limits of Kosciusko County two or three tribes of the Miami nation, the western borders of whose territory extended to the Turkey Creek prairies.

The villages of the Pottawatomies lay along the Tippecanoe River in the central part of the county, their best known chiefs in this locality being Mus-quaw-buck, Mo-no-quet, Che-cose and Mo-ta.

Musquawbuck's village was located upon the south bank of the Tippecanoe, upon the site of the present village of Oswego. Monoquet's village, where the village by that name is located, was the largest Indian settlement of that period. Checose's village was on the river just below Warsaw and Mota's village still further south toward Atwood. More than half the Indian population in 1835, not including the Miamis, were included in the villages of Monoquet and Musquawbuck.

### THE MIAMI CHIEFS, FLATBELLY AND WAW\*WA\*SEE

The principal Miami chiefs were Flatbelly and Wawassesse, often contracted into Wawbee. The name of the latter chief was afterward given to the old-time Nine Mile Lake and was transformed in to the more euphonious Wawasee. Wawbee's village, in the middle '30s, was situated near the southeast corner of the lake, about 2½ miles southeast of Milford. Flatbelly's village was northeast of Leesburg, just over the line in Noble County, but his reservation, as at present, extended well into Kosciusko County. Both of these chiefs were well known to the first settlers of the county.

Flatbelly had thirty-six sections of land reserved to him in the counties of Kosciusko and Noble by the treaty of 1826. Nineteen of these sections were in Turkey Creek and Tippecanoe townships, this county. At the treaty concluded at the forks of the Wabash, in October 1834, the Miami Indians, of whom he was the head, ceded several large tracts of land to the Government lying along the Wabash, Eel and Salamonie rivers. This session included Flatbelly's thirty-six sections. Seventy-two chiefs signed the articles of agreement; and Flatbelly's name led all the rest. Wabee was the fourth signatory and the seventy-second was John B. Richardson of the St. Mary's river.

### POTTAWATOMIE CHIEFS AND THEIR VILLAGES

In the treaty concluded with the Pottawatomies on the Tippecanoe River, October 26, 1832, the chiefs Musquawbuck, Monoquet, Macose Benack and Mota were all signatories. 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 nation of Chippewas, Ottawas and Pottawatomies, concluded at Chicago, on October 1, 1834, whereby certain territory along the west shore of Lake Michigan was ceded to the United States, Chief Monoquet was one of the parties to the contract.

But the most important treaty in its relation to the early settlement of Kosciusko County was that which was signed by the United States commissioners and the chiefs of the Pottawatomies of Indiana and Michigan, on the Tippecanoe River, October 27, 1832, and ratified by the President and the Senate of the United States in January, 1833. The news of the ratification of the treaty who reached Northern Indiana about the last of the following February, was the signal for a large influx of white settlers to Kosciusko County.

By that treaty was reserved four sections of land to Musquawbuck, which included his village and Bone Prairie.

- To Monoquet, four sections, including his village and extending south the 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 in Big Prairie
- To Checose, four sections just below Warsaw.

## ACCOUNTING FOR "BONE" PRAIRIE

Bone Prairie, owned by Musquawbuck, was so called by the white settlers from the fact that when they first saw it the ground was covered with human bones. For many years afterward, they not only littered the surface, but were plowed up in large numbers as the soil was turned by the pioneer husbandmen. According to the legend narrated to the early settlers by Granny Benack, the centennarian squaw, in the long-ago, when the Miamis and the Pottawatomies were the mighty peoples of the upper Mississippi valley and the northern lakes, a young Pottawatomie on a visit to a Miami village killed a prominent member of the latter tribe. He escaped to his home in the vicinity of what is now Bone Prairie and soon afterward delegates from the outraged Miamis arrived there, demanded that the offender be punished according to their laws. The Pottawatomies went into council and rejected the demands, the result of which was an invasion of the country in force by the Miamis. The hostile warriors met on Bone Prairie, and a fierce battle ensued in which the advantage is said to have rested with the Pottawatomies, notwithstanding that the legend was filtered through the personality of Granny Bendack, the ancient Miami.

Another story is also told to account for the large bone supply of the prairie. It is said that when the Musquawbuck tribe was quite large, smallpox broke out among its members and soon became a sweeping and fatal epidemic. To add to its mortality, the victims frenzied by the intense fever which accompanied the malady, would plunge into Tippecanoe Lake and river. The few who escaped the pestilence fled in horror, leaving the stricken to die and the dead to waste away to skeletons.

Undoubtedly, there must have been some such unusual fatalities as these to account for the presence of Bone Prairie.

## RIVER

## THE EEL/INDIANS IN 1835

"The Indians of Eel River Valley were friendly and gardens and fields were safer from pilfering than they are now. Game was plentiful and both Indians and whites could have meat whenever they chose. The whites trapped the wild turkey and shot the deer for their tables. The Indians along the river had a singular way of hunting the latter. It was called 'fire Hunting'. The deer to escape from the torturing bites of the mosquitoes would wade into the rivers as soon as it became dark and stand there for hours. The Indians would then fix a light at the bow of the canoe and seat himself there with his rifle. Another hunter would seat himself in the stern and paddle noiselessly down stream. The amazed deer would stand and gaze until shot down.

"Fish were abundant and of the finest quality; so the company dinners were no mean affairs; and even the every-day fare was nothing to be despised. The great lack was fruit. There were only wild gooseberries and wild plums, with now and then a crab apple tree. The crabs were cooked, the cores punched out and they were then preserved.

"There were chickens; and one night an owl, or perhaps a weasel, caught one of my grandmothers hens, and there was, of course, a desperate squalling. Grandmother was telling the incident the next morning in the presence of an Indian and to emphasize the matter she said the hen 'squalled! and squalled and squalled'. It tickled the Indian so that he laughed outright and repeated the words after her in a most amusing manner.

(The foregoing and following being written by Stedman Chaplin a young New Yorker who had gone down into Tennessee to marry Sarah McQuigg, an old family acquaintance and after a short residence in Whitley County had located on the Turkey Creek prairies, twenty miles northwest, ventured into Kosciusko County in 1835.)

## SAMPLE OF INDIAN FUN

The Indians like fun as well as their white brothers. One day a white man and an Indian were hunting together, when the Indian asked his companion if he would like to see some fun. He said Yes. A ledge of rocks, the den of scores of rattlesnakes was just before them. On top, sunning himself, was a large rattler, quite dormant. The Indian cut a forked stick, sharpened the points and, slipping up silently, caught the snake in the fork just back of the neck. He then pressed the stick into the ground and bade the white man to hold it fast, while he proceeded to tie a small bag of powder to the snake's tail, and, after attaching a match to it, let it go. The frightened snake ran into the den and the powder exploded, and the poor denizens of the ledge, involved in flames, hurried out, scorched and blistered, making the most ridiculous

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## SAMPLE OF INDIAN FUN (continued)

contortions. The white man ben nearly double with laughter, but though the Indian, well pleased at having taken so successfully the fort of his enemies, did not laught so heartilty.

Mr. Chaplin once came upon the last wigwam of a dead Indian. He had not been dead long and was sitting bolt upright, with his hatchet, bow and arrow by his side. The wigwam was built in the form of a Pen. Other Indians said, when questioned, that he was a bad Indian, and some of their mujber had killed him in self-defense. Sometimes the Indians buried their dead in shallow graves and sometimes in a cavity cut in some sound fallen tree. Stakes were driven on each side of the tree to hold up the pieces of timber that where then piled on the body. Often a slab was split out of the log, a hollow made, the corpse laid in and the slab put back. Mr. Chaplin stepped over such a log grave just back of his cabin many a time without knowing it. The skeleton was found in the log after he had moved away.

## GRAVES DESCRIBES NOTED CHIEFS

William C. Graves, a young Virginian who settled at Leesburg, taught the first school there and in the county, and became prominent in after years, came to that locality in 1835, before the noted Indian chiefs of Kosciusko County had departed, and has left on record a description of them and their lands at that time.

"All the Indian chiefs whom we have named as residents of this county," he writes, "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 lf 1812. The chief (Monoquet) informed Mr. Graves in January, 1835, that he was in the Tippecanoe battleground engagements 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 battae. 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 the Prophet's Town battlefield upon that eventful 7th of Nevenber, 1811.

"In 1836 Chief Monoquet was about sixty years of age, a rather spare man above the medium height, of a dark color, high forehead, small bright eyes, aqualine nose and stern countenance, and 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 afterward. His son, a young man of fine appearance whose Indian names 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. In the different treaties where he has borne a part, the spellings have been given as Menucquett, Menoquet, and Manquett, as well as the generally adopted spelling, Monoquet. 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 the third.

"The old chief, Musquawbuck, was about sixty-five years of age. His name is variously spelt in the different treaties --sometimes Mus-squaw-buck, which we thing best agrees with the Indian pronunciation; at other times, Mes-qua-buck; but we write it according to the general custom among the settlers. Musquawbuck died about the same date as Monoquet. His family was not of the dark copper color usual to the Indian tribes, but bore a greater resemblance to the light mulattoes of the South. Of all the Indians in the county, this old chief presented 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 and majestic forehead, strongly reminded one of Daniel Webster. Nature had evidently bestowed u on 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 colo 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 twenty-five years old, extremely fond of white company, spoke fair English, was a great favorite and extremely popular among the whites. When the Indians were moved to the West, Bill left with great reluctance, having to part with white friends, in addition to the natural regret of 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 only 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 sixty years of age, dark copper colored, rather fleshy, and in the case of Flatbelly (despite his name) rather 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 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 government. It was situated in the southeast corner of the village."

#### ESTIMATED INDIAN POPULATION

The Indian population of the county did not much, if any, exceed five hundred at the time of the arrival of the whites. Metcalfe Beck estimated it at that figure, proportioned among the tribes as follows: Wawbees 75; Musquawbucks, 125; Monoquest, 150; Flatbellies, 75; Checose, Motas and others, 75. Mr. Graves, while he thought the total amount about correct, believed that Monoquest's village contained nearly three hundred inhabitants in the summer of 1835.

The Indians of the Monoquet and Musquawbuck tribes remained in Kosciusko County about ten years after the treaty of the year names, when they were moved to their allotted lands west of the Mississippi by Alexander Coquillard, of South Bend, who had secured a government contract for that purpose.

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