

Excerpts from the Wisconsin Historical Collections <http://www.wisconsinhistory.org/whc/> which relate to wild rice.

---- "Third annual report of Executive Committee". In Draper, Lyman C., ed. Third Annual Report and collections of the State Historical Society of Wisconsin, Vol 3. Madison: WI State Historical Society. 1857. pp 1-34. "Additions to the Cabinet... Wild Rice, Beaver Chips—A bottle of wild rice, gathered in Chippewa county, Wis., and two chips, as gnawed by beavers, from Hon. D.J. Powers [p. 12-13]."

---- Jesuit Relations of 1662-63, xviii, excerpt pages 115-143. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp. 22-25. "There is in that country [of the Ottawas] a certain plant, four feet or thereabout in height, which grows in marshy places. A little before it ears, the Savages go in their Canoes and bind the stalks of these plants in clusters, which they separate from one another by as much space as is needed for the passage of a Canoe when they return to gather the grain. Harvest time having come, they guide their Canoes through the little alleys which they have opened across this grain-field, and bending down the clustered masses over their boats, strip them of their grain. As often as a Canoe is full, they go and empty it on the shore into a ditch dug at the water's edge. Then they tread the grain and stir it about long enough to free it entirely of hulls; after which they dry it, and finally put it into bark chests for keeping. This grain much resembles Oats, when it is raw; but, on being cooked in water, it swells more than any European grain [p. 25]. "

---- Jesuit Relations of 1669-70, I, excerpt pages 320-321. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp. 63- 71. "We slept at the head of the bay, at the mouth of the River des Puans [Fox River], which we have named for saint Francis. On our way we saw clouds of Swans, Bustards, and Ducks...this game seeking in Autumn the wild oats that the wind has shaken off in the month of September [p.68]." "Lake des Puans [Winnebago]...after voyaging five or six leagues on the Lake, after which we came to a River, flowing from a Lake bordered with wild oats; this stream we followed [p.69]."

---- M'Call's journal of a visit to Wisconsin in 1830. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 12. Madison: WI State Historical Society. 1892. Pp.170-205. "[September] 4th...Walked out to Devel river about one mile. A fine, dry, sandy ridge hove up at some ancient period by the surfs of the Bay, which has long since receded and left a flat of low ground between it and the river. All the streams have no currant near their mouths and are almost overgrown with grass and wild Rice; and all round the Bay it is the same, which cause has produced the name of Green Bay [p. 200]."

---- Radisson and Groseilliers in Wisconsin. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 11. Madison: WI State Historical Society. 1888. pp64-96. "We came to a cottage [at Namekagon Lake] of an ancient witty man, that had had a great families...They were of a nation called Malhonmines; that is, the nation of Oats, graine yt is much in yt country. Of this afterwards more att large [p. 78]." "Our songs being finished, we began our teeth to worke. We had there a kinde of rice, much like oats. It growes in the watter in 3 or 4 foote deepe. There is a God that

shews himselfe in every countrey, almighty, full of goodnesse, and y preservation of those poore people who knoweth him not. They have a particular way to gather up that graine. Two takes a boat and two sticks, by which they gett ye ears downe and gett the corne out of it. Their boat being full, they bring it to a fitt place to dry it, and that is their food for the most part of the winter, and doe dresse it thus: for each man a handfull of that they putt in the pott, that swells so much that it can suffice a man [p. 89].”

---- Synopsis of Jesuit Relations of 1670-71, lv, pp. 10-16, 95-225. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp. 78-82. “The Fathers proceed up the Fox river...After passing all the rapids, they reach the prairies and ‘oak-openings’ of Winnebago county...Here the abundance of game and wild rice renders the savages sedentary [p.81].”

---- Translation of a letter by La Salle. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp.105-110. “...the country of the Nadouesioux, distant about sixty leagues to the west of Lake Superior...he ascended the river Nemitsakouat—whence after a short portage, he descended into this one, wherein he says he passed forty leagues of rapids...that country is uninhabitable, but little suited for cultivation, containing only swamps of wild oats, on which those peoples live; and no advantage can be derived from that discovery...p.108-109.” “Apparently [Nemitsakouat] referring to the Bois Brule river, which empties into Lake Superior near its western end; the river ‘full of rapids’ was probably the St. Croix.—Ed [footnote, p.108].”

----1673: Joliet and Marquette discover the upper Mississippi. [translated from Jesuit Relations, lix, pp14-17. 87-163; lviii, 12, 13, 93-109.] in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp 89-91. “Passing through the bay, and ascending the Fox river, they arrive at the Mascouten village June 7. Marquette describes at length two remarkable plants, the wild rice and snake-root [p.90].”

----1718: Description of Michillimackinac; Indian tribes of that region [translated from an account by Sieur de Lamothe Cadillac]. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp 350-379. “The Malhominy, or Folles Avoines, are so called on account of the river on which their village is situated, which produces a prodigious quantity of wild oats, which they gather and harvest as we do our wheat. They boil it with game or fat; this food is wholesome [p.360].”

----1721: Charlevoix visits Wisconsin; his description of the tribes [translated from Charlevoix’s *Journal historique*, pp. 187-189, 290-296, 299-301]. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp 408-418. “After having voyaged five or six leagues, we found ourselves abreast of a small Island, which is not far from the West Shore of the Bay [Green Bay], and which concealed from us the entrance to a River on which is the Village of the Malhomines—whom our French have named Folles Avoines {wild rice men}, apparently because they use that vegetable as their ordinary food. The entire Tribe is comprised of the

Village, which is not very populous. That is a pity, for they are fine-looking Men, and among the most shapely in Canada [p.411].”

---Ainsée’s expedition to Wisconsin and Minnesota. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 12. Madison: WI State Historical Society. 1892.Pp.84-91 “[letter from Joseph Ainsée dated 16th August 1787]...ascended the Mississippi & after fourteen days march I arrived at the entrance to the River St. Peter, where I found a large number of Sioux of all the different Villages who also prepared to go to war against the Sauteaux...The next day ...informing me of their gratitude to their father Chevallier Johnson for wishing to bring about a peace amongst them & to unite their lands with those of their enemies. They then made me a present of 50 stalks of wild oats...[p.85-6].”

Anderson, Thomas G. “Personal narrative of Capt. Thomas G. Anderson. In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 9. Madison: WI State Historical Society. 1888. pp. 137-206. “Crossing Winnebago Lake with difficulty, we pushed on through the Rice Lakes. Now we are fairly on Fox River, passing Butte des Morts [p. 147].”

---Arrival of American troops at Green Bay in 1816. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 13. Madison: WI State Historical Society. 1895. Pp441-447. “an extract of a letter from Dr. William Henry Hening...received orders to repair to Green Bay, and there establish a fort...When the French first established themselves here...the country was inhabited by two tribes of Indians, the Winnebagoes ...and the Manomenies (called ‘Faulsavains,’ or eaters of wild rice)...in the spring and fall myriads of water fowl, attracted by the wild rice, darken the air. This plat springs up in water six or seven feet deep, so thick, as in many places to impede the progress of boats and canoes. The Indians call it Ma-no-men and living almost entirely on it, they have received from the French the appellation of Faulsavains, or Wild Rice Eaters. When the head becomes ripe they pass through it with their canoes, ad bending them over, strike them with small sticks, and in a very short time nearly fill their canoes with the grain. This, when cleaned, becomes an excellent article of diet, scarcely inferior to the rice of the south [p.443].”

Baird, Elizabeth T. Reminiscences of life in territorial Wisconsin. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 15. Madison: WI State Historical Society. 1900. pp205-263. “We cast anchor opposite John Lawe’s residence [at Fort Howard, on the Fox River], which was the stopping place for all travelers. ...The river looked clean and broad. The wild rice, a patch several yards in width growing along its borders, was a novel sight [p.206].”

Biddle, James W. “Recollections of Green Bay.” In Draper, Lyman C., ed. Collections of the State Historical Society of Wisconsin, Vol 1, reprint. Madison: WI State Historical Society. 1903. pp. 49-63. “The ducks used to rise like large dark clouds, subsisting probably on the wild rice growing near the head of the Bay. I wonder, by-the-by, if it grows there still! The Indian women used to make a favorite dish of wild rice, corn and fish, boiled together, and called *Tassimanonny*. I remember it to this day as an object of early love [p. 63].”

Bowyer, John. Letter dated Green Bay Agency January 15th, 1820. In *The Fur-trade in Wisconsin, 1812-25*, in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 20. Madison: WI State Historical Society. 1911. pp 143-44. "this tribe [Winnebago] in Summer resides, on the Ousconsin and head waters of the Fox and Rock rivers, they plant corn, pumpkins, Beans, Potatoes, etc. the Winnebago lake furnishes them with large Quantities of Rice, they are good hunters, and their women Industrious [p.143]" "[to] His Excellency Gov Cass [p.144]"

Butler, James D. "Early historic relics of the north-west." In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 9. Madison: WI State Historical Society. 1888. pp. 97-129. "I am now reminded of the first French pioneers in Wisconsin by just having visited an *earth-work*, which may by possibility have been one of their foot-prints. The remains to which I refer are in Barron County, about one mile south-east of the village of Rice Lake,--in township 35, range 11 west, and section 27. They were visited by me on the seventh of October, 1880 [p. 118]." "On Jeffreys' map of 1763, a fort is set down far up the St. Croix and south of it, not far from the Rice Lake post [p. 119]."

Butler, James D. "Tay-Cho-Pe-Rah—The Four Lake Country—White foot-prints there." In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 10. Madison: WI State Historical Society. 1888. pp. 64-89. "Mr. [Jefferson] Davis writes to me as follows: 'While on detached service in the summer of 1829, I think I encamped one night about the site of Madison. The nearest Indian village was on the opposite side of the lake...The Indians subsisted largely on indian corn and wild rice.' [p. 75]"

Calkins, Hiram. "Indian nomenclature and the Chippewas." In Draper, Lyman C., ed. Collections of the State Historical Society of Wisconsin, Vol 1, reprint. Madison: WI State Historical Society. 1903. pp. 119-126. "Ma-no-min-a-kung-a-kuay Se-be—Rice Stalks River, now known as *Little Eau Pleine* [p. 120]."

Crespel, Emanuel. "De Lignery's expedition against the Foxes, 1728." In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 10. Madison: WI State Historical Society. 1888. pp. 47-53. "...we landed among the Malomines... These Indians are called by the French Folles Avoines or Wild Oat Indians, probably from their living chiefly on that sort of grain [p. 50]."

Cruikshank, Ernest Alexander. "Robert Dickson, the Indian Trader." In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 12. Madison: WI State Historical Society. 1892. Pp. 133-153. "At the Falls of the Fox River there is a portage of three quarters of a mile. The Indians here raise Indian corn, squash, potatoes, melons, and cucumbers in great abundance and good tobacco. On the low lands by the river great quantities of wild oats grow [p. 134-135]."

Curot, Michel. *A Wisconsin Fur-Trader's Journal, 1803-04*. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 20. Madison: WI State Historical Society. 1911. pp 396-497. "Journal Folle Avoine, River Jaune [p.396]" "The term Folle Avoine (wild rice) was especially applied to the St. Croix region, where the Indians were frequently known as "Wild Rice Makers"—*Minn. Hist. Colls.*, v, p.335. This branch of the Chippewa was frequently spoken of as the "Folle Avoine Sauteurs," in contradistinction to the Folle Avoine or Menominee tribesmen. Schoolcraft calls all the interior of northern Wisconsin, from Lac du flambeau west, "the Folle Avoine country" —see H. R.

Schoolcraft, *Summary Narrative* (Phila., 1855), p. 576. The region of the upper St. Croix and its tributaries was the Folle Avoine country *par excellence*. Yellow (Jaune) River is a tributary of the St. Croix, in the present Burnett County, Wis. Warrn, "History of the Ojibways," in *Minn. Hist. Colls.*, v, pp. 171, 172, says that the villages on Rice Lake and Yellow River were founded on land won from the Sioux in the early part of the 18th century.—Ed [footnote, p.396]". "[August] Monday, 29th...The son of le mâle showed me a Letter, Signed by Lacroix For La prairie, dated the 20 of this month, addressed to Mr. Reaume. That letter, having an open seal, I read there is no wild rice this year, he was obliged to go to The river au Serpent to trade [p. 403-4]" "On the importance of wild rice as an article of food for both fur-traders and Indians, see *Ibid* [*Wis. Hist. Colls.*, xix, p. 69]. The district to which Curot was assigned was not only known to the company as the "Wild Rice Department," but the traders were expected to purchase with their goods considerable quantities of this edible to be used at other posts. It was, therefore, something like a calamity when the wild-rice harvest failed. One cause of crop failure was a season too wet for the ripening of the grain; if the water in which the stalks grew was much over a foot in depth, the rice was apt to be of poor quality. See description of a harvest in *Mich. Pion. And Hist. Colls.*, xxxvii, p. 178; also the cause of failure of the harvest, *Ibid*, p. 520.—Ed.[footnote p. 403-4]" "[September] Monday 5. About midday David came to meet us. Thinking he had returned from la folle avoine I Asked him how many fawn-skins{of rice} they had got. What was my surprise when he told me that had not been any Farther than the other end of the portage Where they had been waiting for me for 6 or 7 Days to get some Gum and provisions, that they had had to Fast, and could not procure any Gum To mend their Canoes which they had Broken [p.406]" "In the original French Curot here uses the word "fan" a misspelling of the French word *faon*, a fawn. Jonathan Carver, *Travels* (London 1781), p. 525, says of the wild rice harvest, 'when it is fit for use, the put it into the skins of fawns or young buffalos taken off nearly whole for this purpose and sewed into a kind of sack.' These fawn-skin bags had an average capacity of about two bushels, and in 1820 such a skinful was worth two plus. See Albert E. Jenks, 'Wild Rice Gatherers of the Upper Lakes,' in U.S. Bureau of Ethnology, *Report*, no. 19, p. 1072.—Ed. [footnote, p. 406]" "[September] Friday 16...I got from Le petit Loup two fawn-skins of wild rice and one avola and a sack full of rice, for this I paid a small Calico shirt, and gave him a small keg of diluted Rum...Monday 19...Four savages came to me again to ask credit. When I had given this I bought a fawn-skin of wild rice for three pints of mixed Rum [p.409]" "Avola is probably one of the weasel family...[footnote p. 409]" "He had solemnly promised Smith to go to The river au serpent to get wild rice, saying that the savages there had Cached a Great deal...Tuesday 20...I left The island and went into Camp near the house Of *la prairie*. I saw Le Grand Razeur, who gave me three fawn-skins of wild rice. I did all that I could to hinder Him from carrying off a Half-Keg of mixed Rum, that he took in spite of me, saying that it was none too much for three fawn-skins of rice. Savoyard had 4 chopines of Mixed Rum that he gave his mother-in-law. I traded for the Rum Four fawn-skins of wild rice. [p.410]" "[October] Sunday, 2....If he had stayed Until the Next morning at The entrance of The river au serpent, he would have seen Smith and I should not have been obliged to Throw away about three fawn-skins full of wild rice which was entirely Rotted...Monday 3 in The afternoon 10 fawn-skins of rice, ...Smith having cached ten other fawn-skins of rice being all he could Get with one Keg 9 Gns {gallons} H.W. [p.411]" "Snake River was the frontier of Chippewa territory in the direction of the Sioux, and a region of much danger for the Chippewa and their traders [footnote, p. 411]" "Saturday, Sunday, and Monday 10. We have caught enough fish so that we do not need to use rice These three Days [p. 413]" "Yellow Lake was a

favorite Indian camping ground. B.F. Peck writes us that when he first knew the region nearly 1000 souls were there. There are in reality two lakes, connected by a thoroughfare of dead water thirty rods wide and about eighty long. The smaller lake covers about a hundred acres; the larger is about two miles in diameter. Both abound in wild rice and have high banks. Curot appears to have considered this all one lake, through which Yellow River flowed [footnote, p. 413] “[October] Monday 24...I bought of a woman a Big birch bark basked Full of rice, that I Paid a 2 ½ pt blanket for, also a little more than The half of another, that I Paid ½ Brasse of Cloth for [p.417]” “There are several so-called Rice Lakes in this neighborhood—that in Burnett County, on the upper waters of Yellow River, is the one here designated. There is still a Chippewa village on this lake, which has been there since the knowledge of the earliest white settlers.—Ed [footnote, p.418]” “[Sunday, November 6] David arrived This evening with Le petit male he brought two geese, nine Ducks, a Fisher and an Otter, two fawn-skins of wild rice for which I paid the wife of le petit male a Brasse of Cloth [p.422]” “[February] Friday 10th. I gave him two pints of wild rice not being able to spare him any more since there is but one fawn-skin left...My neighbor Mr. Sayer did his best To hinder The savages from giving me provisions [p. 441]” “[March] Friday 2nd...if Sarrasin was willing to take charge of a little wild rice, I would send him some [p. 448]”

Dickson, Robert and Louis Grignon. “Dickson and Grignon papers—1812-1815”. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 11. Madison: WI State Historical Society. 1888. pp271-315. “[from Dickson to John Lawe] Febr 4, 1814...upwards of forty Sauks came here, having eat nothing for Two days, & had not Askin taken up his cache and given them foll avoins they must have perished, they have gone off... [p. 289]...The Indians have speared only One Sturgeon these Six days past. I wait for the return of the Express from Mackinaw before I send to the prairie. Thank heaven provisions are to be had there—All I have left at present is 8 handfulls foll avoin—10th flour—2 shanks deers legs three frozen Cabbages & a few potatoes [p. 292].”

Doty, James D. “Northern Wisconsin in 1820.” In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 7. Madison: WI State Historical Society. 1876. pp. 195-206. “...in Leech Lake. The fish and the wild rice are the chief sustenance of the traders, and without them the trade could scarcely be carried on [p. 196].” “To these may be added the wild rice—fols avoine—and such game as they occasionally kill...They boil the excrements of the rabbit with their rice ‘to season it,’ and esteem it a luxury. To make that dish still more palatable, and one of their highest epicurean dishes, they occasionally take a partridge, pick off the feathers, and without any further dressing except pounding it to the consistency of jelly, throw it into the rice, and boil it in that condition. ... The Indians around Sandy Lake, in the month of September, repair to Rice Lake to gather their rice. In no other place does it grow in as large quantities as there. This Lake is about five miles and three broad. It might perhaps be called a *marais*, for the water is not over five feet deep, and its surface is almost entirely covered with rice. It is only in morasses or muddy bottoms that this grain is found. It was formerly the practice of the Indians, when the grain was in the milk, to pass around in canoes and gather up the tops in large shocks or branches and fasten them, to render the collecting of the grain much easier after it had ripened. by this means they obtained it also in much large quantities than at present. This work of harvesting is performed by the females. It is now gathered by two of them passing around in a canoe, one sitting in the stern and pushing it along, while the other with her back to the bow and with two

small pointed sticks about three feet long, one in each hand, collects it in by running one of the sticks into the rice and bending it over on to the edge of the canoe, while with the other she strikes the heads suddenly and rattles the grain into it. This she does on both sides of the canoe alternately, and while the canoe is moving. About a gill is generally struck off at a blow. It is not ripe when harvested. It falls covered with a husk, and has a beard about two inches long. One method of curing the rice, and that which makes it the most palatable, is by putting it in a kettle in small quantities, and hanging it over the fire until it becomes parched. A round hole is dug in the ground about one and an half feet deep, and three in circumference, into which a moose skin is usually put. Into this hole the grain is then poured where it is trod by an Indian until completely hulled. This is a very laborious work and always devolves upon the men. After being sufficiently trod, it is taken out and cleaned, in a fan made of birch bark, shaped something like those used by farmers. This is the most expeditious method of curing it. The other method differs from this only in drying. It is as follows: a scaffold is made of small poles about three feet from the ground, and covered with cedar slabs. On this the rice is spread, and under the scaffold a small slow fire kindled, which is kept up until the grain becomes entirely dry. It takes nearly a day to dry one of the scaffolds full. The grain cured in this way is more nutritious, and keeps much longer than the other. By that parched in a kettle, the substance appears to be destroyed. the rice, when cured, is put into sacks of about a bushel. A sack is valued at two skins. A fathom of shroud or a blanket will buy two sacks. A skin is valued at two dollars. One family ordinarily makes about five sacks; though those who are industrious sometimes make twenty five [p.199-200].”

Doty, James Duane. Papers. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 13. Madison: WI State Historical Society. 1895. Pp 163-246. “[in Minnesota] We soon came to an Indian encampment by the side of a stream where we thought of encamping...This river rises in wild rice lake and empties into Sandy Lake...Before sunrise we commenced our march...We steered west 10 miles to a small lake, the borders of which was covered with wild rice [p. 209-210].” “This morning the Gov. with some of the party & 3 canoes left here for the sources of the Mississippi...They did not go to the extreme source of the river, only to Red Cedar Lake the highest navigable water at this season and 350 miles from Sandy lake. The whole of the country is low & marshy, and much of it covered with wild rice [p.212].”

Ellis, Albert G. “Fifty-four years’ recollections of Wisconsin”. In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 7. Madison: WI State Historical Society. 1876. pp. 207-268. “The Lenten fast was strictly observed by these good Catholics [former French *voyageurs* and half-breed French and Menomonees, living on the Fox River at what is now Green Bay]; i.e., they ceased gormandizing ducks, venison and porcupine, only to feast in more epicurean style on trout, sturgeon and wild rice, the dressing of which, in a manner to tempt the most fastidious, they understood and practised [p. 220].” “Some peculiarities of the Green Bay country — First, I will mention the wild rice — zizania. This grows at and near the mouths of all the streams falling into Green Bay. It is found where there is but little current, generally in from two to five feet water, and is biennial. The plant from the kernel that falls in autumn grows to the top of the water the following summer in June, and begins to elevate its fruit stem, the head forming about the first of July. It soon blossoms, and the first of September the grain is nearly matured. The beards are a foot long, and the head nearly the same, the

kernel being from one and a half to three inches. As soon as the grain is formed, the Indians make preparations for gathering it. One mode is to go into this 'standing corn' with their canoes, and taking as many stalks as they can compass with their hands, give them a twist and kink, and then turn the bunches downward, leaving them to ripen on the stalks. This gives the party twisting the bunches a kind of pre-emption to so much of the rice, which before was all common. When gathered in this way into twisted bunches, the next step is to cut them off with a knife, and bring them out in their canoes to a place for shelling. But they have a more summary method of gathering, and which is more generally practiced. It is on this wise, as the grain stands in the shallow water along the river banks in hundreds or thousands of acres, they push into it with their canoes; and these canoes, be it observed, are wide in the middle and quite sharp at either end. Two persons go gathering, commonly women, one in either end of the canoe; they are provided with their implements — one having two smooth sticks, as thick as a man's finger, and three and one-fourth feet long. This woman sits on the thwart in the extreme end of the canoe, facing backwards; while the one at the other end, and facing forwards, has a long, light, slender pole, provided with a fork at one end, to prevent its sinking too deep into the soft muddy bottom. Madam with the pole, forces the canoe slowly into the standing rice, which being parted by the canoe, stands in rows on each side. Now they lady at the forward end, with her sticks, draws, or bends, the heads of the rice over the edge into the canoe, and striking them smartly with the other stick, shells the grain into the vessel. Then repeating the operation, reversing the hands, she continues to draw in the rice, and thrash it off, till her end of the canoe, becoming loaded, begins to settle quite low. The women then change implements, but maintain their seats; the movement of the canoe is reversed — they operate as before, till the canoe is well loaded with the grain, when they push to the shore. The rice has rather a tenacious hull, which has to be removed; it has to be dried before hulling, which latter process is thus accomplished: a hard dry piece of ground is selected, and a smooth dishing hole made to contain about a gallon; the rice is then tied up in a deer-skin, placed in the hole, and stamped upon with the feet till the hull is removed, which is separated and blown off by the wind. Its great abundance enables all to have a plentiful supply. It is used to thicken their broth of venison, bear, fish and fowl; it is very nutritious and palatable, and is furthermore an article of merchandise in the Indian trade. Cattle and horses are very fond of the green stalk, while growing, and wade in, even to swimming, to feed on it. The grain falls into the water soon after ripening, and sinks to the bottom; it is in these rice flats that the water fowl congregate in myriads in autumn to feed, by diving down for the grain at the bottom. This wild rice only grows in comparatively still waters, and in rich muddy bottoms. It is found in all the waters falling into Green Bay, the Fox and Wolf Rivers, and small Lakes. I know of it in none of the waters of the Wisconsin, except in a small lake, or expansion of the stream, on the Little Eau Claire [p. 265-266]."

Gorrell, James. Lieutenant James Gorrell's Journal. In Draper, Lyman C., ed. Collections of the State Historical Society of Wisconsin, Vol 1, reprint. Madison: WI State Historical Society. 1903. pp.24-48. "...the 23rd of May, 1762, on which I delivered the following speech, the chiefs of the Folles Avoinnes,* and of the three Puan chiefs, being present ...[p.28]"

Guignas, Father. Letter to Beauharnois, May 29, 1728. [translated] in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 17. Madison: WI State Historical Society. 1906. pp. 22-28. "Their [the Fox Indians] cabins are upon a little eminence on the banks of a small river

which bears their name, very winding or sinuous, so much so that one is continually making the entire turn of the wheel of the compass there. It is, however, quite broad in appearance, lying between a chain of hills upon each side; but there is only one miserable little channel amid this apparent extent of bed, which is a kind of swamp filled with rushes and wild rice of an almost impenetrable density [p. 23].” “For the location of the Fox village, see *Wis. Hist. Colls.*, xvi, p. 39, note.—Ed [footnote, p. 23].” “The Mississippi from the mouth of the Ouisconsin upwards...Its centre is occupied by a chain of islands well wooded...these islands are overflowed every year and are suitable for raising rice [p.25].”

Hathaway, Franklin. Surveying in Wisconsin. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 15. Madison: WI State Historical Society. 1900. Pp. 390-398. “From Portage to Lake Winnebago the [Fox] river wound its tortuous way through broad rice marshes, which in many places extended as far as the eye could reach on either side; but occasionally the channel ran close to high points of land that jutted into the marshy waste. No habitations were seen at any place on its banks, but myriads of blackbirds fed on the wild rice, and numberless ducks and geese covered the open waters [p.397].”

Kemper, Jackson. Journal of an Episcopalian missionary’s tour to Green Bay, 1834. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 14. Madison: WI State Historical Society. 1898. Pp394-449- “August 2...Obtained yesterday some Menominee rice & specimens of the plant, flower etc. The grain looks like oats and is called Menominee by the Indians [p.436].”

Lawe, John. 1818: Complaints from Green Bay. In The Fur-trade in Wisconsin, 1812-25, in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 20. Madison: WI State Historical Society. 1911. pp90-92. Letter dated 13th Nov., 1818, “This letter is written to Capt. Thomas G. Anderson, a Wisconsin fur-trader before the War of 1812-1815; at the time of this letter he was living at Drummond Island as storekeeper in the British Indian department [p.90].” “All the Indians were off from the Bay for to go and make their wild Rice when I got hear but I am glad none of them had gone into the Mississippi before I got here...[p.91]”

Le Sueur, Pierre Charles. [Shea, J.G., transl.] Le Sueur’s voyage up the Mississippi. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp. 177-193. “The Sioux of the West have, according to the reports of those of the East, more than a thousand cabins. They do not use canoes, cultivate the earth, or gather wild oats; they generally keep to the prairies between the Upper Mississippi and the River of the Missouri [p.187].” “Ouacantapai ..offered him wild rice to eat, and, according to their custom, put the first three spoonfuls into his mouth [p.190].” “On the 1st of December, the Mantantons invited Mr. Le Sueur to a great feast...After the repast Ouacantapai, their chief...made a present to Mr. Le Sueur of a slave and a sack of wild rice [p.192].” “On the 19th three Mendeouacanton chiefs and a number of Indians of the same village arrived at the fort...and promised that in the following summer, after they had made canoes and gathered in their harvest of wild rice, they would come to settle near the French [p.192-3].” “The Mdewakantonwan (Mendeonacantons) were so called from the place of their early residence, Spirit Lake, one of the Mille Lacs of Minnesota [footnote, p. 193].”

Malhiot, Francis Victor. A Wisconsin fur-traders journal, 1804-5. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 19. Madison: WI State Historical Society. 1910. pp 163-233. "[August] 4th Saturday...Today I am sending Bazinet to Ouisseconsaint to try and get the Best skins from the Savages and also a small quantity of wild rice [p.184]." "Probably somewhere in the vicinity of Tomahawk Lake, the nearest point on the Wisconsin River to Lac du Flambeau. The form Ouisseconsaint is a rare phonetic spelling for this stream.—Ed [footnote, p. 184]." "[August, 13th Monday] Bazinet is sometimes in one village, sometimes in another trying to get a sack of wild rice...he runs no risk because he arrives at a village, I suppose, with a keg of rum. He finds the Savages sober; he gets from them 10 or 11 sacks of wild rice for which he gives his keg, then he leaves at once and is rid of them [p. 189]." "While having a wide habitat in the United States, wild rice (*zizania aquatica*) is particularly a plant of northern Wisconsin and Minnesota, and a staple food with the Indians of that region. It was probably due to this prevalence that so large an Indian population dwelt on the headwaters of the Mississippi, St. Croix, Chippewa, and Wisconsin rivers. On this and the method of harvesting the grain, see Albert E. Jenks, 'Wild Rice Gatherers of the Upper Lakes,' in American Bureau of Ethnology Report, No. 19. Jenks gives a chapter to the use of this product by the whites, and shows how dependent the fur-traders were upon its purchase. It is still used by whites, and forms an article of commerce in the northern Wisconsin towns, but is always garnered by Indians. The sacks in which it was placed were usually made from the skin of some small animal, such as a fawn, but were often woven from rushes. The price of a bushel was usually a plus, or about \$2. One Indian family can harvest, cure, thresh, and winnow from five to twenty-five bushels in the early autumn, mostly during September, which is known as the 'wild rice moon,' or month. The fur-traders called the Chippewa who used this grain, Folles Avoine (Wild Oats) Sauteurs; and the territory between the St. Croix and Lac du Flambeau was early known as the Folles-Avoine district.—Ed [footnote, p. 189]." "...the youngest son of Mr. Mi{chel} Cadotte, whom I asked of his father at Fort Kamanaitiquoya. He comes to spend the winter with me to learn to read, and serve me as interpreter when necessary. If I teach him French, he will teach me Saulteux in return. His father came himself to bring him to the Portage with Mr. Leon St Germain, who went on to Latonaganne to get wild rice [p. 189-190]." "[August] 24th Friday...We are threatened with a famine because the Savages absolutely want to go on the war-path; consequently they will put the greater portion of their rice in caches, and we shall find ourselves with very little, which we shall have to purchase at its weight in gold. 25th Saturday. Thirty canoes arrived here at noon. Chorette's Savages made me a present of 3 sacks of wild rice for which I gave them a large keg of rum and a brasse of tobacco I gave 'le Muffle d'Original' a coat and harangued him as follows: '...I would like to have not only thy furs but also thy corn. I have many children to feed. Moreover it would soil thy body to carry a single grain of corn to the other fort [p. 193]" "[September] 10th Monday...'L'Outarde' started yesterday with his young men to gather wild rice at lac de la Truite where his village is [p.197]." "Trout Lake (Lac de la Truite) is in Vilas County, just east of the Flambeau reservation. It is said that when the Chippewa moved down into the interior of the country, somewhere near the middle of the eighteenth century, they tarried awhile at Trout Lake, before passing to Lac du Flambeau on the west.—Ed [footnote, p. 197]." "[September] 14th Friday. Yesterday I got 4 sacks of rice from Folle Avoine for which I gave him half a keg of rum and half a brasse of tobacco...16th Sunday. Three of old 'Lachouette's' young men arrived here yesterday at four o'clock in the afternoon, and four others, from Lac de la Folle, from whom I got 3 sacks of rice. The wind blew and rain fell to an extraordinary degree today. The

Savages overwhelm us; we cannot set our nets, and we constantly eat our rice with water only. A fine and good dish! Dogs would get thin on it [p.198].” “An abbreviation for *Lac de la Folle Avoine*, or Wild Rice Lake. Jenks, *op. cit.*, pp. 1115-1126, enumerates fifteen or more lakes in northern Wisconsin named for the rice growing therein. There are several in Vilas County alone; the nearest to Lac du Flambeau that now keeps the name is Little Rice Lake, in township 42 north, range 7 east, northeast of Trout Lake.—Ed [footnote, p. 198].” “I also gave ...a half keg of rum and a large keg to l’Outarde to be distributed in his village in exchange for rice. I forgot to state above that while Bazinet was passing through la Tortue’s village with all the goods, he gave away two large kegs of rum there for which he got only two sacks of rice [p.200].” “[September] 29th Saturday...Today I obtained from the son of ‘La Pierre a Affiler’ four sacks of rice for which I gave him a half keg of rum. I gave my people a feast. 30th Sunday. My people got very drunk yesterday and, through fear, the Savages stopped drinking. Today I sent three of my men to Lac de la Truite to get rice and two others to old La Chouette’s for the same purpose [p.201].” “List of goods given for provisions and expenses of the Fort of Lac du Flambeau. ...1804 August 22nd to old Plat coté for a sack of wild rice, a keg of four pots—5 plus; 23rd to La Petite Racine, for half a sack of wild rice and one of pumpkins, seven chopines of rum—3 plus; 25th to La vieille Française, for a quarter of meat and a dish of wild rice, half a brasse of tobacco—1 plus; 25th to the Savages of Lac du Flambeau, for three sacks of wild rice, a large Keg and a brasse of tobacco—22 plus; To Bazinet’s brother-in-law, for a sack of wild rice, seven bottles—3 plus; To the mother-in-law of La Chouette’s son, for a sack of wild rice, seven chopines of rum—3 plus; September 3rd to L’Epaule de Canard, for a sack of wild rice, a keg of six pots—6 ½ plus; To La Grande Loutre, for three sacks of wild rice, half a Keg of rum—10 plus; To the son of La Moitié de Chef, for three sacks of corn and one of wild rice, a large Keg—20 plus; ...To Various Savages, for wild rice, ¼ lb vermilion—1 ½ plus...Gave to the mother of Le Canard, for half a sack of wild rice, a piece of Braid—2 plus; To three young men, for four Dishes of wild rice, Three knives and a looking-glass—2 plus [p.216-217].”

Morse, Richard E. “The Chippewas of Lake Superior.” In Draper, Lyman C., ed. Third Annual Report and collections of the State Historical Society of Wisconsin, Vol 3. Madison: WI State Historical Society. 1857. pp.338-369. “All had, for some time, been on scanty rations of nought but wild rice, as they could neither fish nor hunt while hurrying with their sick and children, and fearing their enemies in ambush—to meet their ‘Great Father’ [p. 340].” “Na-Naw-Ong-Ga-Be, in a manner dignified and earnest, readily replied: ‘it would not be proper to advise my young men to leave immediately, while we were all busily engaged in collecting wild rice, to provide for my people against hunger and famine. After making all haste to do this...I and my people with me, hastened upon the path-way to the shores of the Chippewa Lake (Superior). I have obeyed your call—I am now before you [p.342].”

----Ojibwa Indian women gathering wild rice. Illustration In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 20. Madison: WI State Historical Society. 1911. [page unnumbered, between 404 & 405]. “from oil painting by Seth Eastman, in room of House Committee on Military Affairs, Washington, D.C.”

Perrot. Excerpts from Memoire, originally in *Jes. Relations*, xxxv. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp. 22-28. “It is to be observed that the country where they [the Sioux] roam is nothing but lakes

and marshes, full of wild rice; these are separated from one another by narrow tongues of land, which extend from one lake to another not more than thirty or forty paces and sometimes no more than five or six. These lakes and marshes form a tract more than fifty leagues square, and are traversed by no river save that of Louisiana {the Mississippi}; its course lies through the midst of them...Their method of navigation in lakes of this kind is, to push through the wild rice with their canoes, and, carrying these from lake to lake, compel the fleeing enemy to turn about, and thus bewilder him...That was a populous nation, scattered along the circumference of the marshes, in which they gathered abundance of wild rice; this grain is the food of those people, and tastes better than does rice. More than 3,000 Scioux came together from every side, and besieged the Hurons...In this straitened condition, they concluded that they could not do better than to hide among the wild rice, where the water and mud reached almost to their chins [p. 17-18]

Pond, Peter. 1740-1745: Journal of Peter Pond. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 18. Madison: WI State Historical Society. 1908. pp. 314-356. "On the North Part of this Bay [Green Bay] is a small Village of Indans Cald the Mannomaneas who Live by Hunting Cheafley. They have another Resois {resource}—the Bottom of the Bay Produces a Large Quantity of Wilde Rice which thay Geather in Sept for food [p. 329]." "The next Morning we Proseaded up the River [Fox River from Grande Buttes des Morts, Lake Winnebago towards Portage] which was Verey Sarpentine indeed til we Cam to a Shallo Lake whare you Could Sea water But Just in the Canoe track the Wilde Oates were so thick that the Indans Could Scarce Git one of thare Small Canoes into it to Geather it and the Wild Ducks When thay Ris Made a Nois like thunder.... The Water was two Deap to wade and ye Bottom Soft—the Rode so narrow that it toock the Most of ye next Day to get about three Miles With our Large Cannoes the track was so narrow...On account of the fox River and its Neghbering Cuntrey A Long its Shores from the Mouth to the Pewans is A good Navigation. One or two Small Rapeds {lead} from that Lake the water up to the Caring place is Verey Gental But Verey Sarpentine. In Maney Parts In Going three Miles you due not advans one. The Bank is almost Leavel With the Water and the Medoes on Each Sid are Clear of Wood to a Grate Distans and Clothd with a Good sort of Grass the Openings of this River are Cald Lakes But thay are no more than Larg Openings. In these Plases the Water is about four or five feet deap. With a Soft Bottom these Plases Produce the Gratest Quantaties of Wild Rise of Which the Natives Geather Grat Quantaties and Eat what thay Have Ocation for & Dispose of the Remainder to People that Pass & Repass on thare trade. This Grane Looks in its Groth & Stock & Ears Like Ry and the Grane is of the same Culler But Longer and Slimer. When it is Cleaned fit for youse thay Boile it as we Due Rise and Eat it with Bairs Greas and Suger But the Greas thay ad as it is Bileing which helps to Soffen it and make it Brake in the same Maner as Rise. When thay take it out of thare Cettels for yous thay ad a Little suger and is Eaten with fresh Vensen or fowls we yoused it in the Room of Rise and it Did very well as a Substatute for that Grane as it Busts it turns out perfectly White as Rise. ...I Have Menshund the Vast Numbers of Wild Ducks which faten on ye Wild Rise Eaverrey fall. It would Sound two much Like a travelers Storey to Say What I Realey Beleve from What I Have Sean [p. 332]."

Porlier, Louis B. Narrative. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 15. Madison: WI State Historical Society. 1900. Pp. 439-447. "The village at the Grand

Butte, that I knew in early days, consisted of less than 100 wigwams...the me assisted in the rice harvest. Rice was obtained on the marshes opposite their village, on Lakes Apuckaway, Poygan, and Du Boeur (Buffalo Lake), and on Willow Creek, a tributary of Lake Poygan; that and the corn were gathered in September; they kept a small quantity for the winter, and buried the rest in sandy knolls, drawing upon the supply the following summer, while preparing the crop—game being the principal food in cold weather [p.445].”

Potheries, Bacqueville de la. Excerpts from *Histoire de l’Amerique Septentrionale*. in Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 16. Madison: WI State Historical Society. 1902. pp. 3-10. “There [the Bay of Green Bay] is a prodigious abundance of Ducks, both black and white, of excellent flavor, and the Savages stretch nets in certain places where these Fowl alight to feed upon the wild rice [p.9].” “The wild rice (*Zizania aquatica*) formed an important part of the food of the northwestern Algonquian tribes. For information regarding their use of it, see Carr’s ‘Food for American Indians,’ in *Amer. Antiq. Soc. Proc.*, x (1895), part I; A.E. Jenk’s ‘Wild-rice Gatherers of the Upper Lakes,’ in 19th (and forthcoming) *Report of U.S. Bureau of Ethnology*—also published separately (Washington, 1901); and Gardner P. Stickney’s ‘Indian Use of Wild Rice,’ in *Amer. Anthropologist*, ix, p. 115-121 [footnote, p. 9].” “This Fishery suffices to maintain large Villages; they also gather wild rice and acorns; accordingly the Peoples of the Bay can live in the utmost comfort [p.10].”

Shea, John G. “The Indian tribes of Wisconsin.” In Draper, Lyman C., ed. Third Annual Report and collections of the State Historical Society of Wisconsin, Vol 3. Madison: WI State Historical Society. 1857. pp. 125-138. “Menomonees—Oumalouminek, (Rel. 1669-70); Maroumine, (Rel. 1639-40); Malhominies. The name is the Algonquin term for the grain *Zizania aquatica*—in English, Wild Rice. The French called both the grain and tribe Fol Avoine—Wild Oats [p.134].”

Stambaugh, Samuel. Report on the quality and condition of Wisconsin Territory, 1831. In Thwaites, Reuben Gold, ed. Collections of the State Historical Society of Wisconsin, Vol 15. Madison: WI State Historical Society. 1900. Pp. 399-438. “The Oconto river is a large deep powerful stream, ad bounds the country given to the New York Tribes on the north, about forty miles...There are three small lakes between Shawano and Oconto; one is called Menominin or Rice Lake, and is covered with the Rice peculiar to this climate, which is gathered in large quantities by the Menominies, and is used as a subsistence for head stuff [p.412-3].” “Fox River, between the Butte and its entrance into Winnebago, is literally covered with rice; its course is nearly due east, and the channel in most places is narrow p.433.”

Storrow, Samuel A. “The north-west in 1817.” In Draper, Lyman C., ed. Report and collections of the State Historical Society of Wisconsin, Vol 6. Madison: WI State Historical Society. 1872. pp. 154-187. “The position of the fort [of Green Bay] is, as I have already mentioned, on the left bank of the river, the same with that of the former French and English works. Below the fort, towards the bay, is an extensive prairie bordering the river, on the banks of which there is a growth of wild rice; above it there is a meagre settlement of French Canadians intermingled with the natives [p. 168].” “My intention was to reach an Indian village, said to be on the southern shore of the Lake [Winnebago]... It was a village of Fols Avoines, situated on the edge of a prairie which borders Lake Winnebago...The village has received

the name of Calumet ...I was therefore ushered...to a small lodge, where we formed a circle, smoked out of the same pipe...and eat from a large kettle of wild rice placed in the midst of us [p. 170-171].”

Stuart, Robert. Letter dated Mackinac 13th November, 1819. In *The Fur-trade in Wisconsin, 1812-25*, in Thwaites, Reuben Gold, ed. *Collections of the State Historical Society of Wisconsin*, Vol 20. Madison: WI State Historical Society. 1911. pp 135-6. “Herewith I have the pleasure of sending you a small parcel of Wild-rice, which, I am sorry is all that now remains of our stock, had we thought of it in time, we could have sent you a much larger quantity [p.135]” “To His Excellency Gov: Cass. Detroit [p.136]”

Tanner, Edward. “Wisconsin in 1818.” In Draper, Lyman C., ed. *Report and collections of the State Historical Society of Wisconsin*, Vol 8. Madison: WI State Historical Society. 1879. pp. 287-292. : “At the portage between the Ouisconsin and Fox rivers, canoes and boats are drawn over a level, rich prairie, but so much subject to inundation that during high water canoes have been known to pass from one river to the other without obstruction....At this prairie the Fox river does not exceed sixty feet in width, and is usually from three to ten deep, has little current, and is full of a thick growth of wild rice [290].” “Twelve miles from this [Buffalo Lake in Montello County], he came to the Rush Lake* about ten miles long and two broad. ..Great numbers of Winnebago and Menomonee Indians were employed in gathering wild rice on the rivers and lakes. {footnote: Rush Lake is Puckaway Lake. Wild rice grows about four feet above the water, and has ears from three to five inches long. The kernel is about three-fourths of an inch long, of a dark slate color, and used by the Indians as a substitute for bread. They gather it by rowing their canoes by the side of it; and, after bending the ears into the canoe, beat the rice off. After the canoe is full, it is rowed to the shore; the rice is spread on blankets, and, when dry, is beaten till separated from the chaff. It is then winnowed and becomes fit for use.} [p.291]” “Seven miles below the Lake [Winnebago], commences the rapids of Fox river...In its whole course the wild rice abounds [p.292].”

Thwaites, Reuben Gold. “American Fur Company invoices—1821-22. In Thwaites, Reuben Gold, ed. *Collections of the State Historical Society of Wisconsin*, Vol 11. Madison: WI State Historical Society. 1888. pp. 370-379. “Daniel Dingley [on his own account and risk], for the trade of Folleavoine, South Lake Superior, 1822&3. Michilimackinac, July 30, 1822 [p. 374].” “Eustache Roussain [on account and risk of the American Fur Co.], for the trade of Folleavoine and its dependencies. 31 July, 1821 [p. 376].”

Verwyst, Chrysostom. *Historic sites on Chequamegon Bay*. In Thwaites, Reuben Gold, ed. *Collections of the State Historical Society of Wisconsin*, Vol 13. Madison: WI State Historical Society. 1895. Pp 426-440. “From Rev. Henry Blatchford, an octogenarian, and John B. Denomie (Denomine), an intelligent half-breed Indian of Odanah, near Ashland, the writer has obtained considerable information as to the location of ancient and modern aboriginal villages on the shores of Chequamegon Bay...Makodassonagani-Sibi (Bear-trap River), which empties into the Kakagan. The latter seems in olden times to have been the regular channel of Bad River, when the Bad emptied into Ashland Bay, instead of Lake Superior, as it now does. Near the mouth of the Kakagan are large wild-rice fields, where the Chippewas annually gather, as no doubt did their ancestors, great quantities of wild rice (Manomin). By the way, wild rice is very palatable, and the writer and his dusky spiritual children prefer it to the rice of commerce, although it does not look quite so nice [p.429]” “No doubt from time

immemorial Indians were wont to gather wild rice at the mouth of the Kakagan, and to make maple sugar up Bad River [p.433].”

Whittlesey, Charles. “Recollections of a tour through Wisconsin in 1832.” In Draper, Lyman C., ed. Collections of the State Historical Society of Wisconsin, Vol 1, reprint. Madison: WI State Historical Society. 1903. pp. 64-85. “We slept at a hut on the southern shore of Lake Winnebago, near where the Fox river empties into it. From the rapids below the Lake to the Portage, this stream is sluggish, and though crooked, is of sufficient depth for transportation of boats. It is rather a succession of shallow lakes than a continuous river, bearing the wild rice in endless profusion. This plant strongly resembles the southern rice in the kernel, and somewhat in taste, furnishing excellent food for ducks and Indians. Where the water is still, it comes up from a depth of ten to fifteen feet, extending above the surface, in a dense green mass, about as high as grown flax. In the fall and winter, the Indian pushes his canoe through it, and shakes out the seed over the gunwale into his boat. It also serves to shelter him in his insidious designs against the wild ducks, who congregate among it, and lay claim to what they wish to eat. After pushing our way in a flat through a thick growth of this vegetable, about two miles, we were on the opposite shore of the river, near the spot where the father of ‘Grizzly Bear’ is said to have lived, raised pumpkins and entertained the whites...We arrived at Fort Winnebago late at night, having made one hundred and forty miles in two and a half days. Fifty miles of this day’s travel lay in a rolling prairie, over which a two-horse carriage travelled in company, although no road had been constructed. Nothing occurred to hinder the progress of a vehicle except an occasional marsh. On the right of our track lay at irregular distances the Fox river, and ‘Opukwa’ or *Rice Lakes*, which were distantly seen as we rose the swells of the country [p. 74-75].”