

# Appendix 1

## Negotiations for the "Chippewa Treaty of July 29, 1837"

Proceedings of a Council held by Governor Henry Dodge, with the Chiefs and principal men, of the Chippewa Nation of Indians near Fort Snelling, at the confluence of the St. Peters and Mississippi Rivers, commencing on the 20<sup>th</sup> day of July 1837.

The Head Men of the nation, having by direction of Governor Dodge, been advised of his desire to meet them in council, their different bands assembled together near Fort Snelling between the first and 20<sup>th</sup> of July, to the number of upwards of a thousand individuals, men, women, & children, and on the last mentioned day, met the Governor at the Council House.

Gen<sup>l</sup>. William R. Smith of Pennsylvania, appointed by the President of the United States, the colleague of Governor Dodge in the commission, did not arrive to be present at the council.

The following named Chiefs were present, and recognized as such, by the Governor.

<u>Bands</u>	<u>Chiefs</u>
From Leech Lake,	Aish-ke-boge-kozho, or <u>Flat Mouth</u> and <u>The Elder Brother</u>
" Gull Lake & Swan River,	Pa-goona-kee-zhig, or The Hole in the day, and Songa-Komig or, The Strong Ground
" Mille Lac,	Wa-shask-ko-koue, or Rats Liver
" Sandy Lake	Ka-nam-dawa-winro, or Le Brocheux
" Snake River,	Naudin, or The Wind, Sha-go-bai, or The Little Six, Pay-a-jik, & Na-quana-bie, or The Feather.
" Fond-du-Lac,	Mang-go-sit, or Loons Foot, and Shing-gobe, or The Spruce
" St. Croix River,	Pe-zhe-ke, or The Buffalo

Ver Planck Van Antwerp of Indiana, appointed by the President, Secretary to the Commission, was also present at the meeting of the Council.

The usual ceremonies for opening a council with the Indians, having been first duly observed, Governor Dodge addressed them as follows:{0548} "Chiefs, Head Men, and Warriors of the Chippewa Nation of Indians."

"Your Great Father The President of the United States, has sent me to see you in Council, to propose to you the purchase of a small part of your country East of the Mississippi River.

"This country, as I am informed, is not valuable to you for its game, and not suited to the culture of corn, and other Agricultural purposes.

"Your Great Father wishes to purchase your country on the Chippewa and St. Croix Rivers, for the advantage of its Pine Timber, with which it is said to abound.

"A Map of the Country which your Great Father wishes to buy from you, will be shewn you, where on which the Rivers and Water courses are laid down; and

such explanations given through your Interpreter, as will fully explain to you, the particular part of your country East of the Mississippi River, which Your Great Father proposes to purchase, for the use of his White Children.

Your Great Father knows you are poor; and this Pine region of Country, is not valuable to you for hunting purposes. His wish is, to make you a full compensation for it, the country, by giving you its full value, payable in such manner, as will be most serviceable to your people.

“An estimate will be made of the probable value of your country which it is proposed to purchase, of which you will be informed. I will request you, after fully deliberating upon the subject, to tell me your price for the country, with as little delay as possible.

“Your Great Father The President was desirous that the Chippewas should be fully represented in this council, that all might know what had been done; and that equal justice should be done to all. I wish you to be prepared with your answer to the proposition made you, at our meeting in Council tomorrow.”

Governor Dodge having confided his remarks and intimated his readiness to hear any thing which the Chiefs or principle men might have to say to him, Aish-ke-boge-kozhe, (Flat Mouth, or La Guelle Plat) advanced and spoke as follows: “My Father, I have but little to say to you now. Living in a different part of the country from that which you propose to buy from us, I will be among the last of those who will speak to you upon that subject.

“After those shall have spoken who live in and nearer to that country, I will talk more to you.

“My Father, My people have all the same opinion with me, and will abide by what I say to you. I have come to listen first, to all you have to say to us, and will afterwards speak to you. My heart is with you. I have nothing more to say now.

Naudin (The Wind) then came forward and said “My Father, I once shook hands with our Great Father The President of the United States, as I do with you now. I have not much to say at present; and my brother-in-law who stands near me wishes to speak to you. On tomorrow I expect that some more people will be here from the country that you wish to buy from us. I was present when they began to run the boundary line between our country and that of the Sioux at the “Red Devils Riverss {See Note A}.” When you are ready to examine that line I will say more to you.”

Pe-zhe-ke (The Buffalo) “My Father. I am taken by surprise by what you have said to us, and will speak but few words to you now. We are waiting for more of our people who are coming from the country which you wish to buy from us.

“We will think of what you have said to us, and when they {0549} come, will tell you our minds about it. Men will then be chosen by us, to speak to you. I have nothing more to say now.”

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{Note A: Red Devils Riverss is the interpretation decided upon after much analysis of the penmanship, context, and historical possibilities in consultation with Richard St. Germaine. It fits the context because an Indian named Red Devil did sign the 1825 treaty to which the speaker here refers. In an earlier transcript of this document (Iowa News 1837, 410-11), this phrase was transcribed as Red Deer's Rump, but this has no historical meaning with which I am familiar.}

Pa-goona-kee-zhig (The Hole in the Day) "My Father, what Aish-ke-boge-kozhe (Flat Mouth) & the others who have spoken have told you, is the opinion of us all."

Na-ca-ne-ga-be (The Man that Stands Foremost) "My Father. The people will come from the country where my fathers have lived before me. When they arrive here, they will speak to you. Until then I have nothing more to say."

Governor Dodge, then, after urgently impressing upon the Indians, the great importance and necessity of their remaining quiet among each other and at peace with the Sioux, during the time that they were at St. Peter's attending the Council, adjourned it to meet again at 10 O'Clock Tomorrow Morning.

### Friday July 21<sup>st</sup> 1837

The Governor was advised this morning by Mr. {M.M.} Vineyard their Agent, that the Indians did not wish to meet in council to day, as the people whom they expected, had not yet arrived, and they wanted more time to council among themselves.

### Saturday July 22<sup>d</sup>

The Morning being cloudy with a threatening appearance of rain, the Council did not meet until 3 O'Clock P.M. when Governor Dodge directed the Interpreter to say to the Indians, that when he had parted with them two days ago, they had told him that they expected to meet more of their friends here, and were desirous before taking any further steps about what he had spoken to them, of counselling among each other—that he had now met them to hear what they might have to say about their absent friends, and to listen to any communications which they might wish to make to him, in regard to the councils which they had held, or the conclusions resulting from them, at which they had arrived.

After an interval of some 15 or 20 minutes, during which time the Interpreter by direction of The Governor, repeated the expressions of his readiness to hear any remarks, which the Indians might wish to make to him. Flat Mouth advanced and said

"My Father. I shall say but little to you at this time. I am called a Chief. I am not the Chief of the whole nation, but only of my people or tribe. I speak to you now only because I see nobody else ready to do so. I do not wish to take any further steps about what you have proposed to us, until the other people arrive, who have been expected here. They have not yet come; and to do so before their arrival, might be considered an improper interference, and unfair towards them.

"The residence of my band is outside of the country which you wish to buy from us. After the people who live in that country shall have told you their minds, I will speak.

"If the lands which you wish to buy, were occupied by my band, I would immediately have given you my opinion. After listening to the people who we are expecting, and who will speak to you, I will abide by what they say, and say more to you myself.

"My Father, on getting up to speak to you, I hardly knew what to say. If I say no more, it is not because I am afraid or ashamed to speak my mind before my

people, & those of the whole nation, and all others present, but because I have nothing more to say."

The Buffalo remarked, that he was quite deaf, and could not hear distinctly what was said; that he had seen the Governors lips move, and turned each ear to him to listen, but could not hear well, his words; that there was another {0550} man here, who with himself had the confidence of their people, but that they did not wish to say more until the rest of them who they were expecting, should arrive.

Pay-á-jik "My Father. Your children are not displeased with what you have said to them—but they wish you to give them four times more tobacco than you have yet given them. My Father, what has happened to you? Have you cut off your breasts that you can not suckle your children? If you did so <sup>\*(1)</sup>, it would render them more pliant and ready to yield to your wishes. This was the case at the Treaty of Prairie du Chien in 1825. I was there, and know what was done. The boundary line between our country and that of the Sioux, was then established; & my people wish now to have it explained to them. I have been told by the other Chiefs and Warriors to say what I have said to you. I do not say it of my own accord. My people have chosen me and another, to talk with you about the proposition that you have made to them, to buy a part of our country.

"I am ready to proceed whenever the others are ready. Other men of power and authority are behind, and are expected here. They will soon come, when we will give you our answer."

The Wind "My Father"—turning round to the Indians—"I shake by the hand all the people of the different tribes of my nation who are around you,"—and then turning to Governor Dodge—"My Father, What I said to you two days ago, I would say to the President of The United States if I saw him. My forefathers were a great and powerful people, which gives me confidence to speak. All your Children here heard what you said when you spoke to them about the lands which you wish to buy from us. I understood that it was the country upon the St. Croix and Chippewa Rivers, and towards the East; and when I slept, I had a dream, and a little bird passed by and told me what was meant.

I will listen to what others have to say, and will then speak my mind to you plainly and fully. My Father I attended a council at Prairie-du-Chien which lasted ten days. Some of those now here, were then present. This will last longer; as it is one of greater importance. It is now late in the day. When the Council meets again we will begin earlier in the morning, that we may have more time to speak."

Rats Liver (Wa-shask-ko-koue) "My Father I have nothing to say to you different from what has been said by those who have already spoken. We are all of the same mind."

Governor Dodge then directed the Intrepeter to ask the Chiefs, whether their people who were here, were troubled by the Sioux; that he had seen the Sioux dancing in their Encampment yesterday, and was glad to witness the friendly feeling, which seemed to exist among them; that he had been informed by the Agent for the Sioux, Major Taliaferro, that he had told them, they must not visit the Chippewa encampment during their stay here, but upon the most friendly terms; & that if the Sioux had given them any trouble he wanted to know it, and wished some one of the Chiefs would now mention it to him.

<sup>\*(1)</sup> meaning, that if he would give them whiskey



The Wind replied to the Governor that there was no trouble; that they were all satisfied; that all his children around him both Chippewa and Sioux wished to be friendly together, and wanted to carry on a little trade and bartering among themselves; but that he was directed by his people to tell the Governor that the Soldiers and White people troubled them in their Encampment.

Governor Dodge "I am glad to hear that you are on friendly terms with the Sioux, & hope you will continue to be. I wish you to take each other strong by the hand; and you must conduct yourselves well while you remain here

"I will speak to the officer commanding the Garrison & request him to forbid his soldiers disturbing you for the future.{0551} He will prevent it".

The Wind. "My Father, I wish you would give the same advice to the Sioux that you have given us; but do not wish thereby, to prevent them from coming in a friendly way to visit us". And then the Gov. adjourned the Council.

Monday July 24<sup>th</sup> 1837.

The Council met at 11. O'Clock A.M.

Governor Dodge directed the Interpreter to inform the Indians, that he had just been advised, that four of their friends (Indians) who they had been expecting, had arrived at their encampment; and that fifty others, were said to be near here, who had come from La Pointe with Messrs. {Lyman M.} Warren and {Daniel P.} Bushnell, & who it was believed would arrive here this evening; that as they were all of the same nation, & brethren of each other, he wished those present to consult with them; that he did not wish to hurry their deliberations among themselves, but to give them full time to consult their friends who had arrived, and those who were coming in; & that he would now hear any thing that they might have to say to him upon the subject.

The Wind "My Father. I am very sorry to keep you so long, in a painful state of suspense upon the matter which you have proposed to us. My people are glad to see you, and they are gratified at the proposition which you have made to them. My Father, I speak to you now through the lips of "The Buffalo." (the latter had advanced to the Governors table with "The Wind", shaking him by the hand, & remarking that he would do the same with all those present, but his arm was too short— & then stepping back, to allow the latter to speak for him). He has been to see our Great Father the President of the United States, and came back safe. When I look at you it frightens me. I cannot sufficiently estimate your importance, and it confuses me. I have seen a great many Americans, but never one whose appearance struck me as yours does. You have heard of the coming of those, whose absence has prevented our proceeding, in what you have proposed to us. This is the case with all our people here. My Father. Listen to what I am going to say to you. I listened to our Great Father the President of the {0552} United States, & have never forgotten what he said to me. Others will speak after me, whose language will please you, and set all things right

"My Father. We are a distracted people, and have no regular system of acting together. We cast a firm look on the people who are coming; and all think alike, about this matter. What we are going to say to you, will not dissatisfy—but please you".

Pay-a-jik, "My Father. What I am going to say to you is not my own language, but the words of Chiefs and others around you. They all look at you, who are so

different from them You are all white, while they are half red <sup>\*(2)</sup>. How can we possibly forget the traders in this matter? You have come to dispense charity to us, and we must think of the traders. I think well of them. They have used me well, and supported me, and I wish to do them justice. We should certainly all be benighted if they did not do for us, what they have done heretofore; & if we do wrong to them, how can we expect it.

“My Father. Look around on all your red children here. The trader has raised them; and it is through his means that they are, as they are; We wish you to do him justice. They will, by this means go on and support us as heretofore. I referred, in commencing to speak, to the half breeds. Many of them have been brought up among us, and we wish to provide for them. We want justice done to them”.

Ma-je'-ga-bo. “My Father. I shall not say much to you. You are not a man to be spoken to in a light manner. I am not a Pillager<sup>\*(3)</sup>, but went among them when small, which gives me the right to speak as one of them. My brother (The Wind) stands beside me, and we are descended from those, who in former days, were the greatest orators of our nation”.

“My Father. I am not backward in saying what I wish to. I am not going to do any thing, to make your heart lean; am not going to tell you what will be said by the Chiefs. I will answer you, when you make us an offer for our lands. As soon as our friends arrive, & I hear their decision, I will say all that I have to say. I conclude upon that subject for the present, and will speak upon another.

“My Father. Listen closely to me. I will hide nothing from you that has passed. But for the Traders, you would not see all your children sitting around you, as they do, to day. It is not the Chiefs, but the traders who have supported them to the present time. Our Great Father has told us that An Agent would be sent to us—but he has not yet been among us. The Traders are in our country, to trade for the skins of animals, which we take to them. Half of what they bring into the country and sell to your children is lost to them. I am glad to see the Agent here, who is to go into our country, & support our young men, women, & children.

“We wish to do justice to the half breeds, who have been brought up among us, by having them provided for.

Sha-go-bai (The Little Six). “My Father, I heard of you, when I was yet a young man, a long time ago; & now I see you. I am frightened when you look at me. I am startled when the wind comes rustling by; and the thunder cloud, tho' I know it will pass along without harming, alarms me.

“So it is, my father, when you talk to your children around you, of their lands; which you wish to buy from them.

But I have great confidence in the Chiefs who are here, and others who are coming. When they come to treat fully with you, we (pointing to the two men standing beside him, & himself) will sit far off and listen. I spring from the same stock with the people who stand behind you (white men—Sha-go-bai is a half breed) and am related to all the half breeds in the country where I live.

“My Father. Look at the man who is standing near me. His, {0553} and my ancestors, were the Chief Men of the Country, that you want to buy from us. The Traders have raised our children, and we like them. I owe my life to the Traders,

<sup>\*(2)</sup> alluding to the half-breeds

<sup>\*(3)</sup> The common name of the Leech Lake Band

who have supported us. I am glad to see the Agent here who will live among us, & give us tobacco when we want it”.

The Little Buffalo “My Father. Listen to what I am going to say to you. Let it enter deeply into your ear, & upon your heart. Tho’ I may appear contemptible in your sight; when I address the warriors of my tribe, they listen to me.

Nobody—no trader—has instructed me what to say to you. Those who have spoken before me, have told you the truth; & I shall speak on the same subject. I have been supported by the Trader; & without his aid, could not get through the winter, with my naked skin. The grounds where your children have to hunt, are as bare as that on which I now stand, & have no game upon them.

“My Father, I am glad to see you here, to embrace the Earth We are at a loss to give anything to the Traders, as our lands and hunting grounds are so destitute—do us a kindness, by paying our old debts. I have nothing more to say. You are our Father, and we look up to, and respect you. I have come here and seen you, and my heart is at peace. I have talked with my warriors & heard their words, & my mind is tranquil”.

Flat Mouth, “My Father. Your eyes are upon me, & mine upon you. Wherever I have been, the prints of the white mans hand’s have been left upon my own. Yours are not the first that I have shaken. It is I and those men (pointing to The Elder Brother, The Strong Ground and The Hole in the Day) that have brought many of your children here. Their opinions are mine.

“My Ancestors were chiefs of their tribes and villages while they lived: I do not however hold my title from them, but have derived it from my own acts and merits

“My Father. When I came here this morning, I supposed you wanted to talk to us about the lands, you wish to get from us, and not about the Traders.

“After the question about selling the land shall be settled—it will then be time enough to talk about these Traders”.

“My Father. I shall not be backward in speaking of what you propose to us at the proper time. Many of my people have told me to say so. But we can do nothing until the other people arrive. We must listen to them. As I have told you before after they shall speak I will say more.

The Hole in the day “My Father. He who is the Master of all hears me speak. I know the Traders, & what has been their conduct. I know which of them are good men, and those who are bad, and act like drunken men. When the other people come I will speak again.

Rats Liver. “My Father I am but little accustomed to speaking, and am generally, one of those who listen. Our Father here (the Agent) knows me, and is acquainted with my character. If I wished to speak much, I should feel no shame for my personal appearance—but this you may not wish to hear.

“We are talking about the land which you have come for—I have tread all over it, with my war club in my hand. My ancestors and those of Pa-goona-kee-zhig (The Hole in the Day) were the Chiefs and protectors of that country, and drove the bad Indians (The Sioux) away from it.

“My Father It is only to you that I look and listen, & not to the bad birds that are flying through the air. My own merit has brought me to the place which I occupy to day; and I do not wish any body to push me forward as a speaker

“I have nothing to add now, but will say more when the business about the land has been settled.”

Que-me-shan-shee or Big Mouth, "My Father, What I am going to say to you; is of not much consequence. I have smoked with some of my friends & have come to tell you the result. After reflecting upon the subject we came to no definite conclusion—but wish to do like those who have already spoken. We do not wish to do any thing to injure the white people. My Father, all that has prevented us from doing {0554} what you came here to have us do, is, that we have been waiting for others of our people who we have expected here, and who we are afraid to dissatisfy. I never before have spoken to Americans at any length; and fear My Father, that you will think that I am drunk—but I have here (putting his hand to his breast) a great deal of sense (intelligence) which I have obtained from the white people. As soon the other people come, we will unfold our minds to you.

Sha-we-niq-wa-nabe. "My Father, What I have to say to you, place it strongly to your heart. The Master of life, and The Spirit of the Earth listen to us. The Master of life made the Earth, the grass and the trees that grow upon it, and the animals that roam over it. When the Great spirit made the Earth, he placed the Red Men upon it; & when the Chiefs were put upon it, it became very strong. Some of these chiefs are now here, and others are coming. They do not wish to act precipitately".

Shing-go-be (The Spruce) "My Father, I shall speak but few words to you. It is only I who can tell you the truth about the lands where I live. If you speak of the lands yonder (pointing towards the country proposed to be purchased) I will not talk foolishly about them here, in the midst of so many Indians. Altho' only a child, I speak at once into the middle of a subject, and you shall hear straight about my lands, because I am the Master of them. After you shall have spoken to me further about them, the Master of life will hear me answer you.

"My Father I could speak all day long in a loud tone of voice—but have nothing further to say to you now

Mang-go-sit, (The Loons Foot) "My Father, I do not wish to say much to you. You do not know who I am, & from whence I have sprung. I never speak at any length; but it is not because I can not speak strong. I only wish to tell you now who my Ancestors were. I am the son of Le Brocheux—one of the greatest chiefs of our nation. I have given my thoughts before to your children who have spoken to you—and I think before I speak.

"My Father, I will speak to you more when you know who I am. When I speak to the Chiefs, I do not speak long, but to the point.

Ma-ge-go-be—after a long speech to the Indians & urging upon them to sell the land; but before doing so, to press upon the Governor to give them presents, and furnish them with more provisions—said

"My Father This is all your children have to say to you now, about the lands. They are going to take a rest, and will then say more to you about them. Listen My Father, to what I have said to your children & what they have answered. What I am going to say to you now is to the purpose. The provisions that you have given us, are not enough for us. We want those of another kind—some of the cattle on the prairie. Our people do not cook properly what you have given them to eat. It has made them sick, and they want you to give them something else that will cure them.

The Wind, "My Father When I saw our Great Father, the President of the United States he gave me sense. Listen to me, & let me tell you the truth. I listen to you,

and accede to your purposes. You must not suppose that things will not be as you wish. We are now arranging them to your liking. The Station of Chief is a very difficult one to hold, but when I was made one by the President I thought I never should be refused anything that I asked for. It is hard to hear our children crying here for something to eat. When I have heard their cries in the dead of winter, I have put on my belt and started off to look for it. Your look is so firm that I think it would not be possible for you not to do what you wished to. You and I both speak from what the President of the United States has told us. You have plenty of every thing to eat around you, & can give us some of the cattle that are {0555} upon the Prairie. At the treaty at Prairie du Chien, the case was as difficult as this. The Great Chief then fed us well and gave us ninety head of cattle.

The Spruce. "My Father, I am not one who has asked for cattle to eat. You have come too far to bring them with you. If you wish to give meat; give it to those who want it—I do not. Continue to give me what you have furnished to us before".

Governor Dodge, then directed the Interpreter to say to them that their father (the Agent) would tell them whether he could get any cattle for them; that he wished to see them again in council early tomorrow morning; that he was glad to hear their friends would be here this evening; that the weather was now good, & they must make up their minds as soon as they could; that he hoped the Chiefs & principal men would see that their people kept on friendly terms, with the Sioux, & if any difficulty occurred inform their Agent; that the Sioux & themselves had met here as friends, & he wanted them to part so—And then Adj<sup>d</sup>. the Council until tomorrow.

### Tuesday, July 25<sup>th</sup>

Governor Dodge was advised at 10 O' Clock this morning, that seventy Five or Eighty Indians belonging to four or five different Bands, from Lakes, De Flambeau and De Courterille, and La Pointe &, accompanied by Mr. Bushnell the Sub-Agent and a Mr. Warren a trader from La Pointe, had just arrived. These Gentlemen waited upon Governor Dodge, immediately on their arrival & informed him, that the Indians who had come with them would not be ready or willing to go into council with him to day. At their suggestion therefore, and the solicitation of Mr. Warren, The Governor postponed the meeting of the Council until 9 O' Clock tomorrow morning.

### Wednesday July 26<sup>th</sup>

On meeting in Council this morning, in addition to the Indians who have been present heretofore, a large number of others appeared. The following are the bands, to which they principally belong; and the names of their Chiefs.

<u>Bands</u>	<u>Chiefs</u>
From Lake De Flambeau.	Na-wa-ghe-wa, or "The Knee".
	O-ge-ma-ga, or "The Dandy"
	Pa-se-quam-jis, or "The
	Commissioner", and Wa-be-ne-me-ke,
	or "The White Thunder"
" Lake Coutereille,	We-non-ga-be or "The Wounded
	Man", and Ke-wat-se, or The Old
	Man



” La Pointe (on Lake Superior). Ghe-bish-ghe-e-kow, or “The Buffalo and Ta-qua-ga-na or “Joining Lodges”.

Governor Dodge directed that in the future proceedings in the Treaty, Stephen Bouga, and Patrick Quin, should intepret from the English language into Chippewa, and Scott Campbell and Jean Batiste Dubé, from Chippewa into English.

He then addressed the Indians thus:

“My Children of the Chippewa Nation assembled here.

“I have been informed, that since I last met you, your people, whose absence had prevented the proceeding with our Councils, have arrived here.

“I wish now to learn from you, if this is the case, & whether you are ready to proceed. I have before made a proposition to you—which those then present, have, I presume, communicated to the others who have recently arrived, for the purchase of a portion of your territory. You have defered giving me an answer until your friends should arrive, and as I believe they are now all here, I will renew my proposition to you; and will show you a map, explaining which part of your country it is, that I wish to buy.

“I will now place the map before me, and wish the Chiefs and {0556} Principal Men, and particularly those from that part of the country which I wish to purchase, towit: Lakes De Flambeau, and Coutereille, and the Chippewa, S<sup>t</sup>. Croix, & Rum Rivers &c, to come forward and examine it with me, as I direct it to be explained to them. And after this examination, I wish you to inform me whether or not you will sell the country to me.

Ghe-bish-ghe-e-kow, or “The Buffalo”, (from La Pointe), replied, “My Father. We have come from a distance, and but lately arrived here, and what you have proposed to us, we want more time to think about. The notice that you have given us is rather too short. Let us wait another day, and tomorrow we will be able to give you our answer”.

The Governor, directed it to be said to them, that they could examine the map now & have it explained to them—consult among each other between this & tomorrow morning, & be prepared then, to give him an answer; that he did not wish to hurry them, but that he had already waited patiently for them during several days, and was anxious to bring the business to a close as soon as possible; that he would now be glad to hear any thing from any of the other Chiefs who might wish to speak to him; & that if they desired it, he would remain there until sundown for that purpose.

He then explained the map fully, to the Chiefs and principal men, and repeated to them, that he had been informed, that the country which he wished to get from them, was barren of game, and of little value for Agricultural purposes; but that it abounded in Pine timber, for which, their Great Father the President of the United States wished to buy it from them, for the use of his white children, & that he would give them a fair price for it; that he wished them to understand the Map, & to enable them to do so, had mentioned & pointed out to them natural boundaries comencing at the mouth of Crow Wing River; thence to Lake S<sup>t</sup>. Croix, thence to the head waters of the Ouisconsin River, & down said river to the Plover portage where the line dividing their Territory from the other Indians comenced; while on the west the tract would be bounded by the Mississippi River; that he wished them

to be prepared to morrow morning, to tell him not only, whether or not they would sell him the land, but their price for it; that he wished them all—but more particularly those from that part of the country which he wished to buy, to go home satisfied; so that when they met their people there, they might not be ashamed to tell them what they had done; that so many bands of their nation, & from such remote parts of it, had never before, he believed, met together, & that he wished them now to advise with each other, and unite and act together, as one people; that he wished the Chiefs and Warriors to consult together this evening, and select, out of their number two Chiefs in whom they had confidence to speak for them; that he wished to meet them all in council, but that not more than two of them should speak; that this was done merely to save time, & that they could all consult together, and tell the two speakers what to say to him; that altho' they were of different bands, they belonged to the same great nation, and their interests were in common; that he wished them all to be satisfied with what should be done; that their Great Father The President of the United States would be just towards them, & that they must be just towards each other; that in their consultations he did not wish them to forget their Half breed relatives and their traders, but to do them justice, also; and that he would be glad now to hear whatever any of the Chiefs might have to say to him''.

Pay-a-jik, replied that those of the S<sup>t</sup>. Croix River band who had come in yesterday had chosen him to speak for them, tho' it had always been his custom to sit quiet, and say but little; that he and his friends had talked together, and agreed what to do.

After waiting half an hour or more & none of the other Chiefs or Warriors rising to speak, The Governor again took occasion to urge upon the Indians how important {0557} it was that during their stay here, they should keep quiet among each other, and at perfect peace with the Sioux; that for one of them to strike a Sioux, or a Sioux to strike one of them, might be productive of the greatest harm; that he wished to impress this upon those who had lately arrived, as well as the others; and that he hoped his views and wishes were now fully understood by them; that if they were not, as they were now about to part until tomorrow morning, if they would ask him any questions, he would give such further explanations, as might be necessary.

Several of the chiefs came forward to ask some questions in regard to the map, after which seeming to understand, & to be satisfied with it, and having nothing further to say, The Governor adj<sup>d</sup>. the Council until Tomorrow Morning

### Thursday Morning July 27.<sup>th</sup>

The Council met at 11. O'Clock A.M. and the map with the boundaries of the country proposed to be purchased, was again fully explained to the Indians; when Gov<sup>r</sup>. Dodge inquired of them, through the Intrepeter, whether they were all satisfied upon that point; whether the bands assembled here, were now, all represented in council, by their Chiefs; whether they had selected speakers to speak for them, as had been suggested to them yesterday—and if so, that they would designate them; & that these speakers would now communicate their sentiments to him.

They answered each of these questions, in the affirmative, & replied that they had chosen Ma-ghe-ga-bo <sup>\*{4}</sup> or Latrappe, and Pa-goo-na-kee-zhig (The Hole-in-The Day) to speak for them on this occasion.

Ma-ghe-ga-bo then came forward in true Indian costume towit; naked, except as to his leggings, breech cloth and flap; his full head of hair hanging loosely upon his shoulders; a sort of crown upon his head, made for the occasion, & filled with feathers of the Bald Eagle, placed there by the chiefs; and the medals of several of the Chiefs hung round his neck. He advanced to the Governors table with his War Flag, and planted it there, & then turned round and addressed the Indians at considerable length. Pa-goo-na-kee-zhig followed him in an address to the Indians.

Ma-ghe-ga-bo, then, with the map before him and his finger pointing to it, said to the Governor

“My Father. This is the country which is the home of many of your children. I have covered it with a paper (he had done so) and so soon as I remove that paper, the land shall be yours. But should the Wind blow it off, that shall not make it so. I have listened closely to the words that the Chiefs have told me to say to you.

“My Father, when we first met here, we smoked and shook hands and talked together. Four times we have gone through the same ceremony, and now on the fifth, we have come to give you our answer. I stand here to represent the Chiefs of the different bands of my nation assembled here, & to tell you of their determination, to sell to you the lands that you want of them.

“My Father, Listen to me. Of all the country that we grant you we wish to hold on to a tree where we get our living, & to reserve the streams where we drink the waters that give us life <sup>\*{5}</sup>. I have but few words to say, but they are those of the Chiefs, and very important. What I am now going to say to you, is a kind of history of our Chiefs. The Being that created us, made us naked, He created you and your people with knowledge and power to get a living. Not so with us; we had to cover ourselves with moss and rotten wood; & you must be merciful to us. The Chiefs will now show you the tree we want to reserve. This is it (placing an oak sprig upon the Table near the map). It is a different kind of tree from the one you wish to get from us. Every time the leaves fall from it, we will count it as one winter past.” {0558}

“My Father, In regard to the lands that you have spoken to us about, you have told us what you want, & I answer you in the name of the Chiefs. I am no Chief, but a Warrior; & the badge that I wear, is not a mark of my bad conduct, but to make myself respected by my people.

“We have understood you will pay us in goods and money for our lands, and we want to know now, what amount, you will give us for them”.

Gov<sup>r</sup>. Dodge—through the Intrepeter—“As the land belongs to them, I want them to say, what they wish me to pay them, for it. If they can not come to a conclusion upon this point among themselves, I would recommend to them, to ask the aid of Their Father’s (the Sub Agents, Messrs. Vineyard and Bushnell) to assist them. But if they can determine among themselves, let them do so.

<sup>\*{4}</sup> A War Chief the same who killed Gov<sup>r</sup>. {Robert} Semple

<sup>\*{5}</sup> This of course is nonsense—but is given *literally* as rendered by the Intrepeters, who are unfit to act in that capacity. I presume it to mean that the Indians wish to reserve the privilege of hunting & fishing on the lands and making sugar from the Maple

Ma-ghe-ga-bo “My Father. If you offer us money and goods we will take both. You see me count upon my fingers (counting six) Every finger counts ten. For so many years we wish you to secure to us the payment of an annuity. At the end of that time our grand children who will have grown up, can speak to you for themselves.

“We will consult with our Fathers (The Sub-Agents) and ask them what will be the value of the land, and what we ought to ask for it, for sixty years<sup>(6)</sup>. My Father, Take the lands that you want from us. Our Chiefs have good hearts. Our women have brought the half breeds among us. They are poor, and we wish them to be provided for {illegible}. Some of them are here, and they have left many of their children behind them. We wish to divide with them all. This is the decision of the Chiefs.

“Since we have met here this morning we have fully made up our minds. We have talked it over and over again among ourselves—and we accept your proposition.

“My Father, we will not look back at what has transpired heretofore, but will commence our business anew with you, from this day<sup>(7)</sup>. What you propose to give us, we wish to share only with the half breeds, that our people may enjoy the benefit of it. We will hold firmly in our Arms what you give us, that no body may get it from us”.

“My Father. We once more recomend our half breeds to your kindness. They are very numerous. We wish you to select a place for them on this River, where they may live and raise their children, and have their joys of life. If I have rightly understood you, we can remain on the lands and hunt there. We have heretofore got our living on them. We hope that your people will not act towards ours, as your forefathers did towards our own—but that you will always treat us kindly, as you do now.

“My Father. We understand you, that you have been told our country is not good to cultivate. It is false. There is no better soil to cultivate than it, until you get up, to where the Pine region commences.

“My Father. You will now see All your Children in whose behalf I speak. All the Chiefs who agree to selling you the land will now rise” [They did so to the number of Thirty, and upwards]

Ma-ghe-ga-bo then raised the paper that he had placed over the Map, took Governor Dodge by the hand and continued

“My Father, I will not let go your hand ’till I count the number of our villages. The Great Spirit first made the Earth thin, but now it is much heavier<sup>(8)</sup>. We do not wish to disappoint you and our Great Father (The President of The United States) in the object you had in coming here. We therefore grant you the country, which you want from us; and your Children, the Chiefs that represent all the villages within its limits, are now present. The number of villages (Nineteen) is marked on this paper, and I present it to you in acknowledgement that we grant you the land. This piece (retaining in his hand another piece of paper,) we will keep, because we wish to say something more, on it. At the Conclusion of this Treaty you will ask us to touch the quill<sup>(9)</sup>; but no doubt you will grant what we ask, before we

<sup>(6)</sup> What annuity

<sup>(7)</sup> forgetting what has been said before, and alluding to the Traders

<sup>(8)</sup> meaning, it was of little value,—but has now become much more so.

<sup>(9)</sup> sign the Treaty

do so. At the End of the Treaty, I will respect what the Chiefs have to say to you, & keep this paper for that purpose. {0559} My Father The Great Spirit has given us a clear sky to talk together today. We must now rest awhile, and when we meet again, we will speak further”.

Governor Dodge. “Do you wish to give me your answer this evening, or to wait until tomorrow morning”.

Answer. “Tomorrow morning, and we will consult this evening with our two Fathers (Messrs Vineyard & Bushnell)

Governor Dodge. “It is proper for me to explain to you that your Great Father, never buys land for a term of years. I will agree on the part of the President, that you shall have the free use of the rivers, and the privilege of hunting upon the lands you are to sell to the United States, during his pleasure. If you sell these lands, you must sell them as all the other nations of Indians have done; & I tell you this now, that you may not, hereafter, say I have deceived you. Your Great Father has sent me to treat you as his children; to pay you the value of your land; & not to deceive you in any thing I may do with you, or say to you. If you had determined upon asking the assistance of your two Fathers (The Sub-Agents) of arriving at a conclusion in regard to the value of your lands, it is my wish, as well as that of your Great Father at Washington, that they shall do you justice. You have spoken frequently of your half breed relations. It is a good principle in you, to wish to provide for them. But you must do so in money, and can not give them land. You have mentioned your wishes to receive one half of the consideration that I may agree to give you for your lands, in goods, & the other half in money.

I do not object to this, but have a proposition to make to you now, which I wish you to consider. Your Great Father recommends to you, that you take from year to year the following items in part payment for your lands, to wit: certain sums of money, to provide for Teachers to educate your children, & make them wise like those of the white people; for Farmers, and Instructors in Agricultural pursuits; for Agricultural implements. and seeds to plant in the Earth; for Provisions, and salt; for tobacco; for Blacksmiths, Iron and Steele &c; and for Mills and Millers to grind your corn, and other grain that you may raise. You will determine, whether you will accede to this proposition, and after consulting with your Fathers (The Sub-Agents) let me know what amount you wish me to pay you, for your lands; and I will be glad to meet you in council at an early hour tomorrow Morning”.

The Governor then Adj<sup>d</sup>. the Council.

Friday Morning July 28<sup>th</sup>

The Council met at 12 O’Clock N.

Governor Dodge said to the Indians “My Friends, I have met you in council this morning to hear your answer to the proposition I made to you yesterday. I now wish to know if you have made up your minds; and who will speak for you to day. I am ready to hear you”

Aish-ke-bo-gi-ko-zhe (Flat Mouth) with many of the Chiefs came forward, and all shook hands with the Governor, the Secretary, & the Agents; after which Flat Mouth spoke thus—



“My Father. What I am going to say, is not the expression of my own will, but that of the Chiefs present. I did not know when I started to come here this morning, that they wished me to speak for them; but I have learned their wishes, since I came here. It is hard for me to say—but it is the wish of the Chiefs, that I should speak to you; & they have appointed me to do so.”

“My Father. Your children are willing to let you have their lands, but they wish to reserve the privilege of making sugar from the trees, and getting their living from the Lakes and Rivers, {0560} as they have done heretofore, and of remaining in this Country. It is hard to give up the lands. They will remain, and can not be destroyed—but you may cut down the Trees, and others will grow up. You know we can not live, deprived of our Lakes and Rivers; There is some game on the lands yet; & for that reason also, we wish to remain upon them, to get a living. Sometimes we scrape the Trees and eat of the bark. The Great Spirit above, made the Earth, and causes it to produce, which enables us to live.

“My Father. We would have detirmined long ago to let you have these lands; but when we have agreed upon any point, there have been people to whisper in our ears, and trouble and distract us. What the Chiefs said yesterday they abide by. They can not look back and change.

“My Father. The Great Spirit above, placed us on this land; and we want some benefit from the sale of it. If we could derive none, we would not sell it; and we want that benefit ourselves. I did not intend to speak. What I say is the language of the Chiefs. They came to me, and asked me to speak for them. I will soon be through. I was not in council yesterday because I was not well. I have heard many things said—That we were going to put out the fires of the white people in our country, that we were going to send the Traders out of it, & so forth. But I know nothing of it; and when I speak it is not with sugar in my mouth.

“My Father. Your Children are rejoiced to day to see the Agents here, one of whom is to live on Lake Superior, and the other on the Mississippi, to keep peace in the country. We are pleased too that our Agents are here, that they may estimate the value of our lands, that our Young men, women, & children, may go home, with their hearts at ease. We will wait to hear what you offer to give us for the lands, & will then make you our answer.

We will depend upon our two Fathers (Agents) to interest themselves for us; and will submit it to them, whether, what you offer us is enough. Yesterday when I came down after the Council, to see you, & told you I was going home, you asked me to wait; but I did not then know that I should be asked to speak to day— and I never wish to hide any thing, when I do so”.

“This is all I have to say now; but I may have omitted something—and some one else may wish to speak to you. Wait a few moments, to afford them an opportunity to do this; & then we will wait for your offer. I have spoken my sentiments openly to the Americans now here, as I would do to all of them, and to the English, the French, and the people of all other nations.

“My Father. The reason of my telling you yesterday that I was going home, arose from the many reports going back & forth, which I was tired of hearing—and not from any desire to mortify your feelings, or out of disrespect to you. I now give way, as some of your other Children may wish to speak to you”.

After an interval of a few minutes Flat Mouth again advanced, and said

“My Father. I came forward again to speak to you. There are many of your children here from a distance, and among them, one of my relations, who I have just seen. They wish me to speak to you, for them. Three of them, are Chiefs from the Chippewa River; & what they say, is the opinion & wish of the people living there. So, they tell me, to say to you. They have granted a privilege to some men, of cutting timber on some of their lands; for which they are paid in Tobacco, & ammunition, for hunting. They wish you not to break their word with these people—but to allow them to continue to cut Timber. They have granted you all you asked of them—& they wish you now to grant their request”.

Governor Dodge “My Friends. I have listened with great attention, to your Chief, from Leech Lake. I will make known to your Great Father, your request to be permitted to make sugar, on the lands; and you will be allowed, during his pleasure, to hunt and fish on them. It will probably be many years, before your Great Father will want all these lands for the use of his white Children. As you have asked me what I will give you for the country, I will now tell you; & will recommend to you, the manner in which I think it ought to be paid to you. {0561} In full consideration for that part of your country which I wish to buy from you, I offer you the sum of Eight hundred Thousand Dollars (\$800,000). I propose to give you an annuity for Twenty years, of \$20,000 (Twenty thousand dollars) a year, in goods and money, one half in each—or all in goods, if you choose; To apply \$3000 dollars a year for the same length of time, for providing you with Three Blacksmiths with their shops & implements, of labor, to be placed at different points in your country—for Provisions and Cattle \$4000 dolls a year—for building Mills, and paying Millers to attend them 2000 dollars a year—For Agricultural Implements—hoes, ploughs &c & Farmers to teach you how to cultivate your lands 1000 dolls a year—for schools, in which your Children may be taught to read and write like the whites, 1000 a year—& for Tobacco 500 dolls a year for 20 years.


“These are the provisions I propose to make for you. The matter will be submitted to your Fathers (The Sub-Agents) who you have chosen, to consult with, in regard to it. As you have spoken of your half breed relatives, I wish each band of your nation assembled here, to name to me, all the half breeds connected with it; and I will recommend to you, as an act of benevolence, to donate to them, the sum of \$100,000. I will also recomend that you pay your creditors, such amounts, as, upon examination, may be found justly due to them—& that the sum of \$70,000 be applied to that purpose. These different sums will make up the amount of 800,000 dolls. This paper will now be submitted to your Agents for their consideration, & if you detirmine that your Creditors shall be paid, you had better let them take their accounts also, and let them be settled up to this date.

Aish-ke-bo-ge-ko-zhe (Flat Mouth) “My Father. I rise once more to speak to you. We have listened to what you have said to us, & I am requested by the Chiefs to reply. You have mentioned the different sums you will pay us, and have spoken

of our creditors. My Father. I wish the lands we are selling to day were mine! If the accounts of the Traders ought to be paid, why will not our Great Father help us to do it? Many of those of our people who owed them, are perhaps long since dead. Your children are rejoiced at the amounts which you have mentioned you would pay them; But wish you to appropriate the sums, that you have proposed to apply for them in Cattle and schools, to the purchase of goods also.

“My Father. Your Children wish that all the different sums be paid to themselves, and they will hold closely onto them. As to the payments to the Traders, we will look to our Great Father for his assistance. My Father. If it was my land you was buying, I would, instead of an annuity for only 20 years— demand one from you, as long as the ground lasted. You know that without the lands, and the Rivers & Lakes, we could not live. We hunt, and make Sugar, & dig roots upon the former, while we fish, and obtain Rice, and drink from the latter

“My Father. Those in whose behalf I speak, wish you to supply them with goods also, instead of the Mills, that you have proposed to provide for them. They now understand the different sums as you have set them apart”.

Governor Dodge. “I only make the recommendation to you, in regards to your half breed relatives, and The Traders, as an act of kindness to the former, and of justice to the latter. But it is for you to say how it shall be. The whole amount, including the 100,000 dollars proposed to be given to the half breeds, & the 70,000 to be paid to the Traders, will be yours, to dispose of, as you shall direct, on consulting among each other—& with your Agents.

Flat Mouth. “My Father. Had I known that such matters would occur as have take place here, I should never have come. If I had thought that these old accounts were to be brought up against us, I would have stayed away.

“My Father. Where are our young men, that have hunted {0562} for these Traders—and supplied them with their Furs? They have, when upon their hunting excursions for them, been killed off by the Sioux—and swept away. Where have they got the Fish that they have eaten, and the wood that they have burned? They were caught from our Lakes, & Rivers, and taken from our Land—And they talk to us about paying them our debts!

“My Father. If I were to repeat all that has occurred for many years back, since the Traders have been among us, I should have a long story to tell. What I now say to you, expresses the wishes and sentiments of my friends and relations, who are here. The lands to be sold are not mine. I have no claim to them. I live here like a beggar on charity. They divide with me, what they have to eat.

“My Father. I never look back, and will hold to what I have said to you.

Gov<sup>r</sup>. Dodge. “My Friends If you have nothing further to say now, we will adjourn to meet again early tomorrow, when I shall be fully prepared, & I wish you to be so, to finish our business—And then the Gov<sup>r</sup>. Adj<sup>d</sup>. the Council.

Saturday Morning July 29<sup>th</sup>

The Council met at 12 O’Clock N.

Gov<sup>r</sup>. Dodge said to the Indians

“My Friends. When the council adjourned yesterday you had selected your two Fathers (The Sub-Agents) to examine for you into the amount, which I have offered

to give you for your country, and the manner of its payment. I have conferred with these two gentlemen, and they agree that the amount offered is a fair price for the lands, and approve of the arrangement which I propose in relation to the payments.

“There is one subject which it is necessary for you now to determine upon. It is, whether you will make any donation to your half breed relatives; & if so, how it shall be paid to them.

“I submit that matter to you for your consideration, and will wait until you decide upon it”.

The Chiefs sat down to council together, and a few minutes there-after, a large number of Braves, or Warriors, approached the council Lodge, singing and dancing, with their war flag flying, & in their war costume—but without arms. They were accompanied by two or three chiefs, and on entering the Council<sup>(10)</sup>, Sha-go-bai (The Little Six) advanced to Governor Dodge and spoke thus.

“My Father. I address myself to you, and wish you to repeat my words to our Great Father at Washington.

“We are the Braves of our different bands assembled here, and we wish to say something to you. It is your desire, as we have understood you, and from our fathers here (the Sub-Agents) that the people here should all go home satisfied. The Braves of the different bands have smoked and talked together. You now see them all before you. They have not come here to undo what our Chiefs have done—but to ask a favor of you. They take you by the hand, and would like to see your wish accomplished, that all should return home in peace. But they are afraid to return home, if their traders are not paid. They fear they should not survive during the winter without their aid. It is the wish of the Braves that you should pay the Traders; but they do not want to undo what the Chiefs have done.

“My Father. You see your children that are here. They are many. But they are only a small portion of their whole nation.

“They wish you to give them something more, than you have offered them for their lands. They think it is not quite enough. You have established two agencies, one here, and the other at the Sault de St. Mary. It is now more than Twenty years since you have assisted your children at these places. But those {0563} now before you, have never gone to either of them to beg. My Father. You come now to buy our lands from us; & why do you offer us so little for them. The speaker who told you that we ought to be paid for them for sixty years, expressed our opinions. This is the wish of all the Braves here. If you will accede to what has been mentioned in regard to the Traders, they will come forward and “touch the pen” (sign the Treaty). We have told you what we want, and after hearing what is to be granted to us, we will go, & prepare to return home.

“My Father. What I have spoken to you, is the wish of the Braves before you. If you agree to what they propose they will be ready to take you by the hand and close the bargain. If not, they will retire and go home peaceably. They will now wait your answer”.

Governor Dodge, to Shag-o-bai. “Would the sum of Seventy Thousand Dollars, applied to paying all the demands of the Traders against you, satisfy you all”?

<sup>(10)</sup> Sha-go-bai is a petty chief, and placed himself at the head of the Braves as a peace maker; to conciliate both them and the Chiefs



Shag-o-ba, after consulting with the Braves, and several of the Chiefs, answered that it would satisfy them.

Governor Dodge to the Intrepeter "Say to the Chiefs that I have listened to the words of the Braves, and it is to them (the Chiefs) that I now speak. It is the wish of the Braves it appears, that their Traders should be paid. The sum of 70.000 dollars, it is believed will cover all their just demands; & they ask that that amount shall be paid to them. I want them to be satisfied. I wish all to be satisfied, that they may take each other strongly by the hand. To reconcile all, I will agree to pay the seventy Thousand Dollars, in addition to what I have already offered them for their lands—and that is all I will give them. I want now to hear what they have to say upon that subject".

The Hole-in-The Day—evidently under high excitement first addressing himself to the Chiefs said! "Chiefs what we agreed and determined upon yesterday; shall consent to undo, when my head is severed from my body and my life no more—We must abide by it, firmly".

"Braves! There are many of you—but none of you have done what I have—nor are any of you my equals!!—Our Father wishes us to go home in peace." Then turning 'round and addressing the Governor, he proceeded,

"My Father, Listen to me—my words shall be few. What the braves have come and told you must be true, & should be listened to. The Great Spirit who placed us on this Earth hears both you and me. He put us upon it to live. Yesterday in council The Chiefs told you what they would do. They are perfectly content with that arrangement, & they abide by it to day.

"Death alone shall prevent the fulfilment of it on my part; And I call the Great Being to witness what I say. We agree to what has just been done, & are satisfied with it"

"My Father. The country that we are selling to you is not land that we have borrowed, but that has descended to us from our forefather. The Chiefs now before you are the descendants of those who occupied it many years ago; and some of them live upon the lands we are selling you. They are now all satisfied with what you proposed to them, to day as well yesterday—and the Great Spirit hears it".

Governor Dodge "Chiefs and Braves, I am much pleased to hear that you are all satisfied. You are brethren of the same great Nation. I met you at peace, and want you to be so, when I part from you. I hope the most friendly understanding will continue to exist between the Chiefs and Braves, as well as between them both and their Traders.

"It is the duty of the Braves to be obedient to their Chiefs (applause from the Indians). They should listen to them in peace, and obey them in War. Both Chiefs & Braves should respect the Traders and treat them justly and kindly, that harmony and good feeling {0564} may exist among you all; & that you may be serviceable to each other."

Sha-go-ba (The Little Six) "My Father. Your children have listened to you. You have done what is good for us. We know you came here to do what was right, and to keep peace. It is our duty to encourage others to be upright and act justly. I speak to you the sentiments of both the chiefs and the Braves.

"My Father Listen now to what they have told me to say to you. It has reference to one of our traders. You came here to do good, and allay bad feelings. I came here this morning with my Braves, and asked a favor for the Traders, which has



been granted. Let them now give us, our friend who they have in Jail<sup>(11)</sup>. (a loud response of assent from the Indians)

Governor Dodge, to the Intrepeter, "Say to them that their friend is in the hands of our Laws, and of their Great Father The President of the United States—That neither I or the Traders have any power over him—That he will be judged by the Laws, & his case then submitted to the President, who will do him justice.

Shag-o-bai. "My Father. I speak to you again at the request of the Chiefs and Braves. We do not know whether you have a control over all the Traders; but we wish you to aid us, by speaking to them in our favor, as you have done to us, in theirs. There are some of them who have dealt severely with us".

Governor Dodge. "It is my duty in the relation in which I stand to you, to see justice done to you, and so far as it is in my power, I will do it in all things.

I hope the Traders will have a proper respect for your rights & that you will respect those of the Traders. We are now done with that subject, & I wish to know your decision with regard to the half breeds.

Son-ga-ko-mik (The Strong Ground. "My Father. We are now bringing to a close what we have been so long talking about. In regard to the Half Breeds you will be answered by some other Chief. I speak upon another subject. Look at your Children My Father, & notice their clothing. At the end of the year we wish you to bring such articles for us. We do not know the value or use of money, & don't want it. See our women too, & the Articles they wear, & bring such for them. Kettles are very useful to our people and you must not forget them. With guns we get our living, & them you must remember".

It was intimated by some of the other Chiefs that they would prefer to receive, a part of their annuity in money.

Pe-The-ke (The Buffalo from La Pointe) "My Father, you have come here and got all your children together as if you wished to embrace and treat them kindly. We approve of what was said and done yesterday, in regard to the half breeds. I am an Indian and do not know the value of money, but the half breeds do, for which reason we wish you to pay them their share in money. You have good judgment in whatever you do, and if you do not act yourself, you will appoint some one else to divide it between the half breeds.

"We wish you to do this; for if they were to divide it themselves they might cheat each other. But if you appoint some one to do it, it will be fairly done. It will be as you please. You will either direct it to be done by our two fathers (the sub-agents) or whoever else you may choose. I have good reasons for saying to you, what I have just said; for at a certain Treaty held heretofore, there were some got rich, while others received nothing".

Governor Dodge. "My Friends What you have said shall be considered; and your wishes attended to. It will now take some two or three hours to prepare the Treaty & have copies made of it, when I wish you to meet me here again, {0565} will read it by articles, so that every word may be clearly conveyed and understood by you. Three copies of the Treaty are prepared, of which one will be sent to your Great Father The President of the United States, for him to keep, one delivered to yourselves, and the other kept by me".

<sup>(11)</sup> A son of one of the Traders was killed a short time since by an Indian, who is now in confinement at Prairie-du-Chien awaiting his trial

The Secretary then read The Treaty in the following words:

“Articles of a Treaty made and concluded at St. Peters (the confluence of the St. Peters and Mississippi Rivers) in the Territory of Wisconsin, between the United States of America, by their Comissionor Henry Dodge, Governor of said Territory, and The Chippewa Nation of Indians, by their Chiefs and Head Men.”

“Article 1. The Chippewa Nation cede to the United States all that Tract of country included within the following boundaries: Beginning at the junction of the Crow Wing and Mississippi Rivers betwenty and Thirty miles above where the Mississippi is crossed by the Forty Sixth parallel of North Latitude, and running thence to the North point of Lake St. Croix one of the sources of the St. Croix River; thence to and along the dividing Ridge between the Waters of Lake Superior & those of the Mississippi to the sourcess of the Ocha, Sua Sepe, a tributary of the Chippewa River; thence to a point on the Chippewa River Twenty miles below the out-let of Lake De Flambeau; thence to the junction of the Wisconsin and the Pelican Rivers; thence on an East course Twenty Five Miles; thence Southerly, on a course parallel with that of the Wisconsin River, to the line dividing the Territories of the Chippewas and Menomines; thence to the Plover Portage; thence along the southern boundary of the Chippewa Country, to the comencement of the boundary line dividing it from that of the Sioux half a days march below the Falls on the Chippewa River; thence with said boundary line to the mouth of Wah-tap River at its junction with the Mississippi; & thence up the Mississippi to the place of beginning.”

“Article 2. In consideration of the cession aforesaid the United States agree to make to the Chippewa Nation annually for the term of Twenty years, from the date of the ratification of this Treaty, the following payments. 1. Nine Thousand Five Hundred Dollars to be paid in Money.

2. Nineteen thousand dollars, to be delivered in goods.

3. Three Thousand dollars for establishing three Black Smiths shops, supporting the Black Smiths, & furnishing them with Iron and Steel. 4. One Thousand Dollars for Farmers, and for supplying them and the Indians, with Implements of labor, with grain or seed; & whatever else may be necessary to enable them to carry on their Agricultural pursuits.”

5. “Two Thousand Dollars in Provisions.”

6. “Five Hundred Dollars in Tobacco.”

“The Provisions and Tobacco to be delivered at the same time with the goods and money to be paid, which time or times, as well as the place or places where they are to be delivered, shall be fixed upon under the direction of the President of the United States.”

“The Black Smiths Shops to be placed at such points in the Chippewa Country as shall be designated by the Superintendant of Indian Affairs, or under his direction.

“If at the expiration of one or more years, the Indians should prefer to receive goods, instead of the Nine Thousand Dollars, agreed to paid to them in money, they shall be at liberty to do so. Or, should they conclude to appropriate a portion of that Annuity to the establishment of a school, or schools among them, this shall be granted them”.

Article 3. The Sum of One hundred thousand dollars shall be paid by the United States to the Half Breeds of the Chippewa Nation under the direction of the President. It is the wish of the Indians that their two Sub-Agents Daniel P. Bushnell and Miles

M. Vineyard super- {0567} intend the distribution of this money among their half breed relations”:

Article 4. The sum of Seventy Thousand Dollars shall be applied to the payment, by the United States of certain claims against the Indians; of which amount Twenty Eight Thousand Dollars shall at their request be paid to William A. Ailkin; Twenty Five Thousand to Lyman M. Warren, & the ballance applied to the liquidation of other just demands against them—which they acknowledge to be the case with regard to that presented by Hercules L. Dousman, & they request that it be paid”

Article 5. The privilege of hunting, fishing, & gathering the wild rice, upon the Lands, The Rivers and The Lakes included in the territory ceded, is guarantied to the Indians, during the pleasure of the President of the United States.

Article 6. This Treaty shall be obligatory from and after its ratification by the President and Senate of the United States”

“Done at St. Peters in the Territory of Wisconsin the Twenty Ninth day of July, Eighteen hundred and Thirty seven.”{0566—Note: frames 0566 and 0567 are transposed on the microfilm.}

The Treaty was then signed by Governor Dodge (and great eagerness was evinced by the Indians to see him do so—some of them declining to sign it, until he had, to satisfy them, run the pen a second time over his name) when it received the signatures of between Forty and Fifty of The Chiefs, Head Men, & Warriors present, with the names of some Twenty witnesses appended, and was concluded.

The Indians having declined to name a Chief to whom their copy of the Treaty should be delivered for safe keeping, Governor Dodge addressed them as follows:

“Chiefs and Warriors: I have asked you to name one of the number of your Chiefs, who should take your copy of the Treaty which we have just signed, & keep it safely as a sacred instrument. You decline to do so, & it becomes necessary and proper, for me to name one. I will hand it to the man who was the first among you to give it his signature”. <sup>Note</sup> [“Many of the other and older Chiefs, evincing a reluctance, & hesitating to step forward, Pa-goona-kee-zhig, or The Hole in The Day, did so promptly, with his characteristic intrepidity, offered his signature to the Treaty.] He is to keep it for all your people to look at, and know what it is; and each of your Agents will be supplied also with copies.

“My Friends I regret that on parting with you after our long conference, I have not Medals to give to all of your Chiefs, and Flags to all of your Bands. Your conduct on this occasion, marked throughout by the utmost decorum propriety, and good sense, well merits something of the kind. But you shall have them when your first annuity is paid to you. These Medals & Flags have to come from your Great Father at Washington.

“I will see him soon, and he will furnish me with them for you. I am very sorry too, that I have not more presents to make you. All the ammunition that I have is 10 Kegs of Powder; and 900 lbs. of Lead to be given to the Chiefs, to distribute among the Braves & Warriors of the different Bands. The small amount of goods, which I have, will be fairly distributed through the different Bands. & I wish there were many more of them. Supplies of provisions to take you home, will be immediately procured, and apportioned equitably among you by your Agents. I will remain here a day or two longer, to see that all that can be done for you now, is properly arranged.

“We are now about to part my friends, and it may be some time before we meet again. I expect however to make an excursion through your country next summer when I hope I shall meet many of you. I will recomend you to your Great Father the President, as a good people, who deserve the confidence and friendship of Our Government. And although you are far away from him, and scattered over a great extent of country, he will often think of you, and never forget you. I trust you will now return peaceably to your homes, and not shed the blood of any man. I hope to hear that you have made no attack upon others, unless first attacked yourselves, & in self defence. I repeat to you, that if any of the Sioux strike you, or you them, the blow will fall upon me and your Great Father the President, at the same time. They have been told not to molest you, and you have shaken hands with them in friendship.

“I trust that on parting from each other, you will strengthen the grasp, and let it be a pledge of perpetual peace among you.

“Your Great Father will see the Sioux, in a short time, at Washington, & will tell them, from his own mouth, that they must live in peace. He is determined that the hands of his Red Children shall no longer be stained with the blood of each other.

“I recommend to you, to listen closely to the words, and to be governed in your conduct by the advice, of your two Fathers (The (Sub Agents). They have been selected by your Great Father to be your friends, & I know they will tell you the truth, & advise you for your own good.

“The Treaty which we have now made will bring us oftener together hereafter, and I hope always, as friends”—And then the Governor adj<sup>d</sup>. the Council Sine Die.{0568}

