

SHADBONNA

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AN HISTORICAL JOURNAL OF NORTHWEST INDIANA VOLUME 1 JOURNAL 4 of 4 1998

By Lamp's Glow.....

Our Original Good Old Boys

Cold, lonely days, snowshoe weary feet, sealing birch bark canoe seams was life for the 'good old boys' of Tassinon, oldest settlement of Northwest Indiana, home of Potawatomi village, fort, mission, trading post

Written by Diane Blount - Adams

Tassinong was a one trader post, English Lake was a fortress, therefore an historical account of Tassinong could not be given accurate or with defined detail without a representation of life 'on the other side of the marsh,' so to speak. Men who walked in one door eventually made their way to the other, and also to the army forts and, when Joseph Bailly settled, to his trade post.

Good Old Boys continued on page 4



Photo courtesy of Tom Clements, Valparaiso, Hon. Mention, Indiana State Fair, 1998
French voyageurs stood on the Kankakee shore before settlers dared. Tassinong, once on Wolf Creek in southern Porter County, was home of Potawatomi, Jesuit missionaries, voyageurs and pioneers.

HOLIDAY FEATURES

By Lamp's Glow.....

TASSINONG SETTLEMENT

NORTHWEST INDIANA HEROES.....

OUR BENEVOLENT SANTA

Whip-poor-will

BUFFALO OF YELLOWSTONE

LEGEND OF TASSINONG

Red Bird AVENGED

Also.....

SHOPKEEPS & TRADERS

EATING ESTABLISHMENTS

AWAY FROM THE HEARTH

And.....

EDITOR'S TALES

POETRY OF

SAHAVA Nighthawk

NATIVE HERBAGE

HEARTH-SIDE RECIPES

LETTER TO EDITOR



HARBOR Skye - SHADBONNA

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LEGEND OF TASSINONG.....

Beloved Red Bird Avenged

Retold by Diane Blount-Adams

Legend from 1834 is that when Samuel Longyear and Jacob Hurlburt ran the government survey lines across Five Points, they found an Indian grave, 'carelessly covered and occupied.' The belief is this was the grave of a young Ottawa. Buried with him was a black fox tail, possibly the remnants of a cap. Deep in his skull was an arrowhead of copper.

Red Bird, said to be the beautiful daughter of Aubbeenaubbee and West Wing, who was the daughter of Silver Heels, a Mississiniwa chief of the Potawatomi.

Sons of chiefs only came to her. Black Fox of the Ottawas, who possessed a white-tipped black fox tail and shot arrowheads of hand hammered copper came to her camp and spoke of their marriage. Red Bird did not tell Black Fox that her love was cool, her heart running along the path of White Heron.

White Heron was the fleet-footed messenger who ranged from Potawatomi Lake to War Club Lake, from Rolling Prairie to Wanatah and LaCrosse. His representation was of his father,

Machito, the chief of Indian Town. Yet White Heron always returned to Tassinon at sunset on the beginning of the full moon. For many moons he had met Red Bird at the cross trails, now known as Five Points.

Black Fox realized they met and grew angry. Red Bird's father had asked her not to anger Black Fox because their villages were neighboring. When danger threatened, or Iriquois invaded, they were able to escape across the river.

Black Fox was said to visit a French trader who gave him liquor. The trader carried a story of Black Fox, that the Ottawa vowed if he was not the one to marry Red Bird no one else would.

Early summer when another moon was complete, beckoning from the night sky, Red Bird left her wigwam and went to the meeting place. White Heron found her there, dead in the tall grass.

Carelessly left behind by her murderer was the arrowhead of copper.

White Heron carried her body back to her village. She was buried and a weeping willow tree planted by her grave was the parting gift of White Heron.

Days had passed before he crossed to the Ottawa village to confront Black Fox. Villagers told him the chief's son had been on a hunting expedition and only that hour had returned with his two



Red Bird continued on page 8

EDITOR'S TALES

SKUNKS DIG CHRISTMAS PRESENTS

Skunks really dig Christmas presents. They literally paw them with front feet like paws unto the earth.

When I wrapped presents last year, I didn't know this is what they did. I made the mistake of leaving three stacks on the floor, in three size ranges. My two skunks woke up at their witching hour, eight o'clock, and skipped into the living room to check out the new live forest scene in the corner. That is, the new live tree we dug from Hessling's Christmas Tree Farm. It stood in an old wash tub that was high enough so the short-legged, little creatures could climb in.

Sequoia and Geronimo were acutely excited about a tree being in the house and spent most of their waking moments nosing around the corner. Until then there had not been any presents on the floor. And, while on the subject of waking moments, that is actually the amount of time they spent out of their 'den.' December is hibernation time for skunks and even house pets are prone to snooze as long as allowed, except when their tummies growl.

Since these 'lap babies' don't have to go out into

the snow, they wake up and skip to the food dish. But first came the Christmas tree on that evening. This time they found gift paper, gift bags, ribbons everywhere.

But do they throw themselves into the paper and play with the loose ribbon like cats?

These skunks pounce, with camaraderie for once, on the pile of the largest presents which were already wrapped. They were totally obnoxious. And they dug those presents...literally dug them with claws and paws and great gusto.

While I was grabbing those presents and placing them on high, the skunks dove into the pile of medium-sized gifts and dug them.

You know what happened to the big pile of smallest gifts. Fortunately there wasn't much damage because these two skunks were more competitive as to



Photo and story by Diane Blount - Adams
Geronimo and Sequoia are digging pecans with not nearly the energy they give to digging Christmas packages.

which one dug on which corner first. A great deal of brotherly snarling and squealing accompanied their pleasant pastime.

Last year was Sequoia's second Christmas and Geronimo's first. While the tree was in the house they, possibly assisted by house cats, managed to take a dried flower, pine cone or branch off the lower tree. And then they would dig it to dust. Our family doesn't mind though. I guess that's love.

Whip-poor-will.....

Buffalo At Yellowstone, Deer at Dunes Peril

Buffalo graze own reservation designated secondarily for cattle, yet half of last wild herd are slaughtered at Maiden Basin

Written by Diane Blount-Adams

Buffalo families were slaughtered in 1997...1,100 mothers, fathers and babies shot down at Maiden Basin near Yellowstone National Park. Half of the last herd of wild buffalo in the United States killed.

The calculated reasoning, though based on an unfounded threat, is that some of the buffalo carry brucellosis, 'a livestock disease that can cause abortion of calves and ungulate fever in humans who may consume the meat.' The disease is transmitted during calving season through birthing fluids and placenta.

Montana cattlemen do not want the buffalo grazing near their herds. Yet brucellosis has never been transmitted from buffalo to cattle, a case in fact is at Grand Teton National Park. There, for over 40 years, cattle and buffalo grazed together. The disease was not transmitted from wild herd to livestock.

Seemingly, threat of the disease to humans is not a significant factor, as the state of Montana sold the carcasses of the 1,100 buffalo killed at Maiden Basin.

Montana's Department of Livestock seemed not to consider the common sense approach to human safety or wildlife management on the day the wind and buffalo screamed at Maiden Basin. Nor did they consider that the buffalo, then the last 2,200 wild in

the United States, were an at risk species. In fact, the slaughter began in 1995, as more than 800 other buffalo were killed prior to the last fatalistic massacre at Maiden Basin.

Elk in Yellowstone have brucellosis and have transmitted the disease to cattle. Elk graze next to the buffalo and cattle, and there are 25 times more elk than buffalo. Yet not one elk has been killed...because...of the economic factor. Elk hunting brings \$11 million to Montana each year.

The most incomprehensible fact is that the buffalo are on their own grazing land in Yellowstone Park - their very own government-allotted reservation, so to speak. The cattle of these livestock ranchers are secondary grazers. Cattlemen are not held accountable to laws...not required to find other land.

The Inter-Tribal Bison Cooperative developed the 'Citizen's Plan.' An integrity supporting, humane alternative is to establish buffalo population goals 'based on science.' The plan, developed in coalition with at least 17 organizations, calls for acquisition of key migration and range acreage, and adjusting the allotments of the cattle grazing land near the Park.

Another representation is by Buffalo Nations, supporting the alternative by Inter-Tribal Cooperative, and declaring that mother-calf pairs be removed to the Native tribes and other grassland areas.

The Environmental Impact Statement notes alternatives: capture, test, slaughter, creation of a special management area, quarantine and vaccine of buffalo.

Peril of the buffalo is not the same as the 'regulated hunt' white-tailed deer now face during Indiana Hunting Season 1998 at the Indiana Dunes State Park. And their peril is not the same as that of the raccoon, for which a population decrease has been considered, and possibly decided upon.

The buffalo are threatened into extinction, whereas the deer and raccoon population are extensive.

A life is a life. Saving lives, instead of unnecessarily taking them without reverence to their spirit, this could be the new path of conservationists and government alike. The same theory can be developed on all levels of agencies, and throughout the vein of

the coalitions designed for protection of our wildlife...be those brothers and sisters buffalo, deer, raccoon, silver fox, Golden Eagle or chipmunk. Consideration for the viability of each species and for their integrity...and the integrity and spirit of the human brothers and sisters given responsibility for their population management and welfare...this is what needs developed. And not in two or twenty years...but now...only now.

Begin with the buffalo. Carry the holistic man-



Deer were eliminated from Indiana in the late 1800s as the consequence of habitat destruction by farming, draining the Grand

Marsh, lumbering, and hunting without regulations. As with the buffalo, driven from Indiana plains and lakes area in the 1700s as Europeans began their ascent during the fur trade's 'Gold Rush,' the deer were driven out and slaughtered in sport, their bodies left to rot instead of used for food and necessities.

agement to the deer and raccoons, 'pets' of the parks.

Buffalo were ranged back to the western plains, and their minimal reservation land. The deer and buffalo were a culture in Indiana. The deer...as the buffalo...were eliminated from Indiana. In the 1800s the last 1,100 deer fed in our forests, made their homes in our Dunes and Grand Marsh. Then they were moved on by civilization.

Deer were reintroduced to the area in the 1930s. The herd grew, and even as late as the 1980s, when Indiana's Department of Natural Resources and State Park System realized the necessity of population goals, birth control and surgery, as a population control, were not used. Now the deer population is said to have a tremendous impact on park vegetation, ecosystem integrity, as well as their own well-being. State parks decided to use lethal control.

Very well, in this case...where as admission from Parks and DNR is that nothing was done before the 'crisis'...at this late point in time...where there seems to be no other alternative...perhaps lethal control is necessary for the deer, and only for the deer.

But only with the use of meat and hides as respect for their lives and gift to man.

And only with immediate population controls, effective during the hunt. Employ surgery and birth control methods now to eliminate a Park hunt 1999.

Have we not learned compassion or integrity? Is anyone being paid to plan ahead...yet?



Painting by Seth Eastman, Courtesy of Newberry Library, Chicago, Illinois. From Schoolcraft, *History of the Indians of the United States*, pt. 4, pg. 97. Buffalo grazed the land of the Kankakee and Lake Michigan.

SHADBONNA SUBSCRIPTION & CHRISTMAS GIFT SUBSCRIPTION ORDER FORM ON PAGE 10
HARBOR SKYE SUBSCRIPTION FORM, Pg 5

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juniper is called 'Sammabe' by the Shoshone. Their tribe, along with Paiute, believe branches and leaves of juniper cure rheumatism by resting on the steaming boughs and drinking a tea from juniper leaves.

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Our Original Good Old Boys

from front page

Pierre Moreau, alias La Tauprine, traded in the English Lake and LaPorte county region, along with French voyageurs. In 1673, few Potawatomi remained, as in the 1640s and 50s Iroquois drove most from their villages, into the Green Bay region. Unfortunately for Moreau, he was not a *coureur de bois*, as he neglected to obtain the necessary royal license for his fur trade business, was arrested and sent back to France.....

Rene le Gardeur and Sieur de Beauvais, along with thirteen voyageurs, were recorded traders along the Kankakee River when Potawatomi were returning to reclaim ancestral lands. In March, 1684, they gathered seven bateaux of merchandise, started for Green Bay but were captured and plundered by Indians.....

Undoubtedly, the Tassinong fur trade encampment and Jesuit mission was frequented by Moreau, Gardeur, Beauvais and traders like them, who passed through, finding a place to rest and trade, they obtained news, and sent their voyageurs to sleep outside in a fur or supply cabin, if room, or tents.

Tassinong was the location of Daniel Scott's Trading Post from 1815 until 1817 or, probably 1821. The post was established by Scott during the search for his cousin, Captain John Atwood. Another cousin, Michael Haskins, was on picket duty with Atwood the morning of the Battle of Tippecanoe. Sometime after the battle, rumor told that a lame man was being cared for by Shawnee Indian Woman of Tassinong. The story tells of Shawnee Woman being at the battle, rescuing the captain from an Indian trap in the timbers and taking him back to Tassinong by canoe.

Scott and Haskins came to search for Atwood, as, there was said, to be an estate settlement involved. Scott operated the trading post at Tassinong and Haskins purchased an island, establishing himself as a trapper along the Kankakee from English Lake to Momence.

River legend is that Shawnee Indian Woman and her lame son, who were later living on Snake Island, might have been for who they searched.....

John Tipton was an Indian agent who explored, on behalf of the government, the Tassinong encampment. Tipton took the place of John Hays as agent in 1823, who also undoubtedly walked the land at Tassinong. Tipton earned an annual \$1200, kept the last of 'the fur trading good old boys' in line, and issued licenses the fur trade business required.....

Dr. Alexander Wolcott, Jr. was a fort surgeon at Chicago during the War of 1812. He retired and went into the fur trading business at Tassinong. A letter Dr. Wolcott wrote, on behalf of Hood and Hodge, evi-

Information respecting Tassinong, from Tipton to Mr. E. McCartney, December 2, 1827, establishes the post was no longer used as a trading post, and the winterer (furtrader by profession who stayed winters to trade) was stationed incorrectly and was to leave.

'Sir I am informed that a lisen (sic) which I authorised (sic) mr (sic) H B McKeen to fill up, authorizeing (sic) you to trade with this Agency, was filled up by mistake with 'Tay se eh nong' (Tassinong) which is not an established place of trade. That Lisen (sic) is therefore hereby revoked. You will immediately repair to the mouth of Meto, mo, nong (Indian word for the Kankakee) the English Lake, Aub bee baub bee (sic) villag (sic) or Flat belly villag, (sic) and trade there and at no other place.'

A license had been issued to George Cicott on Dec. 24, 1824, only three years prior.....

Joseph Bailly settled in 1822 on a canoe route and two Indian trails, the Old Sac Trail winding along southern Lake Michigan shore, running to Joliet and on to Omaha, and Allen Trail, up from southern Wabash region. Scouts, troops and Native Americans used the trails, which were only twenty miles from Tassinong post.

Bailly extended credit to French-Canadian boatmen and trappers in the area. Men, therefore, voyaged from English Lake and Tassinong to visit their neighbor and purchase necessities and liquor, albeit for a fairer price than charged by their own fur trade companies.

Original Good Old Boys Make Own Laws

Before the Fort Wayne Agency was founded, neither Tassinong or English Lake

were not deemed established fur trade posts, as they were used by the illegals and not licensed trappers and traders. Irregardless, these encampments were developed for fur trade within five years of St. Joseph, a monumental encampment near what is now South Bend, established 1671.

King's laws did not prevent the men from excursions, misdemeanors and downright lawlessness. Native American hunting grounds were about five miles away from English Lake post. Their grounds were next door at Tassinong. Trouble was easy.

Often complaints were made to Tipton that some of the 'good old boys' had headed down river to cavort or do their own thing, not planning to return until spring.

In 1828, February 11, from the English Lake post, a letter was written to General John Tipton in Fort Wayne. The letter is from his men, John P. Hedges and Jacob Leephart, and expresses their concern that trade is being carried on shamefully and violations concerning laws governing Indian trade broken, expressly that several men are trading with, and selling whiskey to Potawatomi. Informant's letter reads:

'Ica F. Rice of lawful age will depose and swear that in the month of January last he went to Yellow River a branch of the Kenkekee (sic) River distant about five miles from this Trading post and there saw John B. Duckett hireling & clerk in the possession of Francis Minnie, dispose of goods Wares & merchandize (sic) to Indians at their camp, and receive their skins and furs in payment for said articles so disposed of, that he the said Rice speaks the Indian language & is certain that, that the skins and furs was in paym't. for 8^d. goods that the said Duckett informed this deponent he would have brought more goods but 8^d. Minnie would not agree to it. Signed Ica F. Rice'

Also said to have violated trade laws was Jean Baptiste Duquette, seemingly an unlicensed trader.

The recorded information places those men at English Lake, and consequently Tassinong, though not permanently stationed there: Rice, Duckett,

Minnie, Leephart, Hedges, Baptiste Duquette, and Samuel Lewis, the later an Indian subagent sent by Tipton to investigate the violations and report to him.

Abstracts of One Year Licenses, issued to trade in the Indian Country by John Tipton, include these men, their bonds and capital: W. G. Ewing, English Lake; George Cicott, Dec. 29, 1824, Tasse a mong, bond \$1600, capital \$800; Jno B. Boure, Jan. 19, 1825, English Lake, bond \$1200, capital \$600; Richard Chabert, Nov. 23, 1824, English Lake, representing Barnett and Hanna; James Wymon, Nov 9, 1826, English Lake; Jacob Leephart, Sept. 15, 1827, English Lake on the Kankiki, bond \$3000, amount of capital employed \$1500; Jas. J. & P. Godfroy, Sept. 18, 1827, English Lake and Aub-ba-nau-ba's Vil-



Photo by Diane Blount-Adams

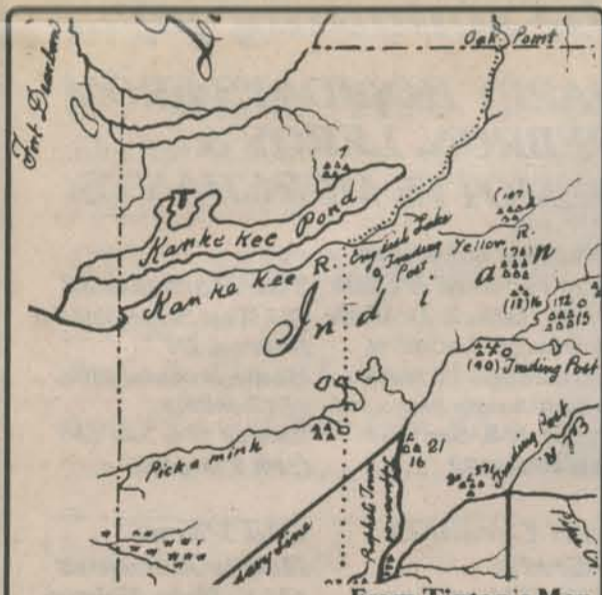
Fort Tassinong Muzzleloaders at Rendezvous and Two-Day Shoot. Back row: Ken Callaway, Chesterton and Jon Fraley, Valparaiso and, both of the Iron Brigade of Civil War Union Company, A 19th Indiana Volunteer Infantry; Pete Fritz, Middlothian, Illinois; Jim Messmer, Griffith, American frontiersman, 1700s. Front row: Wilma Eaton, Hammond, Alec Ballantync, Hobart, French voyageur, late 1700s, Dawn Eaton, Hammond, both Eatons depict French women of late 1600s awaiting husband/father trapper's return; Chris Gniadek, Griffith.

lage, bond \$1600, Capital employed \$800 each license; John P. Hedges, Oct. 15, 1827, English Lake, bond \$6000, capital \$3000; and George Cicotts and Jno H. Davis, both licensed on Dec. 5, 1827, English Lake, \$6000 bond, \$3000 capital each.

Others stationed specifically at Tay say eh nong (sic) were William H. Hood, A. L. Davis, Jacob Harson, and Leon Bourassa, the later two recorded as clerks for the American Fur Trading Company.

Winterers at posts were usually French-Canadian or metis, French Canadian-Indian heritage. They were agreed, with home agencies, to live at the post, most for three-year terms, and in need of permanent shelter. Whereas, the traders originally put up tents on the islands, necessity quickly made them build a cabin

Original Good Old Boys continued on page 6



From Tipton's Map Map of Fort Wayne Indian Agency in 1824 shows English Lake Trading Post, Kankakee Pond. Tassinong is added, designated by T.

dences Tassinong had more business than he needed. He was willing to share. Wolcott was the man those at Fort Dearborn petitioned when they wanted a fur trade license from Indian agent John Tipton, since he could influence Tipton. In fact, Wolcott is recorded to correspond with Tipton: 'I think that the post on the English Lake is very properly located and should be considered as a permanent one.' Wolcott died around 1830, just before Tassinong was no longer considered an established post.....

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Thank you, Shirley Anderson, Kouts, Ind. Appreciation is extended to her, and so many for information and sharing of publications as article on Tassinong was researched.

Tassinon...Tassamaugh...Tassament...

Tassinong is probably the oldest known settlement in the Old Northwest, settled at the time Pilgrims landed at Plymouth Rock. The northern part of Indiana was explored and settled at the southern advancement from Canada by the French. The French trading post is thought to have been established as early as 1620, part of a chain of missions and trading posts from Quebec to New Orleans.

The post was established next door to a Potawatomi village, the first inhabitants during known history era.

The village was called Tassament de Benevole, or Tassament, at times Tassamaugh. Indeed, true, yet was the post named by the French or the Potawatomi?

The French word -tassements- means stockaded trading post. The Algonquin word -tassinon- refers to wild plum groves of the area: tassi - wild thickets, min - berry, fruit, wild plum. Tassinong has also been said to mean 'raised land.' The first sign of high ground, an island of the Grand Marsh, surrounding what was then called Lake Kankakee, Wolf Land...which covered the southern part of Porter County. Wolf Land is the original name of the Kankakee stream: Thea-kiki, Huakiki, Kankekiki, land inhabited by wolves and river.

Wolf Creek, flowing north of the Kankakee stream, was 2 miles wide. Sandy Hook, west, and Crooked Creek, east, were tributaries to Wolf Creek.

The Potawatomi village, then post, then settlement was located in southwestern corner of Morgan Township, at the edge of Pleasant Township, northwest of Kouts on Baum Bridge Road, an old Potawatomi Trail along a ford where Indians made their camp. Potawatomi Ford was the route through the heart of marsh.

Tassinong was on Morgan's Prairie, but only after the first white settler in 1830s. Old maps post the name as Haute Terre. The settlement was the designated spot on Thomas Jefferson's map of proposed state of Assenisipip, and once within the state of Connecticut.

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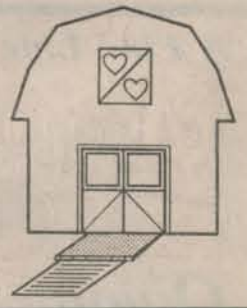
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Our Original Good Old Boys

from page 4

to live in, and two or three small cabins for storing furs and trade goods. The encampment was surrounded by a fence made of poles, six- to eight-feet in length, to keep out wild animals, not Potawatomi. Buildings were often made of tulip tree, willow or cottonwood, all soft wood, more easily worked with than oak, just as plentiful. A puncheon floor, bunks of saplings and grass, snowshoes on walls, deerskin oiled and hung over one or two windows, a hearth and grate were accommodations.

The wife was usually Potawatomi, though women of other Native nations were representative in the fur trade. The women married in accord with tribal custom, men paying with goods to her family. The men usually remained with their families, even after the fur trade era.

During the era, at least six buildings at a time were occupied by voyageurs, who lived there in winter only. Their families lived year round at English Lake, a fortress compared to Tassinong, though both were at fur trade peak simultaneously.

The bonds acquired were insurance on the furs which were safely stored in the cabins. A \$3000 bond could fill a 1600-square-foot home, a year's work for one

coureur de bois, which he and *voyageurs* hauled to the agency in spring.

The first mention of a settlement on the ridged trail from Kankakee to Lake Michigan, that being Tassinong, was journaled by Lt. James Strode Swearingen who, with company under command, marched overland from Detroit to the foot of Lake Michigan, arriving in August 1803 to meet Captain John Whistler. They reoccupied, or perhaps rebuilt Fort Petit, eighteen miles directly north of Tassinong. Both men undoubtedly visited the Tassinong post and the Astor Fur Trading Post on the way. The Astor Post was within what is Valparaiso, which became one of most prominent American settlements of Indiana in 1821.

Voyageurs sent from Bertrand Trading Post, those at South Bend, Lafayette, Indianapolis and in Michigan came to trade at Tassinong and English Lake. They came looking for a new beaver district, and they found one in the Grand Marsh on the Kankakee.

Crusaders, Settlers
Che-cau-gou, Chicago, was first written in the 1680 account of LaSalle's expedition, and the Kankakee River was first recorded in 1667 by the Belgian priest, Father Hennepin, who acted as clerk and recorder for the LaSalle Expedition. The explorers and missionaries, also Father Gabriel, made their way through

the marsh and English Lake, on to Tassinong, or what was to become Tassinong.

Around 1673 Jesuit missionaries, Fathers Menard, Claude Allouez, Claude Dabion landed in the Lake Region, made their way to 'Lake' Kankakee, and settled at the Tassinong encampment. Father Jacques Marquette came through the area in 1674. And Father Chardon, who was at a mission in Niles, Michigan, 1711, traveled Old Sac Trail and visited Tassinong.

Found by missionaries, traders and adventurer were Potawatomi villages...towns... and a people with which to crusade or trade. Also they discovered signs of past occupation, the mounds, remains of smelting furnaces, paved river bottoms at least two fords across 'Lake Kankakee,' and piles of laboriously carried stones. Whether the work was done in the late 1600s, or centuries earlier, is not established.

Near Tassinong, next to the river, were the swamp island sites of Indian Garden, at the mouth of Sandy Hook Creek branch, and Indian Island, a few miles west down the river. Grape Island, like French Island, was settled in the 1790s by French from Canada and Vincennes. But in 1820 the islands

were deserted and no one knows what became of the earliest settlers.

Settlers at Tassinong, too, were unaccounted for, disappearing without a word, and legend is a search never answered where they went.

The several 'Indian Gardens' of Kankakee Land are believed to have marked ancient homesteads. At least six river, or near-river, island encampments are shown on the original Federal surveyor's plats. An assumption is that France sent families to colonize the area in the early 1700s. Compact plum groves, definite rows of crabapple trees, grapes in design to indicate a once well-tended vineyard were found in 1904.

Geometrical arrangements of shade trees led researchers to believe they were arranged by homesteaders who attempted to live along the ranging shores of the river and marsh, not realizing the devastation they might face. Lake Kankakee was said to be 'a wild, insane sort of stream which ruthlessly destroyed the Indian villages...overflowed maturing cornfields... swept away wigwams overnight.'

Geologists agreed Tassinong area was a crossing on two ridges, much used as Indian trails. The prairie there was once covered with five- to six-feet of water; a shallow, wide spread lake about 50-feet in depth. Quadrangle maps

by the government show elevation above sealevel was 700-feet at Tassinong, 650-feet around the encampment.

The water level lowered about 329 years ago, as was determined by a counting of tree rings in 1935 by Noah Amstutz. There is also a geology report of a considerable lowering of the water level in 1610. Before this, mound builders found it necessary to build up the land and live on high ground. Settlers believed the mounds were natural islands or hills, but were later found by geologists as manmade. And, of course, there are well-maintained accountings of final drainage of the Grand Marsh, leaving dry the land around Tassinong, and Wolf Creek, which ran two miles wide at its base.

Artifacts have been found establishing habitation from 1000 to 1500 A.D. Wars have been recorded with artifacts presenting proof.

The wars were possibly between tribes that claimed the higher side of the region as their corn land, the land then being recently drained, rich prairie without trees. The claim developed into a great boundary war around 1491, which, incidentally, was also an era when Iroquois invaded the territory and killed villagers, taking prisoners. The tribal

legend, though, of the boundary war tells of Fox Indians and Miami Confederacy, that 300 of the best warriors on each side battled on the sand ridge, across the prairie, and through the woods for several days until only seven men were alive. Arrowheads, stone axes, spear points, stone knives, skulls, teeth and jaws have been unearthed by the plow after deep plowing, and the time period has been evidenced by archaeologists.

Easily unearthed from the surface were rusted parts of the blunderbus, hatchets, knives, all indicating another war on the prairie around 1776.

A census of Potawatomi Indians, 1827, accounted for more Potawatomi at Tassinong than all other villages of the census save the ones of Ne, wauk, ca to y river (sic) with 73, Cauke with 59, Me shee ke no with 46, and Pecte te none with 47. This was according to the families of Mo-nese, (the main chief of Tassinong) and Chief Che quah, from Tayse, eh, nong, (Tassinong.)

In 1830 three Potawatomi villages were sited along what is now Highway 30, the village of Tassinong was recorded as that of Mo-nese, main chief and Chequah (Chiqua) and there were three villages along the nearby Calumet River area in Illinois. A village was near Westville, Osawsuck's

Concluded on page 9

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Be like the bird that, passing on her flight awhile on boughs too slight, feels them give way beneath her, and yet sings, knowing that she hath wings. -- Victor Hugo

Gifts Subscriptions, page 10

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NORTHWEST INDIANA HEROES.....

Legend of Ted Fieffer, Benevolent Hero

Written by Diane Blount - Adams

Merry Christmas in Russian....how to say Merry Christmas in any language, this is something Ted Fieffer knows.

Fieffer, to the people of DeMotte, Ind., is their hero, their Santa Claus...walking the beat year after year...in town after town...Christmas walk after Christmas walk.

Fortunately, Ted Fieffer does not descend chimney after chimney, throw bags through windows, or dash through the snow on a cart being pulled by a team of goats. At least, if he does, then he doesn't do it all that often, and he will never tell.

Those antics are, more or less, left to the legends of Santas gone by.

"The legend of gifts being left by Santa Claus after he descended the chimney was from what Saint Nicholas did," said Fieffer.

"He...who was strictly known as Nicholas until he died and was sainted...look it upon himself to provide dowries for three sisters who didn't have the money to be considered for marriage. He threw bags of gold through the smoke hole in the top of their chimney."

"The legend is that Saint Nicholas felt guilty for having so much when others were so needy. It's said that he was orphaned by a wealthy landowner.

"Another legend of a miracle by Saint Nicholas," he said, "is of him crossing the sea. He convinced the captain to give grain to the town of Myra because they didn't have enough food. The captain did give them grain. But by the time they reached their destination the ship was full of grain again."

"Actually, Saint Nicholas did the captain a favor because the captain didn't realize that grain expanded from all the moisture at sea. The ship probably would have sunk if he hadn't listened to Saint Nicholas."

"After that happened, ships shared with Myra in exchange for a blessing."

Fieffer explained that very little is known about Saint Nicholas, except that he was born in Turkey, and he was a linguist.

"Saint Nicholas is said to be one of those at the Console of Nice, who was involved with the interpretation of the Bible."

"In all probability, he didn't agree with the Catholic interpretation of The Bible, and did agree with the Greek Orthodox. He would probably have converted to Greek Orthodox, if he had lived longer," Fieffer said.

"A legend is that Nicholas physically beat a bishop for disagreeing over the interpretation of a Bible passage. The Pope ordered Nicholas to be stripped, flogged and thrown in the dungeon. The legend says the next morning when the Pope went down to see Nicholas he (Nicholas) had food and water, and there wasn't a mark on his body."

"So," said Fieffer, "the Pope decided that Nicholas' interpretation of The Bible was the correct one."

Ted Fieffer studied the legend of Saint Nicholas years and years ago when he first started represent-

ing the legendary hero.

"I was asked by a woman who wanted to know why I would play the part of a character who distracted from the sacredness of Christmas," he explained. "So I started to study the legends, and I realized that what Saint Nicholas stood for was to give to others, to bless others..."

The representation, to Fieffer, was enough to in-



Photo by Steward's Photography, Lowell
Ted Fieffer, DeMotte, wears a robe that is typical of what Father Christmas would have been wearing in the middle 1800s. Fieffer knows what C poHCdecmbOM XpucmbBblM ! means. No matter how the saying goes, it's always Merry Christmas.

volve him even more in playing the part of Santa Claus.

"The first time I played Santa Claus was for a party," he said. "The man who usually played the part was not able to be there, so I put on the suit."

Fieffer went from the first party to a few other parties.

"It was fun," he said. "My girlfriend made the first two nontraditional Santa suits...the Coca Cola-style red and white."

"My mom made the next few...and my older sister made the rest. She is a professional dollmaker. Outside of fittings, my sister had never seen me at a presentation. Then one day she did and she told me, 'Now I understand why you keep doing this.'"

"Some experiences are not so desirable," he said.

"A few are sad. But all-in-all it's very rewarding."

Fieffer spread his hands in question.

"Why do I keep doing it....to raise money for charities."

"I am a nonprofit organization."

"I don't charge the schools, libraries, nursing homes, and I don't charge charities," he said. "The others I do presentations for, I ask that they give something to a charity."

Over the thirty-six years he has been working as a 'nonprofit organization,' there have been donations frequently given to the Youth for Christ Foundation, American Heart Fund, Child Diabetes Foundation, Chicago Burn Center, Shriner's Hospital, and many others.

"Kids know when it's Santa," said Fieffer.

"One day I was in a restaurant in DeMotte, and a little girl at the next table looked at me then said to her mother, 'Mom! That's Santa!' Her mother said, 'No, it's not.' The girl said, 'Yes, it is him.' The mother said to her, 'It's not, now stop.'"

"I turned to the mother and said, 'Yes, I am Santa.' And she said, 'Oh, really?'"

Fieffer said the woman asked her daughter how she knew he was Santa Claus.

"His eyes," said the girl. "I never saw anyone with that color of eyes before."

Fieffer is asked to presentations for the Christmas Tree Growers Association, Christmas Walk Around Chesterton, Walk in Lowell, Christmas at Bailly Homestead, and for parties.

"When I worked at NIPSCO," he said, "I took a six-week vacation every year so I could make all the presentations. Now I work it into my schedule here at Wiers Chevrolet."

On Christmas walks Fieffer wears only one suit, seldom changing into any of the many antique-replicas that he has acquired over the years. Those suits are displayed, or worn, for presentations at parties where Fieffer shares all the legends about Saint Nicholas, alias Kris Kringle and Santa Claus.

"Saint Nicholas suits were based on Dutch sea captain clothes," said Fieffer, "with the long leather coats. Then there were the Bavarian legends...the mountain man in furs."

"The Mid-Winter's Feast," Fieffer said, "was represented by green and gold. Green meant spring can't be far behind, and gold represented the sharing of wealth."

"The prettiest suit to me is from the Victorian era, the blues, browns, greens and burgundies."

"The suits I wear must be replaced often," said Fieffer. "When I put one on, my temperature goes up about forty degrees. The work is very strenuous...not nerve-wracking...but physically strenuous."

"After a season, well, I never know if I'll do another one. But I always do," Fieffer said. "I love this."



Ted Fieffer is included in this Holiday issue because he is already a hero and legend in Northwest Indiana.

Beloved Red Bird Avenged

companions.

Slowly White Heron walked away, listening with his heart to the story Black Hawk foolishly spoke with his own countenance. White Heron knew he looked upon he who stole Red Bird's life.

Before the moon was complete again White Heron entered the Ottawa camp with two companions.

He told the villagers that he, too, could say where he had been from the time he was not in

from front page

their village.

The villagers told White Heron that Black Fox was not seen in many days. Black Fox was never seen again.

White Heron never took a wife and devoted his life to tribal affairs.

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TOPOGRAPHIC TERMS OF
AREA AROUND TASSINONG

Generic topographic terms of area: marsh, swamp, river, island, ridge, knob, grove, garden.

Specific names were Indian Garden, French Island, Bissell Ridge, Wheeler Knobs, Little Grape Island, White Oak Island, Goose Island, Skunk Knobs, Long Ridge, Flat Island, Shanty Island, Bridge Island, Bogus Island, Island Six to Two, Morgan Prairie, Peach Island, Cornell's Bayou, Johnson's Island, Flag Pond, Wild Cat Swamp, Sandy Hook Creek, Potawatomi Ford, Frenchman Slough, South Marsh, Devil's Race Trace, Horse Prairie, Red Oak Ground, Coal Pitt Island, Little Paradise Island, Sand Ridge Landing, Deserter's Island, English Lake, Butternut Ridge, Fries Island, Shanty Island, Tea Garden, Tassinong Grove, and Beaver Lake.

FORTS NEAR TASSINONG POST

Fort Kankakee was located along Sandy Hook Creek, just off 250 West, west on Kankakee bank. Fort Kankakee was French fort, built around 1673, approximately two overland miles from Tassinong at the most. The walls contained placement for 14 to 18 little French cannons of brass in the earthen works of fort. Fort faced up river and was protected in the back by a water covered wall along a secret passage through the swamp. The commander was ordered to have fort built of walls of rammed earth, not unlike those at one time built in France. There was a foot path around the top of the walls, which were eight-feet-high and three-feet-thick. Enclosed area was four acres.

Petit Fort, LaSalle's men built around 1671, when they came down from St. Joseph, at mouth of creek at Lake Michigan's shore, now in Dunes State Park. Possibly they built the fort there because years before they realized the hazard of lakefront winters.. The fort for LaSalle was to store goods, a place to spend night, a warehouse in the wilderness. The only time it was actually recorded in history was by Swearingen when he reoccupied area in 1803 and the fort was used by the army.

Other forts - not posts or encampments - throughout Kankakee area at: Three Oaks, Chicago, Southern Lake Michigan, River De Chimin, Fish Lake, Tassinong and English Lake both considered posts, part of Fort Wayne Agency.

Original Good Old Boys from page 6

village was near LaPorte, and Abercronk's village near Grand Beach, all Potawatomi. At Yellow River, near Knox-Culver, were three more tribal villages, that of Black Wolf, Menominee and Pashpoho. Near Bass Lake, the Naswakee and Aubbeenaubbee villages.

The Flags

The French encampment, located on the 1000-acre Tassinong site first, was burned down by British, though it has been recorded more than once that the first to occupy the land of Tassinong was British in the 1700s, followed then by pioneer settlers.

Tassinong has accurately been called 'Land of Four Flags' as Tassinong passed into the hands of four countries, the first under the French regime. The French flag flew from 1661 to 1763, when the Treaty of Paris gave the French fort to British, who named it Bengaul. In 1781 the land was seized by Spaniard Don Eugenio Pierre. The Treaty of Paris, 1783, between United States and England followed the Revolutionary War, and the flag was American. And four years after the official end of War of the American Revolution, 1787, the Northwest Territory was formed by U.S. Congress.

Then the encampment was destroyed, burned as all other 'forts' and posts in the area during the 1812 Potawatomi uprising. Chief Pontiac was said to assemble warriors at Potawatomi Ford outside Tassinong's door.

A log structure was recorded being at the post before 1812, this knowledge due to a report on the Fort Dearborn Massacre which shows that all structures built by whites were destroyed by the Potawatomi during the attack on Chicago in 1812, those structures named at Tassinong, Fort Petit and Fish Lake. The post wasn't rebuilt until 1816, then possibly by Scott and Haskins.

The 1816 Treaty of St.

Louis called a surrender of the area surrounding the lower end of Lake Michigan, ten miles north and south of the Chicago Creek, as well as land to the Kankakee, Illinois and Fox Rivers, Tassinong included.

Original Settlers

In this frame, a settler is different than a voyageur, or a man who set up a trading store for temporary use. The settler purchased land, cleared the land for more than a garden. He homesteaded for himself first, his country second.

The first settler of Center Township was Seth Hull, settled in 1833, southeast of present day Valparaiso, near the Potawatomi village Chiqua's Town, indeed by Tassinong.

First settler to Tassinong, which was soon called Tassinong Grove, was Issac Morgan, removed west from LaPorte County. Following Morgan were Benjamin Spencer, George, Jacob and John Shultz, Abraham Stoner. All arrived in the 1830s. Other settlers were Adams, Baum, Agnew, Stoddard, Rinker, Unruh, Eaton, Zorn, Maxwell, Ailes, Pierce, Bowman, McGurdy, Cain, Eahart, Comers, Marines, Beach, Davidson, Bartholomew, Dr. Welch, Dr. Gray, Dr. David, all physicians who provided the area until 1861, when they served in the Civil War.

The area around Tassinong was known as Morgan's Prairie. Tassinong growth was affected, though 'by the den of iniquity, the sin and corruption of clientele at McGurdy Tavern. Many horse and lumber thieves would hole up there and sell liquor to the Potawatomi.'

Nonetheless, Tassinong Grove was the principal village until the establishment of railroads in the township. A mail route ran from Detroit, by Michigan Road, then Sac Trail to Tassinong, down to 'Lake Kankakee,' crossing by Eaton's Ferry, and on to

Winamac and Lafayette. Mail was also provided through Tassinong on horseback to the few families in what was to be the town of 'Kauts.' The post office was operated from 1837 until the railroad demise of the village. And before then it was an extension from the LaPorte-Kingsbury route, the mail carried by George W. Reynolds. The route also carried through Union Mills and Bigelow's Mills.

Colonel Jesse Harper opened a store in 1846, which lasted only few years, but jump started the town. Tassinong Grove was incorporated in 1852. By that time there were two stores, two blacksmith shops, a carpenter shop, tavern, an inn, two shoemaker shops of the actual leather workers, those who made shoes to order. There were also a dozen scattered residences. Stores and businesses were owned, at one time or another, by Louis Fortune, Harper, Pierre LaCompte, Eaton, Scott, Haskins, Stoddard, Unruh, McCarthey, Rinker and Wright.

Three schools educated children of the village over the time span Tassinong prospered. A Presbyterian Church, built about 1855 for \$800, was constructed on condition that it be available for use by other denominations. The preacher was named Duff.

Colonel Gil Pierce was a village writer who authored three books. John Clark Eaheart built a sorghum mill in Tassinong.

The Sylvester Pierce Store in Tassinong was an assortment store, selling whiskey, cigars, and encouraging men to have a time drinking, smoking, singing war songs.

The greatest of the area's transportation improvement was in 1863. Enos Baum built the Baum's Bridge in place of Eaton's Ferry of 1836. Travel through the town increased for two years. Baum Bridge Road was then the major transpor-

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CROSSING ENGLISH LAKE, BEFORE TASSINONG

Grand Marsh of Lake Kankakee had the Yellow River and Kankakee River fork, a swollen pond, maybe spring fed. Here English Lake Trading Post was built. The pond is now a round, small waterlet on Ten-Mile-Road, off St. Rd. 8, N. of North Judson. English Lake was called The Pond, over a mile wide in the spring, always impassable on the southwest side, as it was all floating marsh...north side...Bullrush Slough... From diary of Anasa Cornwall Washburn in 1831, June:

'At first found Kankakee small, shallow and crooked, sometimes so narrow an active person could jump across. Before entering the broad English Lake there is mention of 'The Lake.' We were really out of sight of dry land. We learned we would be obliged to again stay on the water all night. It was at dusk when we saw a widening of the water, but thought it of little consequence. We thought we could make our way over it before dark, but as we proceeded we found the dimly lit shore ahead seemed to recede from us....Clouds arose and we soon found ourselves in almost impenetrable darkness. In a little while we were utterly lost on a great expanse of water and knew not which way to turn....paddling furiously about....unaware of where we were going until....we let the two boats drift, keeping them in line. Although the water moved very sluggishly, we were able to ascertain the direction of the current. With the help of our oars we were soon out of this horrible place, but we went into one more dangerous.....We entered into a deep and wide stream of fast moving water. We rowed from side to side searching for a landing place, but found the water was bounded on either side by a sort of thatch-grass that grew to enormous heights and seemed at a little distance to be high banks....The waves were running so high as to be dangerous, and we wished for a new day....Near sunset, as we were about to enter a piece of woods, we discovered we were coming into a still larger lake far exceeding anything we had yet seen - with waves foaming and running furiously.'

The diary later mentioned that the party rested at a knoll. After the knoll resting place the party came to the Tassinong area, just east of Fort Kankakee and perhaps one mile south of Tassinong.

tation route to Detroit, formerly called Michigan Road, or National Road. This route ended in Lafayette, Indiana.

Then the railway passed by....and the Tassinong Grove boom was busted.

The Logansport Division of the Pennsylvania Line built the Chicago, Cincinnati & St. Louis Railroad through Indiana (R.R. later known as Chesapeake & Ohio.) The railroad was built right through the township, and it is said the village of Tassinong refused to contribute the bonus they were asked to pay by the railroad company for building the railroad.

Since they believed the railroad would have to pass by their front door in any scenario, and Baum's Bridge was at the

end of their main thoroughfare, Tassinong Grove's business persons were confident.

Instead, the railroad built the town of Kauts, just over one mile south and barely to the east. Railroaders were accused of encouragement and maneuvering competing business to establish so the Tassinong merchants would not have the customers and business necessary for financial survival.

The postal route changed, now carried on the railroad. Kout's (sic) Station Post Office was established May, 1867.

In 1867 a great many soldiers left for the war. They would gather at Stoddard's store, to start their journey.

Life changed. Some houses and stores from

Tassinong were disassembled and removed to Malden, just over one mile north of the village, and Kouts, where the railroad had been incorporated within town limits.

Tassinong Grove, today, has been less recognized than Five Points Crossing, its neighbor to the south by less than one mile, also on Baum Bridge Road.

The good old boys of Tassinong...now farmers...and some archaeologists on a wide spread estate known as Anderson's Farm, land in one family for six generations. Where Wolf Creek ran, two miles wide to the Kankakee Pond, now homes, farms, schools and the town of Kouts. flourish...where once Tassinong stood.

HEARTH-SIDE RECIPE

QUEBEC MAPLE SUGAR PIE

- 1 c. grated maple sugar.
- Or light brown sugar, firmly packed
- 1/4 c. unsifted, unbleached flour
- 1 9-inch pie crust, unbaked
- 2 c. light cream or half-and-half
- 3/4 stick of butter, thin slices
- 1/4 t. ground nutmeg
- Heavy cream



Heat oven to 425°F. In small bowl combine maple sugar and flour. Place in crust. Pour cream over sugar mixture. Dot with butter; sprinkle with nutmeg. Bake sugar pie 10 minutes. Reduce temperature to 350°F. Bake 35-45 minutes longer, or until filling is set around edge but soft in center. Cool to room temperature before serving. If desired, pass heavy cream to be poured over individual servings of pie. Store leftovers in refrigerator. Warm to room temperature to serve.

To consider: Voyageurs were known to take 75 pounds of coffee and 95 pounds of maple sugar with them to their winter post. They carried more sugar than they did meat or flour, unless the barrel bread is considered. Maple Sugar Pie was undoubtedly a delicacy they did not want to do without, if they had a choice.

AWAY FROM THE HEARTH

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AWAY FROM THE HEARTH EDITORIAL

Holidays are family days and here are some holiday ideas. (If a star follows bold heading, there is an ad in this journal with more information.) So...let's go for it. Before it's too cold for those who shiver easily, make a trip to **Uncle John's Flea Market**, visit K & K Krafts* while there, open weekends, Rt. 421 south of Cedar Lake...**Chicago Street Theatre Valparaiso**, presents *It's A Wonderful Life* the first three weekends of December, box office, 219-464-1636...**Barker Mansion*** is holiday resplendent right there in Michigan City and it's amazing how many Northwest Indians have not taken time to visit this Victorian mansion, see ad...there's **Kouts Christmas Open Houses*** just one mi. S. of what was Tassinong, held Dec. 5 & 6...**Rochester Fall Craft Show*** is Nov. 21, see ad for directions, it's not all that

far...**LaPorte Candlelight Tour of Homes** is breathtaking, Dec 5 from 4-8, Dec 6, 1-5, call for tickets, 219-324-8736...**Rolling Prairie Country Christmas** is Dec 6-7, call 219-778-2636 for info...**Happy Holly Daze Floral Show*** near Crete, Illinois, is held Nov. 16, Mon. eve at 7:30pm..... take a day for **Crete's Country Christmas*** with carriage rides, carolers, Dec. 6 & 7....and find **Shipshewana on the Road** at South Bend, Century Center, Jan. 30 & 31. PS: they return to Porter County in 1999, a little partridge told you that...**Whiting Home for the Holidays*** is Dec. 6, arts & crafts fair, Froxy party for children, the parade is Dec. 4 in evening along with tree lighting... Children will love the **Portage Christmas Parade** is Dec. 5 at 4pm... **LaPorte's Santa Parade**, Friday, Nov. 27, begins downtown 10am, ends at Maple Lane Mall, 11am, 219.326.1945 for info... **Wolf Park**, in Battle Ground, IN is worth the trip to see the wolves, wolf howl night every Friday, 7:30, weather permitting...**Michigan City Model Railroad Swap & Sale** is Nov. 29 at Orak Temple...there is a **Live Nativity Scene on Valparaiso's Courthouse Square**, Friday, Dec. 11 from from 6-8...**Crown Point Openhouses*** are

Nov. 22, carriage rides, refreshments at shops...**Crown Point Holiday Parade*** is Nov. 27, 10am, and Santa arrives in a helicopter...the ever popular **Holiday Sellabration*** at Porter County Expo is 3 days, Nov 20-22, 200-plus exhibitors...**The Antique Market***, Michigan City, has their Annual Christmas Sale, Dec 4, 5, 6, and Winterfest Open House Sale Jan. 29, 30, 31...**Old Time Music Shop*** Union Mills will hold concerts in December, call 219-767-2877 for schedule, and remember to include gifts of music for Christmas...**Three Oaks, Michigan Country Christmas*** festivities include reindeer, a petting zoo, parade, Dec. 5 & 6...**Rossville, Illinois Country Christmas*** is spectacular in an 'antiquing kind of town' with all the trimmings, Nov. 27-29...**North Light Studio & Gallery*** Wheatfield, holds 21st Christmas Opening, Dec. 6-19, unique beauty from area artisan...**Country Crossings Holiday Arts & Craft Open House*** Dec 5 & 6, Michigan City...the **Christmas Tree Farms and Shops*** have petting zoos, Santa and Mrs. Claus visits, wagon rides, hayrides, gift shopping and wreaths to take home. See ads, map and listings on back page. You won't get lost. The country isn't all that far away, especially during the holiday. May your path be peaceful, may your holiday become another precious memory.

Editorial Listings: \$10 each
Shadbonna cannot guarantee events will be listed unless the listing rate is paid. Mail information and check to: Harbor Skye - Shadbonna Publications
P.O. Box 871 Crown Point IN 46307-0871



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1999 Publications: April/May, JUNE/July, AUGUST/SEPT/OCT, NOV/DEC

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DECEMBER 5 & 6

Saturday 9:00 - 5:00

Sunday 10:00 - 5:00



40 homes with artisans &
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**Kouts Christmas
Open Houses**

A map of open houses will be available at Kouts businesses & open houses.
Or call for information/detailed map. Phone (219) 766-2578.

Don't Sit By The Hearth Until Evening.... on Saturday, November 21

Start & Finish Your Christmas Shopping At
**FULTON COUNTY CRAFTERS 19th ANNUAL
FALL CRAFT SHOW**

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- 2 buildings -
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West Third Street Rochester, IN (219) 653-2115 for information

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(30 min. W. of Crown Point, IN)
on Dixie Hwy & Exchange St.)
Deer Creek Christian Church
is W. of Crete, between
Dixie Hwy. & Western Ave.

TICKETS ARE AVAILABLE AT DOOR, PARTICIPATING FLORISTS, SELECTED SHOPS
IN CRETE, OR CALL CHAMBER OF COMMERCE OFFICE (708) 672-9216

Crete Country Christmas



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Information on events, call 708.672.0170 or 708.672.9216



For my voice, my limbs, my mind;
I am beautiful in gratitude.

from Gifts of the Gods (Navajo)

Winter-maker and Spring-dancer

Native American Legend retold by Diane Bloant-Adams as adapted
from Henry Rowe Schoolcraft's study of Ojibway legends

Many rivers have dried, mountains
fallen, ageless spirits passed through
life-times...the legend of the Winter-
maker lives.

At forest's edge a frozen stream
slept. Wind leashed fury through drifts
of snow. An old man, Peboan, sat in-
side his lodge, searching the fire be-
fore him as it died in the cold. He
waited, watching, day after day...until
a warrior came to him...a young war-
rior with joy and energy of the Great
Spirit dancing within his heart. Peboan
welcomed the warrior and in-
vited him to smoke the pipe which
he sparked from the embers of the
dying fire. As they smoked the old
man spoke of his wait for the warrior,
and of his life.

"I blow my breath. The river and
stream is still. Their water becomes
as stones, unyielding to all. Patient is
the wait of Stream for life again."

The warrior smiled gently. "I
breathe and the gift of blooms on the

forest floor greet the world."

"I shake my locks," Peboan said,
"and the snow drifts the land. The
trees give up their leaves and our
winged brothers take flight to an-
other world. Our four-legged broth-
ers sleep beneath hard earth."

The young man said, "When I shake
my locks there are warm rains upon
Mother Earth. Blossoms are given by
all plants, our winged brothers return
to their homes. River flows again."

Sun rose to them. The warrior and
old man sang a greeting of thankfulness
for another day. Then the old
man slept. And the frozen stream at
forest edge moved slowly, then
danced in the sun's blessing. The fire
died at the lodge. Winged brothers
sang to the sun and awakened the
blossoms of the forest and plain.

The young warrior, Seegwum,
smiled upon his friend, the sleeping
Winter-maker, then danced through
the meadow as he waited.

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(219) 586-2663 #4

White's Family Christmas Tree Farm
2788 South 425 West
LaPorte, IN (LaPorte County)
Pine, Fir, Baled trees,
Wreaths, Center pieces
Nov. 27-Dec 24, 9-dusk, daily
(219) 362-2832 #7

Guse Christmas Trees
600 West 1450 South
Wanatah, IN (LaPorte County)
Scotch & White Pine, Fir
Greenery, Dug trees
Daily, 8 - dark
(219) 733-9346/2213 #3

Hessling's Tree Farm
100 West 1700 North
Wheatfield, IN (Jasper County)
Wreaths, grave blankets & pillows, cut/dug trees,
Daily Nov. 26 - Dec. 24, 8-4
(219) 956-3288 #8

Salisbury Tree Farm
12299 Long Lane Road
Hanna, IN (LaPorte County)
Dug trees, wreaths, boughs,
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(219) 797-4745, #5

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Trees to 18' Kid's Gifts
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Consult road map
Map not to scale or conclusive

How lovely are thy branches.