Tippecanoe County Historical Association’s

FEAST® of the
HUNTERS’ MOON

A historic event celebrating 50 years!

Fort Ouiatenon
West Lafayette, Indiana

9 a.m. to 5 p.m. E.D.T.—Saturday,
September 30
9 a.m. to 4 p.m. E.D.T.—Sunday,
October 1
2017

www.feastofthehuntersmoon.org
First Merchants supports the 50th anniversary of Feast of the Hunters’ Moon

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THE STRENGTH OF BIG. THE SERVICE OF SMALL.
Welcome mon ami to the 50th Annual Feast of the Hunters’ Moon!

Join us as we step back into history at this year’s Feast of the Hunters’ Moon. The Feast is an authentic portrayal of an event that likely took place in the 1700s at Ouiatenon.

Almost three hundred years ago, when the French outpost of Fort Ouiatenon was located in the center of a vast hunting, fishing and trapping region of New France, the voyageurs returned from Canada each fall with a new supply of merchandise for trading. The arrival of their canoes was welcomed by the soldiers garrisoned at the fort and by the Indians, who brought furs, game, baskets and leather goods to barter. It was the time of the Hunters’ Moon—when hunting was good, the harvest was in and the voyageurs had returned from the North.

The Feast began in the 1950s as an activity of the membership of the Tippecanoe County Historical Association. It used a theme of Indian history of the area and a meal of common food was eaten in the blockhouse around the fire. In 1968 the Feast was opened to the public. In 1969 it became a two-day event and the activities expanded to include craft demonstrations, singing, dancing and trading.

Participants in the Feast are here from across the continent—Florida, New England, Kentucky and Canada—to join in this classic re-enactment of a gathering of French and Indians.

Sights, sounds and smells of a day gone by greet you. The sound of a ringing anvil assails the ears, and in the background you can hear the rhythmic splash of canoe paddles as a brigade of voyageurs moves down the Wabash. The crack of muzzle loaders lends an authentic sound, as do the intermingling strains of dulcimers and fiddles blending with the tootling of fifes and the beat of drums.

Costumed craftspeople demonstrate the traditional arts of basket making, blacksmithing, spinning, weaving and soap making. These craftspeople use natural materials to hand-make contemporary products. Traders spread their blankets and offer authentic reproductions of 18th century trade items. Merchants offer for sale reproductions of apparel and accoutrements of the time period.

When hunger strikes, and it does so often in the crisp fall days of the Hunters’ Moon, you can feast on buffalo burgers, Indian fry bread, pork chops, buffalo stew, cider and other taste tempting 18th century dishes.

Mark your calendars!
2018 Feast
October 6 & 7, 2018

The Feast of the Hunters’ Moon is presented by the Tippecanoe County Historical Association in cooperation with the Tippecanoe County Park and Recreation Department and Visit Lafayette-West Lafayette.
The History of the Feast of the Hunters’ Moon

Many early efforts were made by to find the exact location of Fort Ouiatenon after it had faded from memory. In 1887, after locals discovered “several silver crosses and a silver disc inscribed with arms of France,” community leaders formed the Historical Society of Tippecanoe County. Surface finds and studies of original French documents pointed to the site of current Fort Ouiatenon Historic Park as the location of the original fort.

In 1907, the local chapter of the DAR erected a monument on the future park site. The 1925 centennial celebrations of the founding of Lafayette helped generate renewed interest in the renamed Tippecanoe County Historical Association (TCHA). Richard B. Wetherill, the president of TCHA, purchased 8.91 acres of land where researchers of the time believed Fort Ouiatenon was located. Wetherill presented the deed to TCHA with hopes that the site would be preserved from development and opened to the public. One of his goals was to reconstruct an “old blockhouse and palisades.”

1929-1966
In March 1929, TCHA held a pageant at the site. Boy Scouts provided a Native American-style dance, and a paper was delivered detailing the history of the fort. Locals portrayed French traders, peasants, a priest, and Native Americans. This event may be the first recorded reenactment relating to Fort Ouiatenon. Wetherill’s dream of a reproduction fort on the site came into reality when the Blockhouse was dedicated on June 14, 1930. In 1958, a fall “members only” event began, called the Feast of the Hunters’ Moon. The event featured a picnic, a dramatic reading, music, and Boy Scouts demonstrating Native American-style dances.

1967-2017
The October 19, 1967 event was the first public Feast. In 1968, TCHA co-sponsored the event with the Rossville Junior High History Club. This event featured Native American-style dances, French folk songs, a flea market, vendors selling fall produce, flintlock gun firing, historical displays, and historical tours by the Rossville students. In 1968 the original site of Fort Ouiatenon was located and confirmed through archaeological investigations. Dr. James H. Keller, who had recently excavated at the fort site, gave presentations about the excavation.

The Feast expanded to a two-day event in 1969. Poles were erected near the blockhouse to fly flags that represented the eight European and American nations or groups of settlers that occupied the area in various eras. Members of the Ottawa, Ojibwa, and Miami tribes demonstrated tribal crafts, customs, and ceremonies. The 1971 Feast featured the first church services on Sunday and the first appearance of the voyageur canoes; both traditions continue.

Through the 1970s, the flea market aspect disappeared. More appropriate period crafts appeared as research continued to improve the knowledge of the TCHA staff and participants who sought to make the event authentic.

The first military reenactment units appeared in 1973. Their efforts made the Feast like a living period community and helped TCHA’s continued push for authenticity. Period-appropriate foods were introduced, and the Feast Steering Committee encouraged community groups to work on authentic costumes. The American Bicentennial brought an expanded interest in local history, reenacting, and rediscovering the preindustrial past. Because of these changes, the grounds expanded to meet the needs of the increasing participation and attendance. The 1977 Feast demonstrated increasing national attention, as participants began to come from many states. The number, variety, and authenticity of food booths continued to rise during this period, as did the military units, voyageur brigades, sutlers, traditional craftspeople, and reenactors.

By 1979, an estimated 1,000 participants in historic dress prepared and served food while 115 musicians, 50 dancers, 280 members of military units, 70 muzzleloaders, 40 booth traders, 75 traditional craftspeople, 100 sutlers, and many other participants engaged in other activities. During this time, various contests began, such as
tomahawk throwing, a voyageur canoe race, a flintlock reliability competition, and a costume authenticity competition.

As the 1980s began, the number of participants was approaching 5,000. The Children’s Trade Blanket was introduced in 1981, and in 1982 the Native American woodland camp was established. The Feast planners from that period believed the success of the event was due to the location, the unique theme, the constant striving for authenticity, as well as the loyalty and dedication of the participants.

By 1987, participation was so high that the grounds had reached capacity. Two years later, with perfect weather, 67,000 visitors attended being catered to by over 5,000 participants. The grounds were expanded to 24 acres in 1990. In 1995, the grounds were expanded by 5 acres on the western side to provide a military drill area and a performance area at the voyageur encampment.

In 1998, the educational purpose of the Feast expanded as 4th graders came on Friday for a School Fun Day to learn about 18th century life in Indiana, and in 2000, Thursday was designated as Special Kids Day, which allowed area students with special needs to come to a day designed for them to enjoy more one on one interaction with Feast participants. The 2001 event began on a somber note. The nation was still in shock over the terrorist attacks of 9/11, which led to heightened security. After a week’s worth of rain, that Feast made history as the wettest on record. Some thirty years later, the evolution of what is “authentic” continues as new scholarship and interpretation of sources change. This festival is enlivened by generations of families, churches, civic groups, reenactment units, and scout troops who have remained loyal participants.

Over the years many musicians, period entertainment acts, military reenactors, voyageur brigades, living history interpreters, and Native American cultural educators have added to the exploration of the history and heritage of the 18th century in this area, as presented at the Feast.

The Feast is celebrating its 50th year in 2017. Thousands of people have contributed time, talents, and expertise in putting this amazing event together year after year. The TCHA staff, Feast Steering Committee, and volunteers behind the scenes and in the booths have worked to keep the event fresh and enjoyable. The fifty non-profits who provide food and other services, the craft demonstrators, security and medical staff, performers, living history interpreters, the sutlers, and the public all make the Feast a memorable and successful event year after year.

Come “Feast” with us!
Volunteer Thank You
The Feast of the Hunters’ Moon relies on hundreds of volunteers contributing thousands of hours of work. We owe this wonderful weekend to the Feast of the Hunters’ Moon Steering Committee, the TCHA Board of Governors, an army of set-up helpers, a selfless cadre of participants who donate their time for School Days, and the hundreds of enthusiastic history-lovers who pour countless hours into the Feast every year! These terrific people not only build the Feast. They are the Feast!
*Thank you!*

Volunteer Steering Committee
- Kathy Atwell
- Sara Bartlett
- Di Begley
- Pete Bill
- Mac Bellner
- Jerry Brickley
- Terry Clark
- Leslie Conwell
- Barbara Deaton
- Mary Fisher
- Mike Geyer
- Craig Hadley
- Erin Hicks
- Roger Hooper
- Erika Kvam
- Bob Leavitt
- Nathan Murphy
- Allen Nail
- Tara Raber
- Jeff Schwab
- Preston Smith
- Sherry Sondgerath
- Jason Stanfield
- Scott Stembaugh
- Linda Swihart
- DJ Tucker
- Scott Walsh
- Jeni Watkins
- Rick Westerman
- Joyce Wiegand
- Bill Young
- Jan Young

Volunteer Steering Committee
- Leslie Martin Conwell, *Feast Event Manager*
- Rick Conwell, *Tippecanoe Battlefield Museum Manager*
- Laura Buit, *Assistant Tippecanoe Battlefield Museum Manager*

TCHA thanks the Feast Sponsors!

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The Historical Association thanks the churches and volunteer bus drivers who are part of the Tippecanoe Evangelical Association of Ministers and Ministries (TEAMM)—a fellowship of local pastors and ministry leaders—for providing the vital shuttle service for Feast visitors.
Fort Ouiatenon

A French officer, four French Marines, and a blacksmith arrived by canoe to what would become Fort Ouiatenon in 1717. They had been sent by the governor of New France at the request of the Ouia (sometimes spelled as ‘Wea’), a band of the Miami tribe, who two years earlier had called for a missionary and blacksmith to come and live with them along the River Ouabache (Wabash River).

The establishment of Fort Ouiatenon was an important move on the part of the French. During this time, the British were moving inland from their coastal colonies, looking to exploit the vast resources of the North American continent. They sought access to territories claimed by the French crown, and tried to bring the Native American tribes into the British sphere of influence.

The French, through the services of the Sieur de Vincennes and his son François-Marie Bissot de Vincennes, worked to move the Miami further west to keep them out reach of the British. With the elder Vincennes’ untimely death, the Miami chose to settle along the Wabash near present-day Lafayette. The Wabash River was a major artery of transportation in those times, as rivers and lakes were like the highways and rail lines of the day. Goods that came from France traveled up the Saint Lawrence River to Montreal. From there they went to Lake Erie then traveled via canoe up the Maumee River to a portage near modern day Fort Wayne and on to the Wabash. The Wabash, in turn, linked the colony of New France with the French colony of Louisiana.

Fort Ouiatenon was constructed on the north side of the river across from the village of Ouiatenon, one of five associated Native towns in the area. Individual farmsteads may have dotted the countryside as well. The country was rich in resources; the Wabash was teeming with fish and beaver, the Wea Plain was the home of woodland bison, and the surrounding forested hills contained deer and wild turkeys. The villages’ associated fields of corn, beans, and pumpkins covered two leagues, or over four miles.

Although the fort was surrounded by a log stockade, it was not a military garrison as much as it was a trading post. No more than twenty soldiers served at the post at any time. Some four hundred bales of furs were produced by the Miami each year and traded to the twenty or more traders who journeyed from Detroit with goods such as blankets, guns, knives, tomahawks, cloth, glass beads, mirrors, silver brooches, and brandy. Some traders would return north in the same season, and some would winter over and travel in the spring. The French civilians at the post were involved with trading. Some intermarried with the Ouia, but there were a few European women and children over the years.

The history of the post was not all peaceful. There were violent deaths; smallpox found its way to the fort, and the fort was briefly captured by disgruntled young warriors. In 1760, the British finally won control of eastern North America during the French and Indian War, and the post was occupied by British forces in 1761. In 1763 the post was seized by Native forces during Pontiac’s War, fought by a loose confederation of tribes bent on driving the British from the region.

Fort Ouiatenon was never reoccupied by the British. During the American Revolution, the British encouraged the Ouia to raid into the Ohio Valley. Accounts describe the fort as in decline during this time. American forces captured the fort twice during this period. In the spring and summer of 1791, American Generals Charles Scott and James Wilkinson attacked the villages and destroyed a great deal of property to stop the British-inspired raiding. No mention of the stockade is made in the accounts of that event, so we can assume that Fort Ouiatenon had passed into history by that time.
WLFEAST OF THE HUNTERS’
The Blockhouse

David M. Hovde - 2017

Beginning in the 1860s, various groups and individuals worked to locate the site of Fort Ouiatenon. The exact location was lost in local memory since the site itself was burned to the ground, and the French settlers and local Native populations had left decades earlier. Vague references to the site on Indiana maps stopped once surveys were completed in the 1820s, and current boundary lines and place names replaced the historical place names. Various individuals had worked for years to locate the site by reading French documents and digging in areas of artifact concentrations. The 1925 centennial celebrations of the founding of Lafayette helped generate renewed interest in Fort Ouiatenon. Richard B. Wetherill, a Lafayette native, a successful physician, and the president of the Tippecanoe County Historical Association (TCHA), spearheaded this effort.

In 1928, Wetherill purchased 8.91 acres of land where many believed Fort Ouiatenon had been located. Wetherill presented the deed to TCHA with hopes that the site would be preserved from development and opened to the public. One of his goals was to reconstruct the “the old blockhouse and palisades.” Wetherill visited Old Fort Harrod at the Kentucky Pioneer Memorial State Park to study costs and construction methods for log buildings and fortifications.

Wetherill’s dream of a reproduction fort on the site came into reality in the spring of 1930 with the construction of the present-day Blockhouse. The Monon Railroad donated sixteen carloads of pine logs, and Clark Horlacher built it. The Blockhouse was dedicated on June 14, 1930. The Old Gold and Black Orchestra provided music. The DAR and a local Boy Scout troop performed a flag ceremony, raising the American, French, and British flags.

Over the years, with the Blockhouse as the focal point, the site was used for meetings and programs for TCHA and groups such as the Boy Scouts, Girl Scouts, and the Indiana Historical Society. In the 1940s, it was one of the sites visited annually by the Hoosier Historical Institutes. The Institute was sponsored by state universities, the Indiana Historical Bureau, and other state agencies. Teachers could receive college credits for participating in the Institute through the Indiana State Teachers College. TCHA held open houses at the Blockhouse every Sunday during the month of October into the 1960s. It was even used as a polling place.

Things changed in 1958 when a fall “members only” event began called the Feast of the Hunters’ Moon. This small, single-evening event centered on the Blockhouse with food, singing, and storytelling. Since 1967, the Blockhouse has been the center of activity for one of the largest historical events in the United States.

This iconic building has become one of the symbols of the community, and TCHA and the Tippecanoe County Park and Recreation Department have maintained it over the years. In 1999, a rehabilitation study revealed that the building needed major work. Thanks to a grant from the Indiana Department of Natural Resources, a large restoration project was undertaken. In 2002, the restored Blockhouse and the museum were open to the public for the first time in years. Since that time, the Blockhouse has continued to serve as the centerpiece to the Feast of the Hunters’ Moon.
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One Day We Will All Be History.

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CELEBRATING THE 50TH FEAST OF THE HUNTERS’ MOON & THE 300TH ANNIVERSARY OF FORT OUIATENON

607 Main Street, Lafayette    765 413 8923    maximummedia.com
Have fun, students!

Wabash National is proud to support the 2017 School Fun Day at the Feast of the Hunters’ Moon.

We celebrate past Feast’s!
Some things remain the same and some have changed. A constant has been the volunteer army that assist in making The Feast of the Hunters’ Moon an event that grows each year.

See more memories on pages 24 and 25.

1980 photo by Shirley Sereque

1991

2015 set up

2016
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See more memories on pages 24 and 25.

Wetherill and TCHA members

1980 photo by Shirley Sereque

2015 set up

2016
**Schedule of Events**

**SATURDAY**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Description</th>
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<tbody>
<tr>
<td>10:45</td>
<td>Heritage Music and Daunce Society</td>
</tr>
<tr>
<td>11:25</td>
<td>Father, Son, &amp; Friends</td>
</tr>
<tr>
<td>12:05</td>
<td>Northland Voyageurs</td>
</tr>
<tr>
<td>12:45</td>
<td>Traveler’s Dream</td>
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<tr>
<td>1:25</td>
<td>Sharing History with Harriet Berg, Founder and Director of Madame Cadillac Dance Theatre</td>
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<tr>
<td>1:45</td>
<td>Hasty Puddin’</td>
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<tr>
<td>2:25</td>
<td>Water Spider Drum</td>
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<td>3:05</td>
<td>Hogeye Navy</td>
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<td>3:50</td>
<td>Colonel Webb’s Band of Musick</td>
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**Blockhouse Stage, #205 on map**

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<td>Roman Catholic Mass</td>
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<td>Water Spider Drum</td>
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<td>12:05</td>
<td>Father, Son, &amp; Friends</td>
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<td>Travellers Dream</td>
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**Le Grande Arena, #448 on map**

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<tr>
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<td>Madame Cadillac Dance Theatre</td>
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<tr>
<td>12:45</td>
<td>Tactical Demonstration (Northwest Territory Alliance)</td>
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<tr>
<td>1:30</td>
<td>Highland Games</td>
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<td>2:30</td>
<td>The Bush Family Native American Drum &amp; Dance</td>
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**Voyageur Stage, #355 on map**

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**Ridge Arena, #452 on map**

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<td>Voyageur Ancient Fife &amp; Drum Corps</td>
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<td>River Valley Fife &amp; Drum Corps</td>
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<td>The Voyages of Pere Marquette</td>
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<td>First Michigan Fife &amp; Drum Corps</td>
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**Landing Stage, #464 on map**

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<td>Strolling Singers</td>
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<td>Calumet Rituals</td>
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<td>1:00</td>
<td>Native American Hand Games</td>
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<td>The Voyages of Pere Marquette</td>
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**Camp Stage, #432 on map**

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<tr>
<td>1:00</td>
<td>Rodney the Younger, Conjur</td>
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<tr>
<td>1:45</td>
<td>Northwest Territory Alliance Parade of Uniforms</td>
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<tr>
<td>2:45</td>
<td>Rodney the Younger, Conjur</td>
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<thead>
<tr>
<th>Time</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30</td>
<td>Protestant Church Service</td>
</tr>
<tr>
<td>10:45</td>
<td>Niagara River Iroquois Dancers and Lacrosse</td>
</tr>
<tr>
<td>12:00</td>
<td>Madame Cadillac Dance Theatre</td>
</tr>
<tr>
<td>12:45</td>
<td>Tactical Demonstration (Northwest Territory Alliance)</td>
</tr>
</tbody>
</table>

**Ridge Arena, #452 on map**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:15</td>
<td>Rusty Musket</td>
</tr>
<tr>
<td>1:00</td>
<td>Northland Voyageurs</td>
</tr>
<tr>
<td>1:45</td>
<td>Weeya Smith, Native Storyteller</td>
</tr>
<tr>
<td>2:45</td>
<td>Rusty Musket</td>
</tr>
</tbody>
</table>

**Ridge Arena, #452 on map**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00</td>
<td>The Whole Nine Yards (Scottish Ceilidh Dancing)</td>
</tr>
<tr>
<td>11:30</td>
<td>Theatiki Fife &amp; Drum Corps</td>
</tr>
<tr>
<td>11:50</td>
<td>River Valley Fife &amp; Drum Corps</td>
</tr>
<tr>
<td>12:10</td>
<td>The 42nd Royal Highlanders</td>
</tr>
<tr>
<td>12:10</td>
<td>Theatiki Fife &amp; Drum Corps</td>
</tr>
<tr>
<td>12:30</td>
<td>Voyageur Ancient Fife &amp; Drum Corps</td>
</tr>
<tr>
<td>12:30</td>
<td>First Michigan Fife &amp; Drum Corps</td>
</tr>
<tr>
<td>12:50</td>
<td>Tippecaneo Ancient Fife &amp; Drum Corps</td>
</tr>
<tr>
<td>1:10</td>
<td>Common Stock</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Time</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:30</td>
<td>Rodney the Younger, Conjur</td>
</tr>
</tbody>
</table>

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<tr>
<th>Time</th>
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</tr>
</thead>
<tbody>
<tr>
<td>2:30</td>
<td>Massed Field Music</td>
</tr>
</tbody>
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<table>
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<tr>
<th>Time</th>
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</tr>
</thead>
<tbody>
<tr>
<td>3:00</td>
<td>Massed Field Music</td>
</tr>
</tbody>
</table>
### Children’s Activities

<table>
<thead>
<tr>
<th>Site</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>106</td>
<td>Heritage Musick and Daunce Society</td>
</tr>
<tr>
<td>115</td>
<td>Jim’s Red Pants</td>
</tr>
<tr>
<td>119</td>
<td>Dulcimer Gathering</td>
</tr>
<tr>
<td>134</td>
<td>Fort Ouiatenon Blockhouse</td>
</tr>
<tr>
<td>135</td>
<td>TCHA Storytelling Booth</td>
</tr>
<tr>
<td>141</td>
<td>Children’s Bead Tent</td>
</tr>
<tr>
<td>142</td>
<td>Candlemaking Booth</td>
</tr>
<tr>
<td>146</td>
<td>TCHA Children’s Gifts</td>
</tr>
<tr>
<td>212</td>
<td>Hands On Pottery</td>
</tr>
<tr>
<td>215</td>
<td>Tomahawk Throw</td>
</tr>
<tr>
<td>216</td>
<td>Children’s Costume Try-On</td>
</tr>
<tr>
<td>217</td>
<td>Children’s Trade Blanket</td>
</tr>
<tr>
<td>218</td>
<td>Wea Historic Living Village of Ouiatenon</td>
</tr>
<tr>
<td>219</td>
<td>Historical Games Challenge</td>
</tr>
<tr>
<td>309</td>
<td>Tim Schaiper</td>
</tr>
<tr>
<td>407</td>
<td>Cross Cut Sawing</td>
</tr>
<tr>
<td>416</td>
<td>Lyon Family Ropemakers</td>
</tr>
<tr>
<td>433</td>
<td>Parson John Living History</td>
</tr>
<tr>
<td>446</td>
<td>Colonial Cricket</td>
</tr>
<tr>
<td>454</td>
<td>Voyageur Ancient Fife and Drum</td>
</tr>
<tr>
<td>458</td>
<td>Wabash Valley Wordworkers</td>
</tr>
<tr>
<td></td>
<td>Great Wheel</td>
</tr>
</tbody>
</table>

### Other Events, Saturday and Sunday

- **Blockhouse, #133 on map**
  - 9–5:00, Saturday Exhibit & Traders House open
  - 9–4:00, Sunday Exhibit & Traders House open
  - 10:00 Opening Ceremonies
  - 4:00 Game Challenge Finals (Saturday)
  - 3:00 Game Challenge Finals (Sunday)
  - 5:00 Closing Ceremonies (Saturday)
  - 4:00 Closing Ceremonies (Sunday)

- **Voyageur Camp Area #229**
  - Open all day Saturday and Sunday with voyageur historians and Barb Kotula singing canoeing songs.

- **Boat Ramp, #230 on map**
  - 1:15 Tomahawk Throw Competitions

- **Cricket Field, #446 on map**
  - 9–to close Colonial Cricket

- **Seven Years War Artillery, #360 on map**
  - 9:30 Cannon Demonstration
  - 12:00 Flintlock Reliability Contest
  - 1:30 Cannon Demonstration

- **Tomahawk Range, #215 on map**
  - Open all day for throwing

- **Wea Historic Living Village of Ouiatenon Area #218**
  - Open all day Saturday and Sunday with historians.

- **Voyageur Camp Area #229**
  - Open all day Saturday and Sunday with voyageur historians and Barb Kotula singing canoeing songs.

- **Music Booths**: Music being played throughout each day.
  - Booth #106—Heritage Musick and Daunce Society (period music and dancing)
  - Booth #115—Jim’s Red Pants (fiddle, guitar, singing, and more)
  - Booth #119—Making Music (hammered dulcimer, mountain dulcimer, singing, and more)
  - Booth #309—Tim Schaiper (hammered dulcimer)

Opening Ceremonies and the cannon demo will be interpreted for the deaf.
SEPTEMBER
30 - OCTOBER 1, 2017

Sutler, F Food,
C Craftsperson, P Program Area

101 S Earth Images
102 F Frybread
103 F Coffee, Lemonade, Cider, Water
104 C Cooper’s Traditional Crafts
105 C Lafayette Lacemakers
106 P Heritage Musick & Daunce Society
107 C Tippewa Spinners
108 S Time Traveling Traders
109 C Carpenters
110 S Wooden Toys & Boxes
111 C Smoking Iron Alterations
112 S Crows Crossing
113 F Buffalo Stew, Coffee, Water
114 F Hickory Chicken, Baked Potatoes, Baked Sweet Potatoes, Water
115 P Jim’s Red Pants
116 S Schmeltz Taxidermy
117 C Applehead Dolls
118 C Brown County Weavery
119 P Dulcimer Gathering
120 F Rock Candy, Jerky, Parched Corn, Biscuits and Gravy, Trail Mix, Ginger Tea
121 C Tippewa Spinners

continued on the following page
Traditional Craftspeople are those who make products in the style of the 18th century, using only materials and methods available at that time. Their license to demonstrate and sell at the Feast will designate them as “Craftspeople.” There are also crafts that are demonstrated from time to time in the various camps—Voyageur Camp, Artillery Arena, Military Camps, and at the individual campsites.

Sutlers are licensed to sell 18th century trade goods, Native American-made crafts, items hand-crafted from natural materials, or dried herbal arrangements.
134 P Fort Ouiatenon Blockhouse
135 P TCHA Story Telling Booth
136 C Vanderkolk Calligraphy
137 C TCHA Soapmaking Booth
138 F Rabbit Stew, Herb Tea, Water
139 C The Cooperage
140 C Big B Bowls
141 P TCHA Children’s Bead Tent
142 P Children’s Candle Making Booth
143 P Woodland Indian Educational Program
144 C Dragonfly 18th Century Clothing
145 S Gary’s Gunsmith Shop
146 S TCHA Childrens’ Gift Booth
201 F Roasted Corn, Black Tea, Melissa Tea
202 F Buffalo Burgers, Gingerbread
203 F Soft Drinks, Water, Coffee
204 S Feast Music Booth
205 P Blockhouse Arena
206 C John Wright
207 C Wabash Weavers Guild
208 C Silk Ribbon Embroidery
209 C Tamara Ponyi
210 F Smelt, Catfish, Buffalo Chips, Soft Drinks
211 S Le Compagnie Des Beaux Eaux
212 C Hands On Pottery
213 C Ouiatenon Ropemaking
214 C Ouiatenon Blacksmiths
215 P Tomahawk Throw
216 P Childrens’ Costume Try-on
217 P Childrens’ Trade Blanket
218 P Wea Historic Living Village of Ouiatenon
219 C Wea Indian Tribe
219 P Historical Game Challenge
220 S TCHA Book Booth
221 S Timber Line Traders
222 C Pete Rollet
223 S Jerry Bolinger
224 S Chowning’s Silver Shop
225 C Treaty Creek Crafts
226 P Duane Datzman
227 C David Ely
228 C Andrew Antonio
229 F Herbal Pork Chops
230 P Voyageur Camp
230 P Voyageur Landing
231 S Sticks and Stones
232 F Buffaloburgers, Soft Drinks, Water
233 S Wooden Hawk Trading Company
234 C Liberty Tree Baskets
235 C Sheldon Pewter
236 C Gentry Gourds
237 S Brier Patch
238 C Brain Tan Buckskin by Daniel R. Vogt
239 P Tim Schaiper
240 S Diana’s Country Shop
241 C Jardin de Plumm
242 P Native American Lifeways
243 F Sausage on a Stick
244 F Applesauce, Caramel Apples, Water, Hot Chocolate, Coffee
245 C Suttles Woodenware
246 S Squire Alworthy’s Mountain Forge
247 S Welcome George
248 S Whitehorn Traders
249 S Daniel Boone of Kentucky
250 C Rose Stoller
251 C Zettlemoyer Pottery
252 S RAF Leather and Kin
253 C Romantically Bent
254 P 18th Century Surgeon’s Tent
255 C Forks of the Wabash Bowlcarver
326 S Blue Heron Mercantile
327 C MT Forge
328 S Sanctuary Traders
329 C The Woolen Co.
330 F Fry Bread, Water
331 S Little Bear Fur Company
332 S Samson Family Cordwaining
333 S Blue Heart Shop
334 C Hollis Forge and Cutlery
335 S Silver Stream Traders
336 S The Bead Guy
337 S Suzanne Short
338 S Larry’s Taxidermy
339 S Images of the Past
340 C Jan Zender
341 C Vintage Leather
342 S SJ Pottery
343 S J Switzer Cutlery and Metal Art
344 P Civilian Working Class Family
345 S Father, Son, and Friends
346 P Black Swamp InterTribal Foundation
347 S LBCC Historical
348 P TCHA Membership Tent
349 C R anvil H Blacksmith
350 S Traveling Traders
351 S Rock Creek Traders
352 S Kentucky Leather and Hides
353 F Ham and Beans, Cornbread, Coffee, Water, Soft Drinks
354 S Crane’s Post
355 P Voyageur Stage
356 F Pancake Breakfast, Sausage, Coffee, Milk
357 F Colonial Tavern
358 F Sauerkraut Stew, French Bread, Water
359 P Habitants Camp
360 P Seven Years War Artillery
361 P Seven Years War British Camp
362 P Muzzleloader Demonstration
363 P English Frontiersmen
364 P Assemblee’ du Ouiatenon
365 P Theatiki Fife and Drum
366 P Tall T’s Pony Farm
367 P Voyageur Camp - West
368 S Heirloom Spoons
369 S Sauerkrout Stew, French Bread, Water
370 S Two Bears Trading Company
371 S Theatiki Fife and Drum
372 S Smelt, Catfish, Buffalo Chips, Soft Drinks
373 S Le Compagnie Des Beaux Eaux
374 S Hands On Pottery
375 S TCHA Book Booth
376 S Timber Line Traders
377 S Jerry Bolinger
378 S Chowning’s Silver Shop
379 C Treaty Creek Crafts
380 P Duane Datzman
381 C David Ely
382 C Andrew Antonio
383 F Herbal Pork Chops
384 P Voyageur Camp
385 P Voyageur Landing
386 S Sticks and Stones
387 S Wooden Hawk Trading Company
388 C Liberty Tree Baskets
389 C Sheldon Pewter
390 C Gentry Gourds
391 S Brier Patch
392 C Brain Tan Buckskin by Daniel R. Vogt
393 P Tim Schaiper
394 S Diana’s Country Shop
395 C Jardin de Plumm
396 P Native American Lifeways
397 F Sausage on a Stick
398 F Applesauce, Caramel Apples, Water, Hot Chocolate, Coffee
399 C Suttles Woodenware
400 S Squire Alworthy’s Mountain Forge
401 S Welcome George
402 S Whitehorn Traders
403 S Daniel Boone of Kentucky
404 C Rose Stoller
405 C Zettlemoyer Pottery
406 S RAF Leather and Kin
407 C Romantically Bent
408 P 18th Century Surgeon’s Tent
409 C Forks of the Wabash Bowlcarver
IMPORTANT INFORMATION

LOST CHILDREN may be taken to the Sheriff’s trailer, near the Center Gate, and may be reported lost there (see map for more specific location). No announcements will be made over the public address systems.

BOTTLED WATER is available for sale at many food booths, well water is available at designated areas on the map. Please do not get too close to the cannons or to military men preparing to fire their weapons.

In the event of an emergency, visitors and participants may be asked to leave the grounds or seek shelter for their own safety. Three long blasts of an air horn and/or verbal direction by uniformed officers or over the PA systems would be utilized to convey this message. Should any type of evacuation take place, there will be no pass-outs provided. No one will be challenged for proof of prior attendance upon reentry. If an evacuation is recommended and anyone chooses to stay, they do so at their own risk. There is only limited shelter within the park, so most should seek shelter in vehicles.

A complete copy of the Feast’s Initial Action Plan is available at the three entrance gates and at the participant registration tent.

NO PETS are allowed on the grounds except for program and assistance animals.

In the event that a pet is found, it will be transported to the First Aid Trailer near the Center Gate. NO PETS are allowed on the grounds except for program and assistance animals.

Food products might contain allergens. If you have food allergies, please inquire as to ingredients.

Food Booths

<table>
<thead>
<tr>
<th>Site</th>
<th>Name</th>
<th>Operated By</th>
</tr>
</thead>
<tbody>
<tr>
<td>101</td>
<td>Frybread</td>
<td>Boy Scout Troop 322</td>
</tr>
<tr>
<td>102</td>
<td>Coffee, Lemonade, Cider, Water</td>
<td>Boy Scout Troop 322</td>
</tr>
<tr>
<td>103</td>
<td>Buffalo Stew, Coffee, Water</td>
<td>Boy Scout Troop 337</td>
</tr>
<tr>
<td>113</td>
<td>Hickory Chicken, Baked Potatoes, Baked Sweet Potatoes, Water</td>
<td>Dayton Mothrs Club</td>
</tr>
<tr>
<td>114</td>
<td>Rock Candy, Jerky, Parched Corn, Biscuits and Gravy, Trail Mix, Ginger Tea</td>
<td>Boy Scout Troop 318</td>
</tr>
<tr>
<td>120</td>
<td>Turkey Noodle Soup, Sweet Potato Muffins, Pies, Apples, Lemon Water</td>
<td>Wabash County Animal Shelter, Sweet Potato and Squash</td>
</tr>
<tr>
<td>125</td>
<td>Bread Samples</td>
<td>Ouiatenon Bakers</td>
</tr>
<tr>
<td>128</td>
<td>Rabbit Stew, Herb Tea, Water</td>
<td>Dayton Masonic Lodge 103</td>
</tr>
<tr>
<td>130</td>
<td>Roasted Corn, Black Tea, Melissa Tea</td>
<td>Unitarian Universalist Church of Tippecanoe County</td>
</tr>
<tr>
<td>201</td>
<td>Buffalo Burgers, Gingerbread</td>
<td>Families Serving Greater Lafayette</td>
</tr>
<tr>
<td>203</td>
<td>Soft Drinks, Water, Coffee</td>
<td>Families Serving Greater Lafayette</td>
</tr>
<tr>
<td>210</td>
<td>Smelt, Catfish, Buffalo Chips, Soft Drinks</td>
<td>Boy Scout Troop 303</td>
</tr>
<tr>
<td>228</td>
<td>Herbal Pork Chops</td>
<td>Rossville FFA</td>
</tr>
<tr>
<td>282</td>
<td>Buffaloburgers, Soft Drinks, Water</td>
<td>Buck Creek United Methodist Youth</td>
</tr>
<tr>
<td>313</td>
<td>Sausage on a Stick</td>
<td>F. O. P. Arman Lodge 49</td>
</tr>
<tr>
<td>314</td>
<td>Applesauce, Carmel Apples, Hot Chocolate, Coffee, Water</td>
<td>Boy Scout Troop 321</td>
</tr>
<tr>
<td>330</td>
<td>Fry Bread, Water</td>
<td>Riverside Covenant Church</td>
</tr>
<tr>
<td>353</td>
<td>Ham and Beans, Cornbread, Coffee, Water, Soft Drinks</td>
<td>Boy Scout Troop 348</td>
</tr>
<tr>
<td>356</td>
<td>Pancake Breakfast, Sausage, Coffee, Milk</td>
<td>Twin City Exchange Club</td>
</tr>
<tr>
<td>358</td>
<td>Colonial Tavern</td>
<td>Lafayette Brewing Company</td>
</tr>
<tr>
<td>366</td>
<td>Sauerkraut Stew, French Bread, Water</td>
<td>West Point United Methodist Church</td>
</tr>
<tr>
<td>403</td>
<td>Ribeye Sandwich, Water</td>
<td>Tippecanoe Shrine Club</td>
</tr>
<tr>
<td>408</td>
<td>Noodables, Desperation Pie, Water</td>
<td>Boy Scout Troop 338</td>
</tr>
<tr>
<td>418</td>
<td>Omelettes, Pumpkin Pie, Apple Cider, Water</td>
<td>Calvary Baptist Church</td>
</tr>
<tr>
<td>420</td>
<td>Turkey Legs, Cider, Water</td>
<td>Sycamore Audubon Society</td>
</tr>
<tr>
<td>426</td>
<td>Herbal Pork Chops</td>
<td>Rossville FFA</td>
</tr>
<tr>
<td>430</td>
<td>Croquignolles, Jerky, Spiced Tea, Coffee</td>
<td>Lafayette and Oxford Lions Clubs</td>
</tr>
<tr>
<td>435</td>
<td>Fruit Fillled Crespes, Molasses Ginger Cookies, Spiced Cider, Coffee, Water</td>
<td>Boy Scout Troop 372</td>
</tr>
<tr>
<td>441</td>
<td>Bud’s Homemade Rootbeer</td>
<td>Scott and Ann Hyder</td>
</tr>
<tr>
<td>445</td>
<td>Voyageur Stew, Split Pea Soup, Coffee</td>
<td>Boy Scout Troop 326</td>
</tr>
<tr>
<td>449</td>
<td>Apple Dumplings</td>
<td>Central Catholic Junior Class</td>
</tr>
<tr>
<td>456</td>
<td>Forfar Bridies, Shortbread, Spiced Tea, Water</td>
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</tr>
</tbody>
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</table>
Congratulations to TCHA for giving us 50 years of the Feast of the Hunters’ Moon festival!

A Proud Supporter of the Tippecanoe County Historical Association

Edward Opperman, CPA
1901 Kossuth Street
Lafayette, IN 47905
765-588-4335
www.edwardoppermancpa.com

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