Henry Kelsey was a Northman. He spent the greater part of a 39-year period in the cold western reaches of Hudson Bay as an employee of the Hudson Bay Company (HBC.)

Kelsey shipped into Hudson Bay as a teenage apprentice on the Lucy in 1683 and may have been among the crew that built York Fort, later known as York Factory, at the mouth of the Hayes River and just across Marsh Point from the Nelson River which drains all the area surrounding Lake Winnipeg, including the Souris, Assiniboine and Red Rivers.

In 1688, a virtual state of war existed between the English Hudson Bay Company and their French competition, Kelsey was given an assignment to carry messages from York Fort to and from Fort Severn, a Hudson Bay Company post in modern-day Ontario, which he accomplished in the company of an Indian boy, Thomas Savage, noting for posterity that “altho paid.”

Kelsey and Thomas Savage had a new assignment is 1689. They were put ashore by Captain James Young somewhat north of the Churchill River, 120 miles northwest of York Fort. Their mission was to find and encourage natives of that region to come to trade at a post established at the mouth of that river. Kelsey and his companion wandered an estimated 200 miles through an “abundance of Musketers” to no good effect, before Savage refused to go further, chiding Kelsey for being unaware of the dangers they were facing. Upon return to the Churchill post, they found it burned, but a ship picked the explorers up and returned them to York Fort.

In 1690, after another poor hire by the HBC, Kelsey got the job that would earn him a significant spot, more than a footnote, in history. Two Frenchmen, Gooseberry and Grammair, were hired at 80 £ and 40 £ per year, to go upriver on a marketing campaign from York Fort that year. They went less than 200 miles from the post, according to Kelsey. He replaced them and went much farther.

“This summer I sent up Henry Kelsey (who cheerfully undertook the journey) up into the country of the Asinoe Poets, with the Captain of that Nations, to call, encourage and invite, the remotest Indians to a Trade with us; and am in Great Hopes of a plentiful Increase of Trade from that Nation,” wrote the post’s Governor, George Geyer, September 8, 1690.

A year later, Geyer wrote that Kelsey had sent a message from the interior that “the Indians are continually at war within land, but have promised to get what Beaver they can again next year, others not before the next summer come twelve months, when they promise to come down; ...”

Geyer sent a message back to Kelsey that he should come back in 1692 with as many Indians as he could entice. The Governor sent additional supplies and specific instructions to search for “mines, minerals, or drugs of what kind soever, and to bring samples of them down with him.”

Geyer made the excursion more than a marketing effort, and told the HBC that he would welcome other young explorers “qualified to undertake such a journey, when I see their willingness, and find it convenient, I will not fail to give them, by his

Continued on Page 2 & 3
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Henry Kelsey—Continued from Page One

example, all suitable encouragement.” Kelsey did return to York Fort in 1692, but did not bring many Indians with him. He did bring stories, but they seem to have drifted into being an odd legend, or into obscurity, for more than two centuries. In 1926, Kelsey’s journals and papers were found in a castle in Ireland and deposited in the Northern Records Office in Belfast. Like the letters of Pierre Gautier, Sieur de la Verendrye, and his son, Louis Joseph, the Chevalier, Kelsey’s papers offer intriguing and somewhat frustrating glimpses into the interior of North America before smallpox devastated the Indian nations and reordered the geopolitical situation.

Kelsey wrote the introduction to his journal in verse. For instance:

◊ So far I have spoken concerning of the spoil
◊ And now will give account of that same country’s soil
◊ Which hither part is very thick with wood
◊ Affords small nuts with cherries very good

A reason is offered, other than eccentricity, for Kelsey writing in this fashion. In 1991, at the Kelsey Tricentennial Conference held at The Pas, Manitoba, Allen Ronaghan put one and one together and got two. In 1691, after a year exploring the interior, Kelsey sent a verbal message to York Fort and requested pen and paper be delivered to him while he continued to explore. To Ronaghan, this meant that Kelsey was without those items. In order to commit his adventure to memory, he used the mnemonic device of creating a sing-song rhyme. When the paper arrived, he recorded his epic poem.

Whatever the quality of his writing and rhyming, Kelsey has the advantage of being first. He was the extraordinary Englishman who adventured - who traveled alone with Indians in country unknown to his countrymen. In that experience Kelsey is the exception that proves the rule about the fundamental difference between the French and English in the New World, that the French were more comfortable traveling to and with Indian peoples than were the English.

Kelsey is credited with the wider adoption of the Cree name, winnipe for Lake Winnipeg, and he provided the first ethnographic account of “ye Stone Indians.” These were, apparently, the Plains Assiniboine as contrasted with the Assiniboine who lived near the Cree in the forests of the north.

Kelsey left York Fort on June 12, 1690, and reached a spot he named Deering’s Point on the borders of the Stone Indian Country within a month. It’s one of the frustrations of following the trail of early explorers that they tell you directions and distances from sites unknown. Deering’s Point is one of those, though researchers have looked and some think they’ve found it. Kelsey places Deering’s Point 600 miles southwest of York Fort. From there he gives miles traveled and geographic descriptions, along with ethnographic observations, all scant.

Those who have studied his path are convinced that Kelsey went west of Lake Winnipeg and past Lake Manitoba, another of the Great Lakes of Manitoba. He traveled west to modern-day Saskatchewan and saw the northern reaches of the vast Great Plains. He saw vast numbers of buffalo and noted the Plains Indians had laid up a “great Store of Buffalo.” In late August, Kelsey was part of a gathering of 80 tepees and attended a feast where he delivered a speech to the Stone Indians urging peace with the Naywatame Poets. If peace was not observed, the Stone Indians would not be welcomed to trade on the Bay. Shortly thereafter a message of interest came from the Naywatame and in a fortnight, Kelsey was giving the peace speech to the leader of eleven lodges of Naywatame. He concluded his remarks by showing off some of the products available at York Fort, gifting the chief with a coat and sash, a gun, powder, shot, knives, awls and tobacco. The Naywatame regretted not being able to reciprocate, but agreed to meet Kelsey the following spring at Deerings Point, whence he would relieve his indebtedness.

The meeting wasn’t to be. The chief didn’t appear, but sent Kelsey a pipe and stem of his own making and his apologies. Peace had not prevailed. Cree Indians had killed two of his people shortly after the Naywatame meeting with Kelsey and the Naywatame were not inclined to travel into Cree territory around Hudson Bay. He encouraged Kelsey to send more tobacco and promised that he’d come to the Bay the following year. That didn’t happen either.

In her Encounters at the Heart of the World, Elizabeth Fenn speculates on just who else Kelsey met when he came across the Naywatame Poets somewhere on the prairie past the woodlands of the north. She points out the possible connection between the transcription of the word Naywatame with the Assiniboine name for the earthlodge people they called Mayatani, which Pierre Gaultier would later hear as Mantannes, and which would come down to our era as the Mandan. It’s not impossible, but there are other and maybe...
Continued from Page Two —

better choices like the Blackfoot or Atsina. And, if it was the Ma-
yutani, it was likely the Hidatsa. Proper, the most nomadic of the
earth lodge peoples on the Mis-
souri, and the northern neigh-
bors of the Mandan. Whether the
Assiniboine distinguished be-
tween the culturally and linguis-
tically similar Mandan andHi-
datsa in that era is a question
that may never be answered.

Kelsey’s career on Hudson Bay
continued well into the 18th Cen-
tury. After his epic journey to
the interior, he spent a year back
in England and then shipped
back to York Fort. He was pres-
t when the French forced the
surrender of the Fort in 1694, and
carried the flag of truce and
proposed articles of surrender to
the extraordinary soldier and
sailor Pierre Le Moyne D’Iber-
ville. Kelsey participated in the
re-taking of the fort in 1696, and
lived through its bombardment

and re-re-taking by the French
led by D’Iberville in 1697. After
the 1713 Treaty of Ryswick end-
ed the War of Spanish Success-
sion and returned Hudson Bay
posts to the English, Kelsey was
named top Deputy to the Gover-
nor James Knight in re-
occupying the old fort. Governor
Knight “Found the Fort in a
most miserable condition – all
Rotten and ready to Fall … One
of the Indians came w I hoisted
he Union flag he told me he did
not love to see yt he loved to See
the White one So there is many
of The Indians has Great Friend-
ship for the French here.”

Kelsey succeeded Knight as
Governor in 1718 and served in
that capacity for four years. He
was back in England almost for
command of the ship Hannah
in January 1724, but the ship did
not sail to Hudson Bay that year.
Kelsey’s death is unrecorded,
but it took place sometime be-
tween 1724 and very early 1730.
His widow Elizabeth received a
small gratuity in January, 1730
and four years later asked for
and was granted a little charity
from the HBC to buy her son
John Kelsey some suitable
clothes.

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A Voice from the 17th Century — A View of the Indians of Central Canada

In 1691-92, Henry Kelsey explored the interior of what has become
Manitoba and Saskatchewan. He had a facility with Indian languages
which prepared him to produce the first ethnographic work on the
peoples he found there. Presented here is an attempt to translate his
account from late 17th Century Kelsey English into something reada-
ble by 21st Century eyes. Words not translated are “tent” and
“victuals” and “rine” also known as tipi, food, and the hard outer
portion of bark, respectively.

An Account of those Indians
belief & Superstitions in their
ways & how they make use of
them.

Their first and principle point is
a piece of Birch rine full of
feathers of diverse sorts put on
a piece of leather which is broad
at one end to tie around their head,
so that the remaining part shall
hang down over their back. This
they believe will protect them
from being killed by their ene-
mies. The piece is not made by
the weaver, but is a gift from
their father or other elder kin.
This thing is called by their name
Wessguaniconan, which in time
of use is accompanied with songs
made by the same man which
made other songs which are
called Wenny seewahigeens.

Their second point is concerning
a pipe stem with feathers of di-
verse sorts and near the end
which goeth into the mouth is
three vulture or eagles feathers
split and laid on like feathers of
an arrow. Now every one of these
and all things else belong-
ing to the stem hath a speech
which belongs to where the make-
er’s fancy leads him. . . . when
he hath a mind to go to war or
any other way, he calls all of
them together and tells his mind
so. Then he lights his pipe and
goes around with it crying. Now,
their custom is to take but four
whiffs of those pipes and if any
one hath not a mind to go with
him nor answer his request, he
will likewise refuse to smoke out
of his pipe, and again if any
man hath made use of a woman
the last night or his wife be with
child, he will pass by the pipe
and give thanks [even] if he has
a mind to go with him for they
think they shall adulterate the
pipe if they should smoke out
of it at such a time. Likewise
they will send these pipes out
upon any expedition as when they
go for to seek out their enemies’
tracks, or when they are in want
of victuals, they will hit a young

man out with a pipe stem and if
it happens yet [to work out], it
fulfills the design then it [the
pipe stem] doth pass for a true
god ever afterwards although it
have been ever so false before.

The next point being their third
is when they are in want of any-
thing but victuals, especially in
the night, they will cause the
tent to be closed and the fire
thrown out of doors. Likewise
women must be absent. All
things being dark and hushed,
one of the Indians will make a
speech, which ended, he will fall
a-singing till such time he thinks
he has pleased the company
and then will begin whistle
making. His fellows believe he
hath a familiar. They believe it to be so
that he will answer any ques-
tion they shall ask and he will
tell them which way they should
see or find other Indians. This the Natives
hold for truth, but I have found it
often to be lies.

Now their fourth point is if any
of them be sick, they use no oth-
er means nor know no other help
but to sing to the sick for which
purpose they hire a man and he
calls together some men, more
or less, for to accompany him in
his singing. So all of them get-
ting a piece of birch rine and a
little stick goes to the sick man’s
tent, then he that was hired be-
gins to sing and the rest beats
upon the rine the same stroke he
uses with his rattle which is
made of birch rine hallow within
having some stones or beads
enclosed in it so when he has sat
and sung a while to his patient
he that was hired will rise up
stark naked making a hideous
noise and having there ready a
dish of cold water takes a
mouthful of it and spits on the
sick person so following it close
with his mouth sucks at his skin
and rising from him again hauls
drugs or something out of his
mouth so makes his fellows be-
lieve he sucked it out of the sick
person and indeed [it] is hard to
be perceived to the contrary.
Now in such times they will take
the best things they have and
hang upon poles as an offering
to which was the cause of his
sickness likewise making a long
speech desiring of him to send
him his health again. Now as for
a woman they do not so much
mind her for they reckon she is
like a sled dog or bitch when she
is living and when she dies they
think she dies to Eternity but a
man they think departs into an-
other world and lives again.

Continued from Page Two
In September, 1993, Pat Ness announced she was retiring from her job as President and Executive Director of the Fort Abraham Lincoln Foundation. From my office in the Liberty Memorial Building where I was deputy director of the state Tourism Department, I called Pat to tell her that for the rest of her life, every time she drove Hwy 1806 south of Mandan, she could point with pride to what she had created at Fort Lincoln State Park. Then I asked her how I could get her job.

Pat had succeeded Marilyn Kipp, who Foundation leaders had tapped to launch the fund raising campaign to rebuild the Custer House at the park. Pat finished the job in 1989, and went further. A woman with no lack of dramatic flair, Pat insisted that visitors to the Custer House would be guided through the furnished reconstruction by soldiers or laundresses from 1875 giving living history tours.

She also got her good friend, U.S. Senator Kent Conrad, to find a $2 million earmark that led to the reconstruction of the Commissary Storehouse, granary and Central Barracks and Mess Hall on Cavalry Square. Then she retired.

I got the job. December 16, 1993, was my first day at work.

Our first order of business was to bring balance to the interpretation of history at the park, which coincidentally was home to an ancient Mandan Indian village. So, in 1994, Parks Director Doug Eiken gave the Foundation responsibility for greeting and educating visitors to On-a-Slant Village and its five earth lodges. Well, really four, since the giant Medicine Lodge was gated for public safety.

The last earned interest dollars of the Conrad earmark replaced the Medicine Lodge with a Council Lodge, providing space for up to 100 guests to have learning experiences, with Foundation staff or cultural programs by the likes of Keith Bear, Amy Mossett and other members of the Three Affiliated Tribes.

In 1995, the Foundation was approached by the North Dakota Indian Arts Association to take over operations of Five Nations Arts in Mandan. FALF bought the store and moved its offices in.

U.S. Senator Byron Dorgan took an interest in renewing On-a-Slant Village, and over a couple of several years from his position on the Senate Appropriations Committee directed $1.9 million for archeological studies, a bridge to provide handicapped accessibility and to rebuild each of the lodges in the village with displays and exhibits to tell the story of the Mandan people. He also worked with me to shepherd legislation establishing a National Heritage Area from the Knife River Indian Villages National Historic Site by Stanton to Huff Indian Village National Landmark at Huff.

We led the organization and execution of the National Lewis and Clark Bicentennial Signature Event, hosting 52,000 visitors over a ten-day period at the “Circle of Cultures” on the campus of the University of Mary in October, 2004. Though other projects left behind more long lasting physical structures, I believe that event was the highpoint of my professional career.

The following year the Foundation built a 7th Cavalry stable at Fort Lincoln. A sixth earth lodge was added to On-a-Slant Village shortly thereafter.

In 2008, the Foundation was approached by the owners of the Lewis & Clark Riverboat to fish feeds him for a lifetime. Heritage tourism justifies investments, as well as making the world a more interesting and worthwhile place to live.

*See how many I can remember without sources: Mary Erdmann, Kermit Lidstrom, John Von Rueden, Wally Joersz, Ginny Corwin, Cornelius Grant, Dave Maclver, Gene Mastel, Sue Sorlie, Paul Tauger, Keith Ulmer, Carolyn Godfred, Kris Cramer, Jim Fuglie, Erik Sakariassen, Liv Vettermann, Jason Matthews, Sheri Grossman, Jay Feil, Shannon McQuade-Ely, Bill Shalhoub, Steve Barlow, Sarah Vogel and current Chair Dan Ulmer, who like Keith Ulmer, and Bill Shalhoub served multiple terms as Chair. Dan swears this is the last time.

By Tracy Potter
Remembering Captain Grant Prince Marsh

By Aaron L. Barth

As we approach January 2016, we are getting closer to the 100th anniversary of the death of Grant Prince Marsh, steamboat captain of The Far West, riverboat acquaintance of Mark Twain, and personal friends of George Custer and Buffalo Bill Cody. Additional acquaintances include Theodore Roosevelt, General Nelson A. Miles, General Alfred Terry, Sitting Bull, Dakota Territorial Boss Alexander McKenzie, and Major Luther S. “Yellowstone” Kelly. There are certainly more.

Leaning towards next year, the Fort Abraham Lincoln Foundation is collaborating with The Lewis and Clark Fort Mandan Foundation to develop a heritage tour that speaks to the Bismarck-Mandan sites and locations of Captain Grant Prince Marsh. We decided that any outdoor Grant Marsh centennial tours will take place in the more moderate temperatures of late spring and early summer 2016 – unless we receive an outpouring of demand for a truly commemorative and exhilarating winter tour. We will continue to keep The Past Times readers and Fort Abraham Lincoln Foundation members up to date with developments and specifics as they unfold.

While approaching the centennial observance of Grant Marsh, I got to thinking about what E.H. Carr (1892-1982) said some decades ago in his 1961 work, What Is History? Carr trained in the discipline of history at Cambridge University. He thought about it a lot. He decided to refer to history as the dialog between the past and present. When that dialog happened, Carr said history, living history, and heritage was happening.

By pulling together various Grant Marsh sites, locations, and nameakes, we are entering into this dialog with the past. Through this we are continuously renewing living history and heritage. In researching and reading up on Grant Marsh, it quickly became apparent that Grant Marsh sites and nameakes are sprinkled throughout Bismarck and Mandan, with a few outliers in Yankton and on the central Missouri River. Marsh had a fondness for the upper Missouri River, and this river gave rise to Dakota Territory’s capital cities. Additional sites have yet to be discovered. It seemed a good idea to start bringing them together here.

Two days after mortality befell Grant Marsh, The Bismarck Tribune ran a front page story on January 4, 1916. In this issue the headline read, "Captain Marsh River Pioneer Answers Call... Was Close Personal Friend of Custer, 'Buffalo Bill' Cody and 'Mark Twain.'” Marsh passed away on a Sunday afternoon at 4:20PM in Bismarck, having suffered a severe attack of pneumonia. He died at 82 years of age, shortly after he was taken to St. Alexius Hospital, then located just northeast of the intersection of 6th Street and Main Avenue (today this location is a gravel parking lot). Marsh’s death ended a 70-year career as crew and captain of river steamboats on the Missouri, Yellowstone, and Mississipi rivers. Marsh was buried that Wednesday in St. Mary’s Cemetery, then on the eastern edge of Bismarck.

Marsh was born into the 1834 age of Andrew Jackson in Rochester, Pennsylvania, and he took his first apprenticeship with steamboats 12 years later in 1846. During his adolescence, he lived through the presidencies of Martin van Buren, William Harrison, John Tyler, and James Polk. In 1852, at 18 years of age, Marsh migrated west with successive waves of colonizing settlers and arrived in St. Louis, a city with a population of 95,000.

Railroads did not yet have a nationally standardized track gauge, and they did not yet span beyond small regions on the east coast. Privatized railroads also meant that each company had individual railroad track widths – one railroad was not compatible with another railroad. The Federal Government had yet to mobilize and finance an intracontinental railroad infrastructure project. That would come full force after the Civil War.

So in the antebellum American West, concentrated populations within the growing frontier cities of St. Louis had a market demand for riverboat captains: people needed commodities, and the most efficient way to transport commodities was by steamboat on the natural rivers, or by barge and draft animals through the growing eastern network of handmade canals.

In 1858, at 24 years of age, Grant Marsh found himself as first mate of the steamer A.B. Chambers No. 2 on the Mississipi River. His second mate was a 23-year-old Mark Twain. Six years later at the age of 30, Marsh ascended the upper Missouri River for his first time during the Civil War. In Steamboats of the Fort Union Fur Trade, Michael Casler says Marsh “made his first trip to the upper Missouri [River] during the 1864 voyage” aboard the Marcella.

The National Park Service says Marsh arrived to Yankton, Dakota Territory on a more permanent basis in 1873. By this time he had established “a reputation for reliability, both in moving freight and commanding men.”

In 1898, Frank Yaggie (1913-2005) sculpted a statue of Grant Marsh that, today, overlooks the Missouri River in Yankton, South Dakota. On June 28, 2005, The Yankton Press & Dakotan said out of all of Yaggie’s sculptures, this was his “most beloved local creation.” Marsh spent his time on river steamboats up and down the Missouri, Yellowstone, and Mississipi rivers, yet his final resting place was, and remains, Bismarck, North Dakota.

The section of Eisenhower’s Interstate system that spans the Missouri River between Bismarck-Mandan is named after Captain Grant Marsh, and there is at least one street carrying his namesake in Mandan. Even the steamboat architectural design of the Bank of North Dakota pays historyculture/grantmarsh.htm

Continued Page 8
Wind Spirit—
2014 Mark Kenneweg Scholarship Winner

Mark Kenneweg was the Sergeant Major of Fort Lincoln. He was among the first group of Interpreters hired by Pat Ness to give living history tours of the reconstructed Custer House in 1989, North Dakota’s Centennial Year. His career path took him elsewhere, but it brought him back to Fort Lincoln in the capacity of Director, Producer and Star of the Fort Lincoln Dramatic Association’s summer melodramas. That part-time role was quickly expanded into Mark’s new job – Interpretive Director for the Fort Abraham Lincoln Foundation. His many talents were on display there, and in the community, where he was part of the Northern Plains Ballet Company. He created a scale-model of the Far West Riverboat for exhibit at the park. He provided the art and design for exhibits for the new stable. He entertained and enlightened school children and elderly tourists alike.

Mark’s last year was a good one, though it started quite badly. On December 18, 2004, Mark and I checked out something in On-a- Slant Village in the state park. At the time the Foundation was engaged in building the “Bridge to the 17th Century,” a designation for the new $250,000 pedestrian bridge allowing wheelchair access to the Village. As I led the way, clambering through the construction, ducking under the steel beams for the new bridge to walk on the one to be removed, I heard a loud “thunk,” and turned to see Mark, whose head had connected with a beam to make that sound, arms wheeling, trying futilely to maintain balance. He couldn’t and fell 15-20 feet into the ravine that had protected the village from attack centuries before. My first thought was that it could kill him. When the Civilian Conservation Corps had built the bridge in the 1930s, they used the CCC’s favorite material, field stone, to provide the supports. Mark’s head narrowly missed the stones. He could have been speared by any of the willows and other brush lining the ravine. He wasn’t. He had broken ribs and nasty bruises and was knocked for a loop. Our associate Dennis Houle raced to the wedding reception of a young interpreter. That night he passed away quietly in his hotel room next to his wife Danielle.

The Fort Abraham Lincoln Foundation immediately created the Mark Kenneweg Scholarship Fund and collected donations with two purposes in mind. First, Mark and Danny’s own children, Lucas and Adrienne would receive scholarships to help them through college. Second, smaller scholarships would be awarded annually to the interpretive staff person chosen as the most worthy in order to keep Mark Kenneweg’s name alive for those who followed.

Wind Spirit, Huucii Idax-Gish Nuxbicci Xaa-Gish, also known as Kellie DeeAnn Spotted Bear from Twin Buttes, North Dakota, is the 2014 winner of the Mark Kenneweg Scholarship, awarded by the Fort Abraham Lincoln Foundation.

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Wind Spirit, and her daughter Feather, graced On-a-Slant Village with their presence in the summer of 2012. Knowledgeable about her Nu’eta ancestors culture, straight-forward and dignified in presentation, Wind Spirit provided the kind of interpretive experience the centuries-old village deserved, capped off by a late-August performance of traditional dance and new Mandan-language songs of her own making in the Council Lodge of the village.

During the presentation a Norwegian tour group crowded into the lodge, joining an already large audience. Wind Spirit would speak or sing in Mandan (Nu’eta) and then translate into English. The Norwegian tour operator would then translate in Norwegian. It was cross-cultural magic.

Kellie DeeAnn Spotted Bear, a student in Fine Arts at the University of North Dakota is the Kenneweg Scholarship choice for 2014. 

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Join Us Today—Memberships are Available!

The Fort Abraham Lincoln Foundation is a member-supported, non-profit foundation established in 1982. It promotes the restoration and preservation of historic properties and sites in North Dakota. FALF is a 501 (c) (3) corporation. All contributions to FALF are tax deductible.

FALF has reconstructed the last home of General George Custer, four other 7th Cavalry-era buildings, and six Mandan earth lodges in the On-a- Slant Village at Ft. Abraham Lincoln State Park. Historical sites are good for the community in a number of ways. We’re all interested in passing our heritage on to future generations—we want to teach our children and grandchildren about the past. The happy coincidence is that in preserving and promoting our past, we also build our future by providing cultural and economic advantages to the community. Your Fort Abraham Lincoln Foundation Membership helps us develop new historical/cultural offerings at the Port of Bismarck, at the Post and at Five Nations Arts Gift Shop.

Your recognition that the Fort Abraham Lincoln Foundation is doing a good job for the community, for our past and our future, is welcomed. Corporate and Business Memberships, as well as Family and Individual Memberships, are available as follows:

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<td>• 10% discount on purchases at the Riverboat Gift Shop located at the Port of Bismarck, and at the Five Nations Arts Gift Shop located in Mandan.</td>
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<tr>
<td>• 10% discount on rentals at The Post, located south of Mandan.</td>
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<tr>
<td>• Two Riverboat cruise passes for the Lewis &amp; Clark Riverboat.</td>
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<tr>
<td>• Subscription to The Past Times, our historical journal.</td>
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Seventh Cavalry Ranks in increments of $100 are available. In addition to the above membership benefits, as a ranking member you will also be honored with a certificate showing your status as you rise through the ranks. These contributions accumulate year-to-year, earning progressively higher ranks:

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Then their fifth point is this, if at any time they are in want of victuals they will fit a young man out with something of their own making as it may be half a dozen pebbles stones which they have got from the factory [York Fort] or else a pipe stem now these pebbles stones they scrape smooth and burn spots or the shape of anything as their fancy leads them. Now, if happens that this young man which is fitted out should kill a beast that day then they will impute it to the things he carried about him, and so it passes for a god ever afterwards. But now no beast they kill but some part of other is allotted for mans’ meat which the women are not to taste of upon no account, but more especially at this time than others by reason they think it will be a hindrance to their killing any more beasts. Nay if a woman should eat any of this man’s mans’ meat which is called in their language Crett**tgh Cuttawatchetaugun, and fall sick in a year or two afterwards and die they will not stick to say it was that killed her, for all it was so long ago she ate it. 

Their sixth point I shall relate is concerning their singing of their songs and form whence they think they have them. Those that they reckon chiefly for gods are beast and fowl, but of all beast, they reckon chiefly for gods are they have got them. Those that concerning their singing of their songs is this: I having been amongst the Stone Indians of late will begin to tell me by their singing how things stood at the time I was many hundreds of miles along. But I found it not true.

Now there is a difference between the Stone Indians and the Nayahaythaways although the principles of their belief is all one and the same. But I mean as to passages in their tents which I shall give some small relation of: I having been amongst the Stone Indians of late will begin with them first. Now, if they have a mind for to make a feast they will pitch a tent purposely and after the tent is made and fixed then no womankind that hath a husband or is known to have been concerned with a man must not come within the door of the tent aforesaid. So then the master of the tent and one or two more goeth in and cuteth out a place for the fire about three foot square in the middle of the tent and then the fire being made they take a little sweet grass and lay at every corner [of] the square and then putting fire to it they perfume the tent so, making a long speech wishing all health and happiness both to founders and confounders. This being done the master burning a little more sweet grass then taketh a pipe filled with tobacco and perfume, it so giveth it to another Indian telling him who he shall call to the feast so then he goeth out of doors and those which are appointed he calls by name two or three times over and then returning into the tent again lights the pipe which was given him. The pipe being lighted he turneth the end which goeth into the mouth to which place the master of the feast shall direct him, which [is] generally first and by that means whatsoever they will call themselves to remember of to work and it shall kill the offender at his pleasure. 

—From a View of the Indians of Central Canada

Continued from page 5—A Voice from the 17th Century – A View of the Indians of Central Canada

Homage to Grant Marsh’s trade, profession, and life. He remains a nationally important figure throughout the region.

So there we have it, at least as we prepare for the 100th observance in 2016 of the passing of Captain Grant Prince Marsh. The year of 2016 also marks the 140th observance of the Battle of the Little Bighorn/Greasy Grass on The Far West back to Bismarck, arriving on July 5th. This event would go down in local, regional, national, and world history.

We keep memories alive by continuously engaging with the past, whether in the traditional archives, on the landscape, or during informal conversations with coworkers and friends. On February 16, 2015, over the lunch hour the Fort Abraham Lincoln Foundation visited St. Mary’s Cemetery to visit Grant Marsh’s grave. Ninety nine years ago, The Bismarck Tribune discussed Grant Marsh’s last wishes, and noted that “while alive, [Captain Grant Marsh] often expressed the wish that he could be buried on Wagon Wheel Bluff, which overlooks the river [to the west].”

While Marsh was not buried on Wagon Wheel Bluff, he was buried on one of the highest hills in Bismarck. We came across his gravesite in St. Mary’s Cemetery, a cemetery in constant operation since the Dakota Territorial days of 1878. We took note of how the steamboat etching and engraving faced west toward historic downtown Bismarck and the Missouri River. Beyond Bismarck, one can imagine Marsh looking further west from this location and thinking about the Yellowstone River, the Battle of Little Bighorn/Greasy Grass, the future of western America and the nation.

Between now and the Grant Marsh centennial tour series, this is just a sample of the legendary heritage to come. We will continue to keep our readers and members apprised.

™ Tracy Potter at the Grave of Captain Grant Prince Marsh, St Mary’s Cemetery, Bismarck, North Dakota