

tion, a more pronounced public expression in its favor, and the permanence of every useful advance in its scope or its methods.

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## A Tribe of Chippewa Indians

By O. J. PRUITT

In 1938, when the Pottawattamie, Ottawa and Chippewa Indians were removed from Fort Dearborn (Chicago), Waubanse was made chief over all three tribes. Waubanse preferred Mills and Fremont counties as residences, but Sagonah, a halfbreed, and Willamete selected Millers Hollow, now Council Bluffs, because of the blockhouse erected for protection of these tribes against the Sioux.

This blockhouse later was given to Father P. J. DeSmet for a church, where it is thought he converted both Sagonah and Willamete. Their bones were excavated when it was necessary to open Franklin Avenue in Council Bluffs. These bones were then reinterred in the Catholic cemetery and marked "Indians." Many of the squaws were taught the white man's religion. One of these was the wife of the famous bullwhacker, John Y. Nelson, who in after years piloted Brigham Young to Salt Lake. This same man later drove the stage coach in the famous Buffalo Bill Wild West show. Three of his children, who were half-breeds, clung to the iron railing on top of the coach, while it bounced around the arena over the rough terrain. The writer saw the first performance given in Council Bluffs many years ago.

The Chippewa Indians, under the leadership of Pacha (pronounced Paw-shay) chose a hunting ground near Neola and pitched seven government waterproof tents in the grove known as Pattee Grove. Mr. Pattee was an Englishman and had a number of trotting horses which he trained on his own half-mile oval track. High waters of the creek washed away the

barn. This track was the training track for foot-racers, of which Neola had many. Campbell was a 100-yard runner with a record of nine and three-fifths seconds. He was defeated by Budd of England in the famous meet at Streeter, Illinois, in the late nineties. Other foot-racers were Ball, Sells, Downs Murrey, Fullager and Tom Murrey.

The tents which the Chippewa had were decorated with pictures of horses, guns, buffalo, rain gods and other symbols. For the preparation of their paint they used a vegetable pigment and juice of elderberry mixed with bear grease. Black bear, elk, buffalo and prairie chickens were plentiful. The creek teemed with cat, red horse, sucker and carp fish. Wild turkeys existed until 1872, when Cole Fischer shot the last gobbler along Potatoe creek, west of Neola.

Getting back to Chief Pacha, we find that the name translated means "hoary with age." It is said that Pacha was tall, slender and had pure white hair, indicative of old age. He was growing very feeble and often was forced to take to his blanket. He was given every attention, but he gradually grew worse. On his deathbed when speech failed him, he pointed a long bony finger toward the East.

In the collection of their annuities from the government, the tribe had to travel sixty miles to St. Mary's, a river town in Mills county. The supplies were mostly food stuffs, but a few gold coins were given them to use to appease marauding Indians. General Dodge mentions the thieving Sioux in his survey of the M. & M. railroad, now the Rock Island.

Mr. Leonard Barnes of McClelland, Iowa, the son of A. S. Barnes, who ran a brickyard at Neola, unearthed a cache of tomahawks and flints while excavating clay to make brick. These artifacts are peculiar to western Iowa. It is presumed Pacha, pointing the long bony finger to the East was trying to tell where he had cached the gold coins. Every hollow tree in the grove was searched, but to no avail. Years passed,

and twenty years ago John Newland, a graduate of Iowa City, majoring in geology, and now working in Canada found one-half of a giant wapita antler. The University sent a student to Neola to retrieve the missing half. It never was found. Instead of the much desired antler the student found some gold coins on a sandbar in the creek a little below where a ditch ran into Mosquito creek. Could this have been the treasure of the tribe? We shall never know.

By permission of the government Indians Affairs department, the Chippewa were allowed to move to Minnesota where many Chippewa Indians now reside. Their tenure near Neola was for a little over six years. My authority for this story is Mr. Otis Allis, the first white person born in Nebraska when his father, Samuel, was missionary to the Pawnee Indians at Genoa.

Mr. Allis was 86 years old when interviewed and he lacked only a few days of being 92 at death. Samuel Allis, the grandfather of "Ollie" Allis, who was for years manager of the Hoagland Lumber Company, is buried near the top of a bluff in Mills county. This is within a stone's throw of the Indian mound yielding 21 skeletons, and it is presumed he had them reinterred later. Six of these skulls were malformed by too long cradling on one side. This find became controversial, as to whether the bones were Indians or Mormons. In the excavation clam shells were evident and two years afterward, Mr. A. V. Jensen found an arrowhead at the mound. Prof. R. F. Gilder of Omaha said that the skeletons were those of Otoe Indians. Dr. Gilder was employed by the *Omaha World-Herald* for years.

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