

THE COUNTY CHRONICLER

Polk County Historical Society

JULY

2004

JLW

Annual Potluck Picnic

At Pine Park, Balsam Lake

West of Tuttle Street

The potluck will be at 6 pm- July 26th

Dan Mosay, local Ojibwa Chief and

Historian will be our guest speaker.

Dan will tell us about Ojibwa history and
customs.

All Historical Societies in the county are
invited to join us.

Bring a dish to pass and your own utensils.

Coffee & Lemonade will be available.



Dan Mosay - See page 2

OJIBWA CLAN SYSTEM

Seven Original clans:

Crane (Ah-ji-jawk') – chieftans

Loon (Mahng) – chieftains

Fish (Gi-goong') – intellectuals; settled
disputes between Cranes & Loons

Bear (Mu-kwa') – police & healers

Martin (Wa-bi-zha-shi') – warriors

Deer (Wa-wa-shesh'-she) – gentle ones

Bird (Be-nays') – religious leaders

Other Clans:

Wolf (Maiingan)

Beaver (Amik)

Bluejay (Diindiisi)

Eagle (Migize)

Otter (Nigig)

Rabbit (Wabooz)

Raccoon (Esiban)

Skunk (Zhigaag)

Woodpecker (Papase)



*Our tentative place and date for our
Vintage Hat - Style Show is October 7th
At the new Paradise Lodge Balsam Lake*

LITTLE LADY DEMURE.

THE MOSAYS CAME FROM MILLE LACS

The story of the Mosays begins on the Mille Lacs Indian Reservation with Grand Chief Moosay, a name that in the Ojibwa means "caterpillar."

Mike Mosay, the son of a Chief Moosay, was born in a wigwam, also on the Mille Lacs Reservation. His Ojibwa name was Ningawzy, which means "Our Old Man." Mike did live a long life (1868-1971).

When Mike was eighteen years old he walked 127 miles from his home at Mille Lacs Reservation to Balsam Lake, Wisconsin to attend a pow wow where he fell in love and married a local girl, Mary Naviosh, Mukose or Little Bear.

The logging industry was in full swing on the St. Croix when Mike came here to live and he soon found work in the pineries. Mike and his wife Mary lived in a wigwam on the shores of Balsam Lake and later moved to a wooded place south of Balsam Lake. Throughout the years, the role of chief evolved into that of a spiritual leader, a living example of fairness and honesty.

The Mosays had nine children; Archie or Neebageshig, meaning Night Sky, was their third-born child. Archie received his English name from a wife of a farmer who could not pronounce his Ojibway name while he was working shocking grain in the Dakotas. Mike taught his son Archie, "the rituals and the songs, as his father's father passed them on before."

Before Mike Mosay died, Archie said: "I wish I knew all that old man knows. The stories of our people and especially the traditions of the chiefs that have been told from generation to generation."

In 1936 Archie Mosay married Estella Wakemeup and the couple had eight children. Archie "Nee ba geshig" Mosay passed away July 29, 1996.

Dan Mosay, son of Archie and Estella will be our speaker at the July 27th pot-luck picnic in the Pine Park, Balsam Lake. He will relate to us spiritual and cultural traditions. We look forward to this opportunity of learning about the Ojibwa way of life.

Thank you to Rosmarie Vezina Braatz for her article in *The Dalles Visitor*, Summer 1997

BALSAM LAKE MEDICINE MAN

Archie Mosay inherited the mantle of spiritual leader from his father. He does not claim the title for himself; he has earned his name in his life's work, performing the spiritual rites of Chippewa life.

"Indians are not afraid to die. When Indians pass on, they go to the spirit world. White people go where they should go, and Indians go where the Spirit tells them."

— Archie Mosay
Chippewa
spiritual leader

**STORY BY
KARL J.
KARLSON**

STAFF WRITER

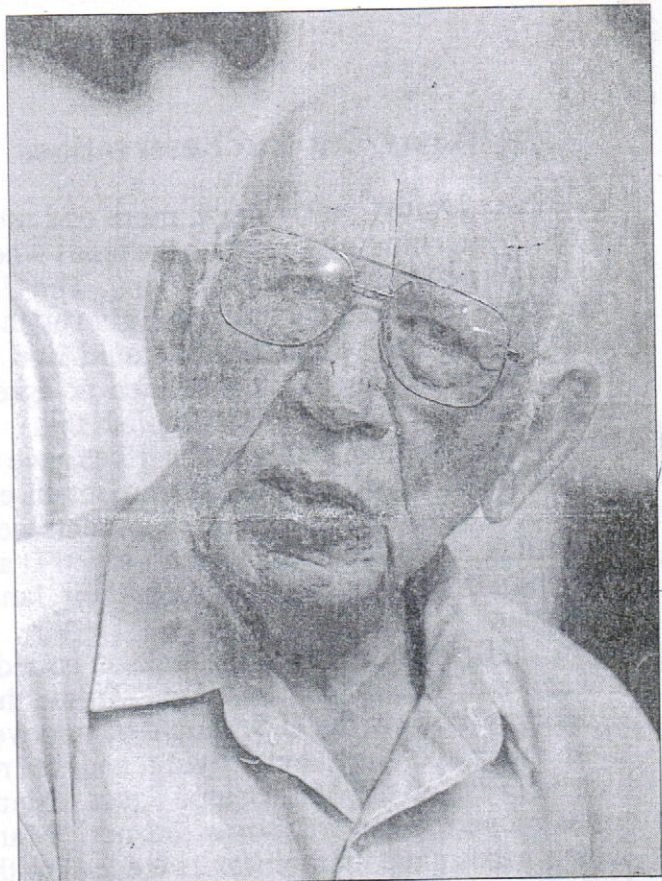
BALSAM LAKE, WIS.
Archie Mosay is a former truck driver for the Polk County highway department — a man who didn't speak English until he was 12 and as a youngster lived in a tar paper shack.

Now, at 92, Mosay is a spiritual leader to many of Wisconsin's Chippewa, a man honored for adherence to his people's ways. He travels regularly across the United States to perform ceremonies, speak at colleges and attend other events. He often is consulted by American Indian and white researchers trying to understand or rediscover the Chippewa and the Indian lifestyle Mosay represents.

"I appreciate people coming here, talking about Indian culture and religion," Mosay said last week at his home south of Balsam Lake where he lives by himself.

Speaking in a melodious voice with a lilt and pleasing accent, Mosay said at one time there were two or three people like him — medicine men — in each village.

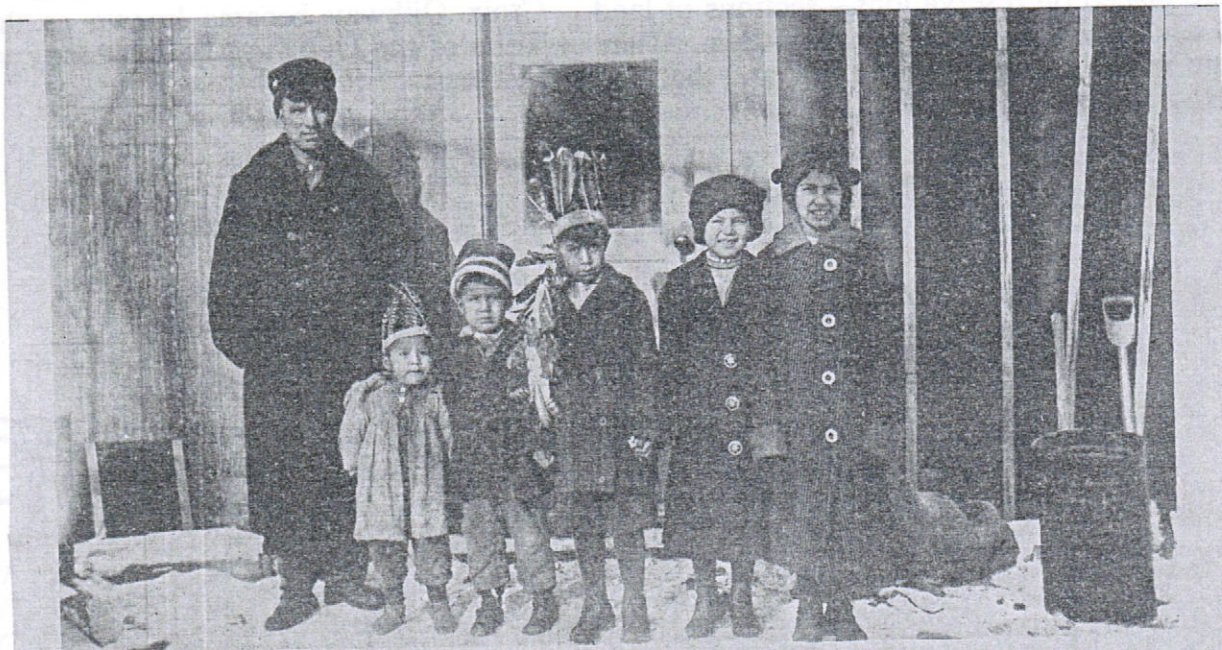
Now almost no one else of his type remains, said Paul DeMain, publisher of the twice-monthly newspaper, News from In-



JOE ODEN/PIONEER PRESS

Archie Mosay, a St. Croix Chippewa elder, explains his religion while sitting in his favorite chair at home near Centurion, Wis.

MOSAY CONTINUED ON 6D ►



ABOUT FIFTY YEARS AGO Mike Moose (Mosay), chief of the local Indians, built new quarters for his family at the Indian village just south of Balsam Lake village. Mike's place differed from the others in that he purchased a door with a glass window in it. Mike was proud of his new home

dentist and druggist, to take a picture showing the door. Standing with Mike are: Tom Balsam Lake; Dan, who made the army his career, Archie of Balsam Lake, Susie, and Jennie who died as a young woman. — Photo Courtesy Mrs. Henry. Spencer.

The Treaty Era and Reservations

As the United States grew, more and more people began moving west onto the lands where the Indian people were already living. The U.S. Government wanted the Indians to give up their lands so that the white settlers could live on them. They began making treaties or agreements with the Indians to accomplish this.

During this time, many Indian tribes gave up (ceded) their lands to the government in exchange for a promised payment. Payments were very small and often times weren't given at all. The Indian people began to see their lands disappear.

In 1830, President Andrew Jackson issued a law call the "Indian Removal Act." It said that all Indians living in the U.S. should be removed from the place they were living and be relocated west of the Mississippi River. Many tribes moved westward, some did not. Many Indian tribes gave up their lands (ceded) to the U.S. Government.

Many Ojibway Indians did not want to move. They did not want to give up their homelands. They sent chiefs to Washington, D.C., to convince the President to change his mind. The head spokesman, Chief Buffalo, did convince the President to allow the Ojibwa to stay in Wisconsin, Michigan and Minnesota. They were placed on reservations—sections of land set aside by the government for them. They were not allowed to live on the land that was

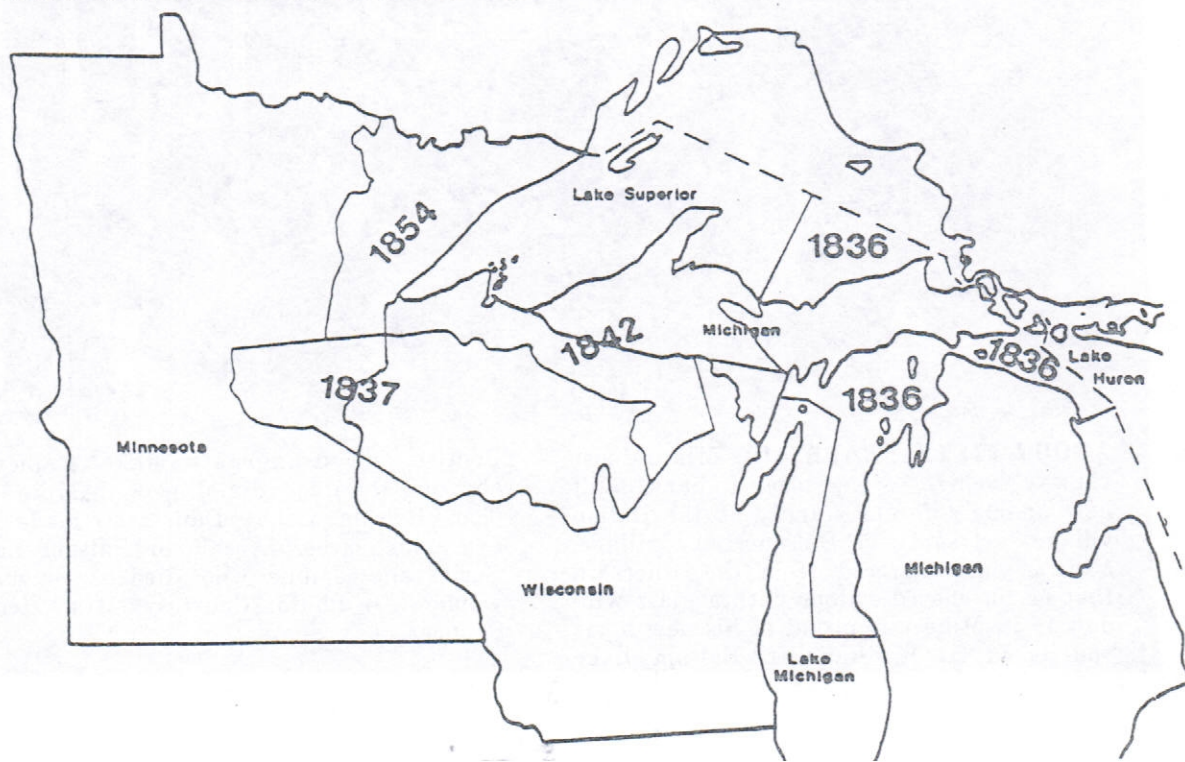
now considered white man's land.

Chiefs selected the lands on which they wanted their tribe to live. These chiefs attended the treaty meeting and came to an agreement with the government for these lands. At the Treaty of 1854, the Ojibway people were assigned two reservations in Michigan, two in Minnesota and five in Wisconsin. The five in Wisconsin were Bad River (Odanah), Lac Courte Oreilles, Lac du Flambeau, Red Cliff and Mole Lake. The Ojibway were not to be removed from these reservations and were given the rights to fish and hunt, "As long as the rivers will flow and the grass will grow!"

According to Indian belief, the land is part of Mother Earth and can never be owned by any man nor could anyone ever attempt to purchase or trade land. Thus, many of the treaties were never understood nor taken seriously.

Chief Yabanse (Yah Banz') (Little Buck) of the St. Croix Ojibway did not attend the 1854 treaty meeting. He felt the government had promised them they could live on their lands as long as there was no reason for them to move. He was not going to allow the government to push them off their lands.

Because the St. Croix Ojibway were not represented at the 1854 treaty, they were not recognized by the government and received no land allotment or reservation area. The St. Croix Ojibway became known as the "Lost Tribe of the Ojibway" because they were left landless.



The Anishinabe Migration

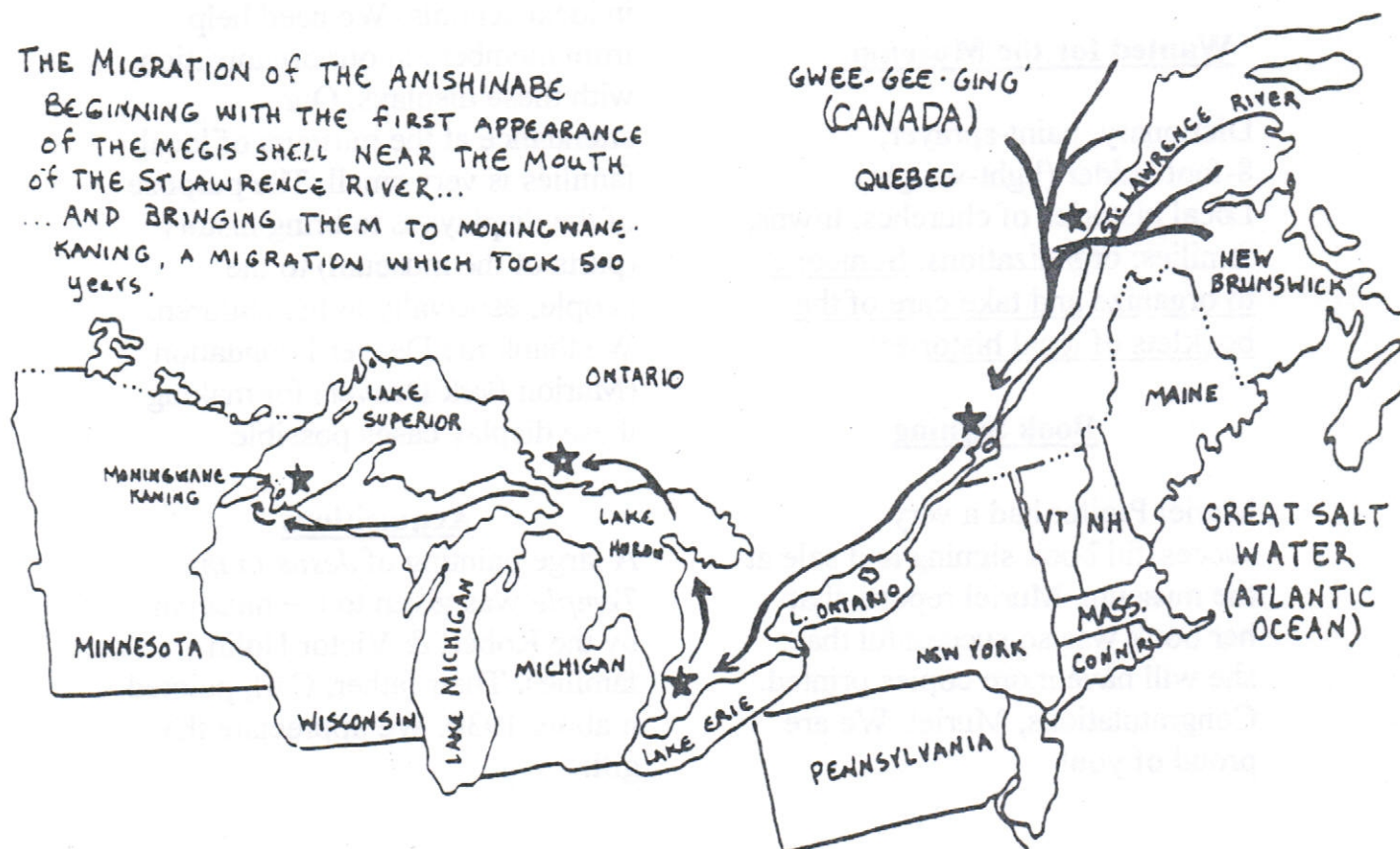
According to Ojibway legend, the Anishinabe (original man) were created on the east coast of Canada near the mouth of the St. Lawrence River. Gitchie Manito had a plan for the Anishinabe. A seashell called the Megis Shell would appear to them and be their guide to show them the direction in which they were to move. We call the movement of a group of people "migration."

The Megis Shell appeared to the Anishinabe five times. Each time this group of people moved in a westward direction. They moved down the St. Lawrence River, through the Great Lakes, across Michigan and finally settled on Madeline Island, just off the northern tip of Wisconsin.

Before the Anishinabe reached Madeline Island, they divided into three groups or nations. Gitchie Manito had given each group a special responsibility. One group, the Potawatomie, settled in northern Michigan along the shores of Lake Michigan and were the "keepers of the sacred fire." A second group, the Ottawa settled in Michigan by Sault St. Marie. They were to be the "providers or trader people." The Ojibway, "the keepers of the faith," were the only group who eventually went on to settle Moninwanekaning (Moo ning gwahn a kah' ning), known today as Madeline Island.

This great migration took about 500 years to complete. The Ojibway settled on Madeline Island about 1490, the same time Columbus was sailing to America.

THE MIGRATION OF THE ANISHINABE
BEGINNING WITH THE FIRST APPEARANCE
OF THE MEGIS SHELL NEAR THE MOUTH
OF THE ST. LAWRENCE RIVER...
... AND BRINGING THEM TO MONINGWANE-
KANING, A MIGRATION WHICH TOOK 500
YEARS.



County Fair

The Polk County Fair will be held July 29, 30, 31 & August 1st at the St. Croix Falls Fairgrounds.

Willis Erickson was instrumental in the start of the antique division at the fair in keeping with our historical society's purpose of "preserving and advancing the history of Polk County." This exhibit is in the main building at the West Entrance. This year we will have our display board at the exhibit to further advertise our museum. If you would like to sit by it for an hour or two, contact Judy Wester, 646-1447.

The Frederic Historical Society will have a display in the Little Red School House.

Wanted for the Museum:

Dictionary, paint-sprayer,
8-foot ladder (light-weight)
Local histories of churches, towns,
families, organizations. Someone
to organize and take care of the
booklets of local histories!

Book Signing

Muriel Pfeifer had a very successful book signing and sale at the museum. Muriel reports that her book was so successful that she will have more copies printed. Congratulations, Muriel. We are proud of you!

Projects

Many people through the years have cut out local newspaper articles and given them to the museum. We have a file cabinet with many of these articles divided by topics, names, townships, and schools. We have many clippings that are not as yet filed. Should we continue with this project or should we no longer pursue this? We need help if it is going to be continued. It's time consuming but very interesting. Would you like to help?

School Displays

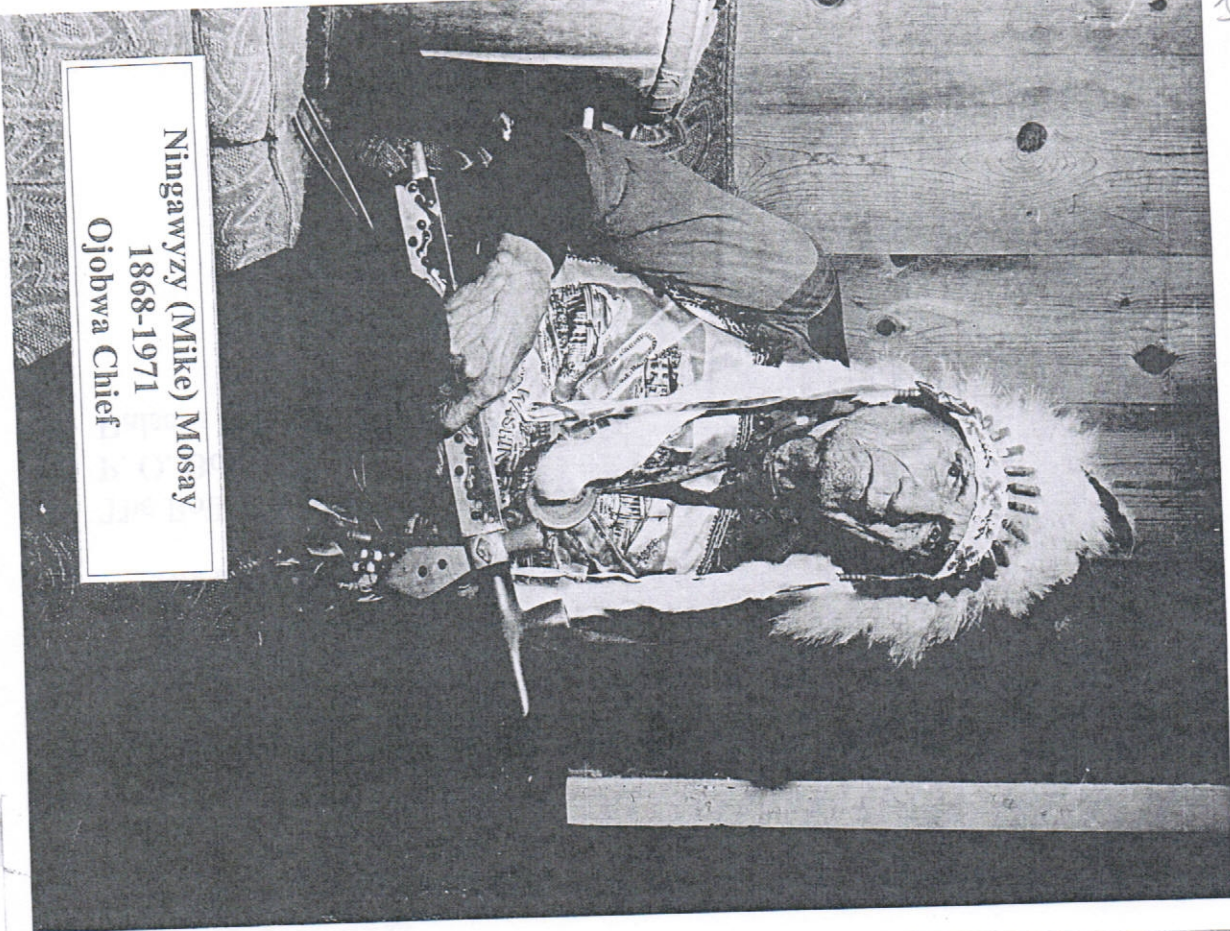
We are expanding our display cabinet project by placing cabinets in local schools. We need help from members in our organization with these displays. Our attendance at the museum of local families is very small. The purpose of the displays is to bring history (parts of the museum) to the people, especially to the children. We thank the Deaver Foundation (Marion Park Deaver) for making these display cases possible.

Acquisitions

A large painting of *Jesus in the Temple* was given to the museum by the Robert & Victor Holin families. Their father, Carl, painted it about 1930. We appreciate the gift.

July 04

Ningawzyzy (Mike) Mosay
1868-1971
Ojibwa Chief



Archie Mosay 1902-1996
Ojibway Chief

