# Ratified treaty no. 327, Documents relating to the negotiation of the treaty of October 2, 1863, with the Red Lake and Pembina Chippewa Indians. October 2, 1863 

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RATIFIED TRRSATY NO. 327
DOCUNIGNIS RELAATING TO THE NEGOTIATION OF THE TREAITY OF OCTOBER 2, 1863, WITH THE RED LAKE AND PIGBIINA CHIPPIEWA IIDDIANS

JOUBNAL
OF THE PROGEEDINGS CONNEGTED WITH THE MEGOTIATION OF A TREATY WITH THE RED

LAKE AND PEMBINA BANDS OF CHIPPENAS -
CONGLUDED AT THE OLD GROSSSING OF RLED LAKE
RJVER ONTHE SEGOND OF OCTOBER , 1863 -
BY ALEX. RAMSEY AND A.G.MORRILL.....

September 4-Commicsioner Ramiey aus the gentemen accouparying liom, arrived at Saint Clour last evering, en. route for the jrofoud Jreaty Rendezvous at tho old crossing. of Red Late Rivers. The teamer with proviscius auf gouds to be nsed in making the Sreaty had been senta. hread, and today was sceupiea in couppeting reeersany properations for the fuarmer.
Sefferuber 5 - The juarty left baint Cloud this moming anr met fenvial Sibley's Experition encamperd at Richmonf, Mruth-pive niles frow saint Clour. The afternooo was spent in arranging with Paveral Sitlen for an Escorp our Jrawr--fortation for the 6ytadition; aur the Aeneral's hoppilatites were aceeplat for the nights.
September 1 - Reached Sauk centro yesterdey, ains tisdar vis seenpied in the organisation aur sutfit of a Cav-- Lly Detadement move dicils which warth form a part of our Oseort.
Seftember 8-Nereachla thenansiva where a confpam


Rockroos toute command :
Septémber 11 - Reaches suis Abercroubre tosane, whare, al. though ide lay unte of a direct route ide wror neeessang, to go in order to obtain a lot of feawr ans ottuer artides which were desigued for the contumplates sreaty citter the Res date ans Pambina Indiaus lart year. lent orlich weve arrected on their way to the Sreaty grouns by the siony oubbreak ans stored at this jount. We crere arso tu obtain base a portion of our Escort, of which llafor Hearge of, Camp now trok commans. Qup Epcoft aus drain hae now grown to inforing profortionr, the former consist. -ing of 189 mounted men, and the lattes. of. 58 armip (sir-mule) wagous, 13 of wagour, and half-a-dogen other veluicles.
beptember 21 . are reached ur dartiuation of tho crorscip of Res Lake River this moming, having Jtartes from forf Aberevoubia outhe $13^{\text {Th }}$ inst, ans tallem a route heretafore untravelles bayous Heurgetown, near the Eort bank of the Rer Rives. Hhis courke was followad tile coe erorkes Saus hill couleé, wherce our route divergea in a horte Enstarly direction to thir foints. Kurth of the wita Rice Rives thw cometry over wlick we bosses, bordering on the Res Sale Piver for ten or Sifferw miles kach may lae cher--actercied as a series of low, swanpy savanmabs. liable to overflaid, ans which in ordinany seacens wouls be infossablo for teenis, thaough the clayey söl was nons so hardenes by the intence heat and arought of the pasd sumener, that our heany train made searedy amp impres--sion or to Ench-like suffuce. Jhe soce, however is
extrencly fertile "ans if reclainus from overfforr i wines be que to the cottons of the Nile in is productinnows of the cereals.

On reaching tho Crosing we found Agent Morris aus lin jarry already eveampere an the graves aus avast--ing our arrival, de had cone by the way of Sech Sate ans Res Raker, bringing with him the Res Suthondudians, when we found cucanjfers in the adjacent woods. The Pembina dudians had not yet arrives. He jechcher our tuts on a fine brood jolatean former by y the ciridening of the Volley of the Res disco River, crick equals the main streams in breadth ans volumed. The following persons formed the staff of the commissioner. -
dacertan to the Commission

- 8. A. Wheelock.
deristant - do _ . R. Atman.
Comruisamy. Beng. Thomson.
Snide
- Pierre Bollineaw

Interpreters
Paul Beauliew.
disistant d.
Peter Roy.
du the afternoon the four chiefs of the Res cate Gauss. withe considerable number of their braves: cana witt Agent lorrie to grant lur Rammer which they did with grot cordiality, some of thew neeagnising him as ave old acquanitanco, having been parties to a Jreaty negotiates nite the Red Sakes $\$$ Pankiness at Pembine in 1851 .

The Commissioner addressed Then t telling then that he was very glad to be thews, lent that he dis nobs wish to enter into Comicie with them the the
arrival of the Penkiner Indians, as he wished theno to act foictly in the mitters the be bronghet before thems. Ne told Atrem that in the meancolicle he would an-- deavor to firs them sonatting to cat, an announcencent which was reciens irte a grunt of decider sati-- Jaction.

Seftember 22-Inday the Peubiuna Indieus arrins, bruging in their train nearly trice their oun numaleer in Malf-breeds from Saink doxefoh, who insutes in regarding theusselus as indeisdualley ans collecturily the guardians ans attorneys of the Pambina Clupfeurar in ale vattens truchieng the desjostion of their landes int-- eveshs. lle Raunder alco had an internies intto the troo chieft of there bouss, endiug liho the other, in a destribution of procisions, ans an engagement to muet tho refresacutatuin of ole the leands in a generve councie comorrore t the firiers of a howitzer to latto sigual of the gathervig. The Jareseneo of Hale-in -the.der ans seveval ottw clicfe from Seech Sahe, whe weve not parties to the jerofoces Irecty, gave great unbrage to the Rer dake clings. Shay wevo expecicly distmatfus ans jealaces of tole-in the day, whou they suspeches, of coming thero citth a ves to influenco the peroceddings in sonce wey for hir oun levefit. Then carriea this feel--ing to such an extert thet they refuces to speak to $1 \rightarrow$ reeognice, hive is any way, aur set spies ufoen his trach. Oole. Un The day complaines of this churlich trestment to Itr Ravesey, who advises himi to go hove.

Septewler 23.. It two idoch p.m. The Judians astenbles in Comecie in front of tho Conneissioness thear Quartens, to the numeler of kerhaps a hundred, com. - prising the chiefr aus fercicipal men reforesenteing all the leanss. The chieff were namer as follows.

Red Sake Clieff:
Monsomo - or dloose - Vlung.
Kaw - wash - Ke - ne - Kay - or Brokun-arm.
sitte Rock.
May - dwa - gun -on - ind - or He that is spoten to. Seading feather.

TEMBINA CHIEFS I
Hisco-muk-guok - or thed-Bear.
Ase - anse - $\left\{\begin{array}{l}\text { or Sittle. Shele, otherwice caller } \\ \text { ditte Chicl }\end{array}\right.$
Ur Rausey addrested theno through the duterporetens, Mr Seauliew, as follows:
gOVERNOT RAMSEY'S SPEEGH.
Chiefs aus Jleadmen of the ReS dake aus Pembina Bands of the clipfleme nation :-
" Your I Ireat. Fathep, the President if the Nuiter states, has cent us have as his comnsicsiomers to trausact semo busivess witto apso, which be regards as of great impert--ance to your welfare. Alis jeoplo - rer, white, anr leack - ane very mumerois, aus, avo. sfseas ower an immento conithy, aus require a great deal of caro.

For all theso peopfle, of all these varions shades, aner emplesions, he has a grect hears. He has a heart big enough to eulrace thens ale, anr he wauld feel werp bas
if, through any neglect of lies, amy trouble should grow up hetwrea his white aus red children. The las aud treaderrons Lions, your aneviee ans ours. by defpisiup lis canals, have got themselves into trouble. By tho murder of your wives ans clillbees a aus of our wins aus clieldrees, They have called down for themselves a vengeance which wide surely le visited upon thews. They wile soon recien the gust jumishments of their crimes. The ls heat Spirit has already avenged in a measure, the wichesness ans perfidy of the Scone, for wharecis a little moro than a year yo they had pleasant homes, blankets to heep thees warn, aws prov--isions tu file their bellies aus mover to bevy what then mede for themselves ans faviclies, they has now been driven forth wanderers ans euteasts in strange lands, arippiad if evenftening, among tiber who do not wont them in their coventry - withent homes, without laves of their on, - mace of Then wittenit food, clothing, ammunition, or even dirges. I mean, of course the dion of the leicivippe, these whomero magaged in the outrages last fall. Porto tangs are get in store for them. Dhow that sympattive with thews, or air themis in any war, wile he attendea d to in goo time. The conduct of tho simony was with -out any ascus or apology. of they hae wrongs. They had only to rppecent them to their Erect father, who world le avo promptly redressed them. Dh e limns, it is trios, a great way off from them, aus has a great many eaves" lent he is always careful to listen to the complancts of ale line clildrees, white or ned, and to remove their thinsils af sam as posisiflo.

The Simp have notes moly vahaver beady, but they han dues-- troyes all emffiteves in their frito. Sher han shown that treaties aus jelesges, however solemis, hair no binding force with thins. Hence, harafter they wile vexes be behind a triter. They have proves themselves before all the wold a base aus treacherms jerofles, aus goo men ours goo efints must hereafter be against s thews:
damiglad to meal you here, lescans yon have nerves violates the solemn faith of Irate's, aus becauso-whetemil ate difficulties haw arisen-, no white man's blood has bee shea by a elifferion. Now, drepect is, that the Erect setter has an entrees desire that ale his jecpple, white ans red, should lir together on friendly toms. Sou shear that within the last fiftew yours all tho country south of you has bean purpler by whites. du those years in places then as naker of people as the privies we have fesses over, many large aw r small tours have gromi nip. Where sly a fer thensans dudiaun roamer - now over two hundred thousaur feeble ane living in conifirt. There people manufae-- turbo, buy our see blankets, clothes, knives, guns, aus foroorissions. te. Shay must carrie what the benny ans bel from mod ploce to author. This gins rise to a gnat y deal of trunkling ir trudo. \& Caubircts in great numbers is aws moro l our more from gear to year, pass over all -the ruses of the conutiy, doing tho levimess of thess jeople Railroads aus. wagons joss ores ate tho roads of the country, doing the business of tho comity, aus mons of them are eneployss every year, aus greater numbles of people are engaged and mire louses are built, aus more farms cute.

- vated, and mono llarkete made from year to geat. This is whate we cale Brogreas - Moing thear - Dmpron. ment - aur ale the men un the cornes conld ut stop it, an mand them then couls stop tho sum from setteng ly, Dying to put their hauss ugoon is.

Nov, thare is graming up a Irade of considerables infortanco between the Bintish settlements on the Jorth, aus tho Auerieas sittemente on the senter. If is of tho lughert infortanco thest the's trade should be uninterrepted. Of that drade goes on citthent internption, aus groves as it has dow, in a shomb twie gooss wouls be funmishes them ot half the periees they kni cost. On Juventer yoars from now, where one cart newo jusces up aur doun the road, ans ove stemolbout on tho river, a hundres irle be seen, aur beforo mary years the railroad with the "fire-wagan" wile he passing over the country - when they wile get inte ove of thero fino, wagns in the moming, ait reach saint bace in tho evering. Now, detio is a Srade whide cannot aur muct not he unterrupted. dud thier grect father, fuling this and desirons to furevent any troublo bateven his white aus res proflo, lias suet us hero to comer to rome qudenstanduirs with you abent is. Thiir sreet fattiep has no effeciob decire to gete posessim of their lands. She does not want their laufs ct we if they do nab wante to jark with then. dhe lies mand laur nore thew ho lumm whet to do wotte. Ale sius-- ply wishes that lis feoffle shoner engay tho frinilego of Traveling throngh their eountm on steanbeats, ais on wagns, unmelested.

Shier Erect Father was deeply panes to lean that peaceable merchants passing ap ta the Runtish setStements werestojpes on the war aus desfintes of their goods; ans one or tine, again, their steanbleot on the Res River had lean internipter, our a lenny mado upon its. De fears that of this is not arranges, tremble inge ghor ont of it began lis. power to prevent. He nice afferals, thorough ns to thew r chiefs, aus to their sages aus thinking mene to talion measures noe o to prevent the troubles that wile otherwise le sure to anne. Now your Arrest father thinker the the passing of steamboats aus carts through the county noes not hame you in any way. If does not defying gov of anything. Tau han us stemberats no x carts. You low nothing lip is. You can stile hemet aus fickle throughout your contr as nosuab. Sow, your Great father does not want to deperm you of any of thin by free or violence. Uk en willing to s gin you sennatting to satisfy your reasonable demands, ans to take away any pretest for trouble in the future. de is willing to bent the rights for his white children.

Now, for ten jpirilege of posing over the conutly with carts ans steavileocts, your Is neat Father is inkling. (for tho sale of a good understanding) to pay you libervalles, though it taker voting from you which you possess. dur though D have not thought much about it, $d$ an will eng to gin you what Jeonsider a ven literal ponce, say Jwenter Thousand 2lolletsor if yous want to sell your lands and retain a reser-- ration for yourselves, say so. That is ale we hen to say et parent.

2


The Jo wisher was made to then address, but af to close, Nobel the day, who had been sent for by the Res Lake Chiefs s cane ie aus deter linncelf; as requester bey the latte o, on the ground between the Can. - missioners aus the other chiefs. Then ditte-Rock, the sfohesman for the her Sabers, croce aus cher-- ling hans with the com missioners ispolee as follows: SPEECH OF LITTLE ROCK.
dey friends - d hope that you circle listen to we once moro. Oliavo a fees words to dar. ley
froe. I have hiteves to you before ans of have not listened tu you enacigh. Your coves are wire ans we wite think of what yow say. dy french, It is impossible for me to gin any reply to the cords you have spoken at presents.
dy fiend $A^{d}$ ane wen savvy tu day that there is sencatting squeezing me very have, ans filling me with great grief since drano keen hero. ley fiend, O ane ven sorry to say the at what file we witt grief's something which you have along with gan. The nevers waver hum expecter' it dthergit that. we had afremol er foley betorem us, aus the nt wo cauls lay our nam ofocily before gov , but is is $n \mathrm{~m} r$ impossible to peak frack before you. thy pune, if you wile help me to $x e-$ -moles out of the war the thing that is file ing us witt gif. delate be grateffus. O have never done any currigs that would file this pale of mus hans. ley finis, d an offer the wo who talks my an language is the megfon you are going to use against us. dey fris, when any negotiations have hem had with any other banes of dudiaves, we have nerves troubler them.. He have never been to any of the irleages when negotiations were going on . The la ns nerves troubles thou, our do not wont theme th interfere with us. That in, ale d have tu day"

It the conclusion of thees speech, Xobe-in-tho-day entered inter conversation witt the chiefs, ans told them ter explanation of the object of his visit, that he hos no design to interfere in their negotiations, lent cave

To we the country, ans tho concourse of strangers Little-Bay, a warrior , then replier to Hole-2 the-dor as follent: : $\qquad$ .
SPEECH OF LITTLE-BOY.
dey Nephew - © have a few ceros to see to yow Last winter, when the messenger came ttarongh on his war to Berulima, $I$ sails that the Movement mes nerves fear that tho Mes dakens wore jour the sumy to fight the whites. The whites thought et that the ReS dakers were siding with you during your nair at Crow Sing, which was false. There is not a single in. -stance where we vines a hours against the white man. tho white maw b as olurays supporter us, aus every time Ilrave met any white man ar half. Ser, of leave shaken hans witt there. The do not do as you have dove, go aus shako hanse writhe the sink, ans thew cans back ais shako haves with the white then. We sere none assists you no p any other maw to mice hours against the white people, our me so not mont such a notion taos be treas. My nephew, we have bear that you were coming here for the coho of raising trouble amongst us. The han hears from the phainias that you were in correnfronsence inst Little Crore and lis bauds. The mont is distinctly understoos that we wont voting th do with you or with yip flans. Pore d lien attuned the words that were reporter to our bavis. Set that that han hears tho aroids
 Sim toldoum-the day neifonder" "that whoever said that

Things were lians", aus the Cauncio broke up. Hes incident, llnitrating tho state of feeling lietivecos dobe-iu. tho dlen aus tho Res dako cliefs. thongh ivelavent to the proceedurgs of the treoty, is deanes wortte recorsing, is nees of tho anggestion contavies in the instructions of the repartments to lep Ramere, thet is night lio expedients of feaciberset opart a Resevvation for thole -us. The day ai lis bour tu teo Ref Saho country.
Theursdar-dept. 24 - The chiefs sent wors thet then would be ready ty oneet us at nook. Hher accorruigh cave of tho time appointer, with somo fiffy or binty of their jrinicifue mew. Mp Paunder haing annonnews he was reader to bear cohot they had to day, sitte Rock. of Rer dako, whe-it ofpeares-has bean appocutes opohenwan for the Rer dako Ondians. arow aur after the nouse cevemons of shakicus haurs witt the Commissioners. syote as follown !

HTTLE ROCK'S SPEECH.
dy fine d shale in the first flace stato to yau hoco mu thoughter aro. coliot $d$ ounto sar $\theta$ opeale witto thitte aus confidenco. d want the eartts to enten the mo i aus $d$ liopo also that mir liraurgattew men be presents to leas whect dhan to sere, aces d inusto the Mearter of iffe to litem to the coovers d hace to spach. Jleppo thene is nop a single hole in the atnoast. thivo in colich my voice shale not be heans. then friena, the question you bave las befors as in of great, inpostranco to us. the han heans thew
corrds yan han utteres , ans unserstand them pan - tially. low $d$ am goung to speak on that subys dy fatters ans my frievs, un loohing of the aw at my leory, you see that $d$ an an dudian of veracity: there is notling thet shater to men shim the shope of crinio - that which yau retest tt most. dhate lying ous thaft jusb as you do. d have never dove any urong.
by piens, d do nots consider myself a $x$ chiof. There [poriting to the dudiaen luhives livie] at the chiefs, aws thoso ave their crans. Do an but going to intorpret their coorss du theo same liphtp. ine which your srect fatter sent you as a ref vecuntation, dmeets you as the reprecontation of tis chiefo mis young men. I mesfonder to theo curdes as ous goeat fatties, ours d hasteves the meet yace ot your request. If is inposiblo, when your tiresen fettew sencs you an an eprand, for you tor disto lis words. on the some wing it is just as is for - possibe for no to disfucte the words of thore blb, whion disfeak.

Now, nir fiens; d ane going tar show you how we cans to accufry the lans. Hhe blesten of ife gllaces us lieno, ans gon it to ks for an inberitanco.

You can see for tomarss tho Euct when our Israusfatter conees from leur Yrans fattier's tracho ave perfectly jolain aus irsible not only learo, but they strites ceway of to this wests. Dy
froe it is vern often that we han hears your vice - [that is to day - the vire of the Proveniment aguts sent mole a Treater] on the matters you han presenter to we ans now re listers to you one move. Whenever d look aromes d dee aus $d$ suppose you seeitole - $d$ cen gold gittenies on the sire we intent the laud belongs to ns . The shoves be var sorry for you to set carolus upon the lan for us aus make us an offer ar you dis youterday before you hears on' offer. d want ta gin you an ancever to one thing yon said yesterron-alnut tho toad which posses thomplo hero aus tho river. You toes us then were not of much inforotanco ter us The leaser of Life gan $m$ tho River and the usher thereof to dink, aus the woos ans the roads ur e defense on for sutsictenco, and you are mistah of you think we denise no bour--fit from thew. The later of diff gave it to us $f^{2}$ an inlientaveo, aus gan us the animal for poos aus dotting. d suppose that you are bike angell, you hate evenittring that is bed. Sane hate crime. You hate hying. San hate theft. It is just the sam with miso. ley heart - it is made of silver, aus the Barth then d treas on in eiver ole That is enough for tho presents.

Sitter Rock have resumes lis seat when Res Bear, refracentive the Penibine leas trances mot sain :

RED BEATAS SPEECH.
d do not see an obstack on my back trachs tomars nus rillage I look efoon mysalf in the sane liglts as you do reon yourcelf. You ase heve uforn a risit tu lands that do not belong th you. It is juik the save witte me: d ace on a nuit on rouds that do not lalongto me. d dia not bnies ners lane isthenve to lay it hefore you of am borrorring tho use of the houce where d con cone to meet goi. When dsais that thevo wos no obstado in my bach trach towands my village Jmeant that theno was no blat on my dieracter: Ot ban been glieter of wo crines, and thet is the reasen $d$ fuel $d$ han a ingle to speek frealy to you. that is ale dhan ta day at joresent. $\qquad$ "
Res Bear dis not prortiapoto in the defaredation conninttes by the Peubrice Indiaus on the stembocts on Rer Rirrs, but user aveng ekertion to Jret a stof to them ans it was probably to this he alludes.

MR. RAMSEY, TO THE INTERPREJER.
Say tr the clief theat we ben isteneo uitto res -- juce aus pleaseen to then, as the reforesentatens of thoto who lian occufies the comenty for shame ages, aus hecouse wo belien them th be honest ans hovoriber men, as then hun tols his then wero, ans we olvale olurays listew to them witto respect dumis the jurogress of these regotiations. duttw histoni of our race we dis recognise the
leartes of life. The han nodanlet tho deaster of sife places then upon the soil where we fins them. He also jelacer sthes Ondian thiber upan the sinl in the kigions agjacut to thens. Mave of there dudion ticbes have ondentey prigotew the lessons which the frect spient inforesees xpon them, ans lucaned ther havs art listenes to lis soree, han come to troublo. the cannot tele what ane the natein of the sreat spieit, But for sanco reasow which we kueve to be cirso aur goos, he hes brought another vaco isito different hairts ans ifferents ideas from theire around and abont them. It in ispossible they may not be making the best use of the laudi which the treat spient har given thome. they han troes laens heso, occufies by about a thonsens men, thet the system of cuttivatien aus setttevuent adoptes ben the whate naco coonls sepppoot - thoussens twies, ous perhops ten thonasaed times that numbers. Sher were great hunter when the dlaster of siff placer then herd, but then were ven dositule of many things necessany to their confob aus even to their subecchened, aws tho baiter of dife polaces arams-theem a race, made ous brought ta them gens, powder, chof, bead, blaukets, dotte, aur a hundres ttrings whice ton canls not mabe them -ulves, our rinthont which thar would jerisel bram stavalion ais cols. It is probabe thed the theot sfient had in neas the mutue advantage of both races in bringins them tragelhers. Shey han lands hene which masy of ther never ses aus frome which They
deinn nothing whatever, whicle if secufier lep whiter men wonts yiels thew abunrant foos, blankets, aur whatever dse then neer.

The Ereat sjeint finds them ans them woven ans childrew coes ans muierable for want of blankets aur otthes comforts, aur be evibenthy designs that then stace defene less upon the give, ans more efor the hoes. So, while he tokes acerar some of thi animeer on which their arecstors subristes; be ceus in thair flace a popper meady to fumish thain ale then over for their sabiestermes the means of gredty infencoring their consitino aur trrough ns be opens an offortunithe for thens to accepte there nees comforts - thers gifte of tho treat spisits. then cannof helf seeniy the haws of the Mastes of dife in their. Vrben do spoke to them gestersar id simply states to then the uishles of their sveat 7 father, ans thet, from a suncero desive to pronoto their melfaro, ans to frevent dif-- ficulties such as has olready arisen aus were likely to arize gain, he wishes to taks werar a subfect of contertion petweas thew ans hins white clill rem by burging a vight of way throngh their hives, ous tu trho Hame nicon imnediately under his care.
as d wirhes to be livest aus frouk witto how, dstater to theno abent whots dthought is cosies leo worth the us. distater to hewo very plainly, that if tho offem weve not egreacble th theve that they slimes make motteo froprostion. She Ireat Jather har ceveral twiue obfener to furchase the lavs, not
hecamo he wanter it porsent - at least der-- ing tho ieftrine of the goangut of thens - but beeave le wantes a fre passage over it in order to ainis quarrals leatevees thene our his white chie. dseen, whicb be feares ruight get harous lis conthe : By eelling if then cuscures their oun peace and cecuntre, anर an anvue supply of mover, goods anr ottar thenge of whicle then wevo nop in mant, virie then definin themseluas of siottening of ane valus to. them. If they sola the lanss they conls stile accufer ans huat over it as lereteforo, jrobably for a long timis. If would not brobably be warter pos solttement leffore the govigest man among theno was a grey beades ols man. dowr d wish them to the my profrositions nuto consideration, to talk them over among theier chefs our young meen night here, aur to gin sonce sost of an answer before wo pars, or at any rete to cma here with an answerto-morrorp. When tho adventages are so ofvious to thewo it susely cannof requiro nuch reflection to conce to a conclusion. It certainle was a lerge fenice $d$ offeres then for the privilegs of jossing over their serriton. of is not the enston of the Anest Father to oach bis childsew, white op vers, for tho jininleger of possing over theirr lanss; but of made them thin offer, as d' sier beforo, becanso their lrreat fatter. ursher to frerents difficalter ectevees them anr, his white clillven ans ant of his concens fortheir - wereat aur melfaro.

Sele them that in listening to the cliefs when

They sind that no crime rester upon thew - which d an willing to telien, $d$ was aery sorry that they die not offer some explanation or excuse for the noting com mites by some of them upon semis of the straden at tho Evans forks ans on the steanborct passing Nh af dome the rives. I have voluntarily abstained from sarky much about this hentofore, because lopes they would offer some apology voluntanly for ot to $d$ said leford with the exception of there depredations on property, The whiter ans clijpperreas of this country have lenetofore lira in peace. It. blood has been shed between them, ans in order that no difficulties recur in future leading to this deplorable reset, let thin now conc to some underotaudieg be--fore we separate. If then do not like my purgosition, let than make me for thencelors. o han candidly gins them ny views. Poor let the ns ar frankly gins theirs. Ne are all fiends together hero, ans then ought not t. be ane difficulty in coning to cone conclusion be-- fore we sepravite. Dele thew also that it was the derive of their great father in the event of them making a Ireaty, that their staff - Preen fiends should han homes upon the ceded Freteach one a form which should be secure to bim--self and his children.

When the Conmiesioner hat concludes, Little Rock again arise, again, shoot hours aus rospon--del ar follows:

LITTLE ROCKS RESPONSE.
dy frena you have spooken the truth. Dy friend, the reason that $d$ have spoken in the way $d$ have, comparing min heart to a piece of linglts metre is thin: that $d$ an cirtbont cine; ans d lar always desires to secured for myself aus all our bands perpetual peace ans friendship with the whites. This is true, my father, that you cannot point ont a single instance in which any of our chief, young men or brass have shed a white man's blood, ans that is tho reason why I spoke ar did, ans thought we has a right to speak with jusfect free som of speech. About the roar air that river which flows in that direction, which the Master of diff has given no, - there is where d get say living. My. dependence is upon that praise. Tho Master of Life has places upon these praises animals from which olive. Their meat is my food, and, their skims are mu clotting. It seems nor that tho white maw is parsing beckewars toformars, ans urestaing there prairies from one hands, and taking this for from my mouthe.
le friend, when we toke anything which has bean left upon the ground, even though it be of she all value, we fee bad. Me are affairs to look tho onver iv the face untie we restore it. Pour about committing depredations aus stealing, you are award that the treat spent has given ns the animals for owns suffers. Then your young new steal ave--thing, yon make them pay bor thew deperefations.

Shat is the way we look upon those whits oven who aron avar the animals aus tho fish e, the treat spent has given us for our supports.
[It wile la obsess here os in the whole tenor of hiss speeds Little Rock *ugerionsly Justifies the depredations alludes to without ackenorlesging that any wend comnittes. T

Do you suppose we are ignorant that the amount of mover you offer us is a mere banffue, and woular not go but a little ways towards paying for what It think you alludes ty. [Compensation for defies motions, probably] ley fiend: we han convilles together, ans former a basis of action, and diseeters our young men boot to proceed. It may be, my fiend, that yon wile be pleases ter lister ti tho prop--osition which dean to make te you Spare us a litthe more tine, that we may think the matter overageain.

We want yon distinctly to understand that the proposition you made us geistersay. [Iventy throutans dollers for the right of may.] we do not aceefot. Ne do not thick of is at ale.

My fatter.- dstand before yon as one chosen out of the whole to speak. Shave is one thing $d$ wish ty bring to your notice. She sun olives clear to. dan, ans event thing is beantifue. d do not know whether these avo any enemies prowling about, but it is jrossibe. then may leo, and ours young men shouts le supplies int averuniction that then may bo ready to meet then. shat is me thing yen have not thought of of thing should conc here they would disturbs ow? council.

Sud another thing - when wo cone unto conncil, we smoke all toting, aus we lien consumes all the Trboces you han given ns.
MR. RAMSEY - TO THE NTERPRETER.

Sole then of recoginiso the fact that the busevens lea--fore them is of great dufrostance tu Then , aus $d$ do not wish to press if into unreasonable hate , lect that tho weather is growing cols. tho grans is getting wittered up, aus we have long formers to make before It is entirely eaten op by the frock, so that the bis. - ness before then should be attended to with all posBible dispatch.

In references to what he sans about tho scions, tile him that our For chief here would wish nothing betfor than th see them, ans if then isle bine theme. here or let tho war chief Jaw where they avo so these he can get at then, we virile sue then an exTore nation of flow?, bee aus pork. ts to tobaces. if he remembered rightly, a large supply was given them a feer days ago which they could not han user up. hero must be som nistaks about its. Sittte Rock - [Sitting aus topping the nome of his jefe] "There is a mistake but tho place where is $u$, is in the bottom of my pipes:"

Der Ramsey then explainer to them that he leas great difficielte io issuing ration in the proper pro. - portions to tho different bauds, from the wart of pen accurate sumorlesgo of their numbers - aws they agreed ta lis suggestion tu gather their bands in their

Ladges itu order that their mumbleers niphat bo comuted. The Conncie theo lroke ip to mecien a cuf--ply of perovistions aur tobaces.

Saturder sept. 26 - cue obyct of there notes of the sretty procedange is to presens the highly cheractere. -istice aur origivae specimene of Dudiau sobetoric aur aiflencery which werr frogelts ont in the courro of tho regoticions. ther ilenstrations of dudian oratory have at least mo mint which does not always belong to the curreut as jrogular speccineus of aborginal db--quence: they aro gancive. Ne weve fortinate in mir interfacher, ler Pane Beauliew, whise throngh ae--quantanco witt the Chifferer Sanguago, aus reader conracus of Englise, evables him tor gon as closo aus fartefuer a renkeving of the dudiain fomes of experes--sin cans the current of his ideas as is frossible in so different an idions. Theno are too reasons which gin a shaciee intervel to the opeeches made ue belaolf of tho ReS Saho dudiaus who alono tork au actin post in the junceadrings, the first of which in, that the Red dahens are avong the puresp refiresentations extant on the entevent of tho dudian raco in its orginee charactonsties, a fach which then ow to their gergneflicece isolation from the inferences which han comepher the Bloos aur morifies the manners
 that tho occasion was no of ertraordinay inforst--ance to tho dudian concerned, casilutulys a suftreno crisin in. their lustoy, aws esfecially fitter frow tho
nature of the topics moons, ts call out ale their menTel resources, ain ale tier political idend ettrical ideas.

On Friday the wins blew so furiously, ans raises suck clouds of tho black ashes which a succession of praise fires has mingles with the light seers, that the intended council was recessainly postponed mite Today, when at a late loons the dudians as--seubles on tho Canncie ground. Commissioner Ranter hang annanncer that be was ready to hear what they had to day, dittle Rock, after the usual ensordiem of hans. shaking treated the Commissioners to the following oracular, and therefore somewhat eniginctical exposition of the lofty mythological, a this--splice grounds on which the Res daters rest their tee the to the soil as against the intrusive whites, aus which are unterdjeurses berth some eyplanatong come--mints kindly furnisher me by the interpreters: LITTLE ROCKS ORATION.
Well, as it is, my friend. $\partial$ could not make up men minor to gin you an answer an tho questions that you asker mo . Dust in the sane capacity in whin yon ore, so am © . dame going to talk for tho Cline hare, our the young men. The reasen that $d$ say we. are alike is, the you as o representing one party, while d speale for thesther. $K_{e}$ cannot och hastily. Even in matters of elite importance it takes a great dead of deliberation before us can axrion at any conclusion . Aus this is a matter of greet inforhance
the us, as differ from what yon sines, aus requires a great deal of thought lest we go wrongly. This is the way that don. Sometimes when we look ar--owed we hear sorvids coming from ale directions, lect when we look anonue for then wo do not understand whet they avo, op whence they condo. When d hear the so somids early in tho morning, d get up ans look around aus mile a circle that of mar find where they come from. When of make that circle $d$ invariably fins the tracks of sonctthing, either a Birls anime or an evenly, our al follow him rif tile $d$ firs him. Shat is the way $d$ hen dons. d' han heard a sous which d dis not understand. Shan gone out aus made a cisco, ans frowns the tracks of one who waiter the see me o. I have fol-- loves the fath $d$ was requester tu follows, to fried the joerson of was requester to meet) [By ale which be means ln was unites to meet the Commissuniens, aus lear accordingly como. I

My fiend, ot am ike yon, d like cleanliness. [The boost, d regret to dane was hardly suctanies by the appearance of lis shirrs. Generally when $d$ an go--ing to mot my friends in connie, od have my ming - wave reft to that no dirk may stich to their gar-- ments. Die impossible for ne tu speck in a dense forest. $d$ musk speck in the offer air. That is the reason ny lodge is swept. The means ley thin that in onder to teth freely, past offences must be overlooker ans foryittew. I

My friend, Shave been hunting for tho track. Shin found the track of the person who mi ede teat somnus; but $o$ do not yet understand what be meas ley that sows. In looking in that direction Spouting towards the west I do not b own where $d$ should stumble against anything. Looking on that side [pointing to the East ] d stumble upon sonittury that issues from tho ocean, and doe from whence tho foofferints come which dan nov e following. dun lacking back on muptrail, that $d$ have made in follorming them from the tho side of the pean, ding the tracks of that fooffonits evenpubero, aus to ravages it has made Imeaning the white race aus its aggrexicons on dudiow Lerretong] d vile follow hims ans never lean him at rest titi le builds me a house in tho haw thor mu greusfatherr cans from. I side follow him aus never hears liver at rest tile d get ta the Hlace where nus grausfatter hins Imaaving that be wishes to attain the sames recently our be restores ty the scud indeflendance be enforced by the favor of tho duty leafier tho whites mam cave o. Ides D han followed the trails tile d han reaches tee place collared d nov e stans. Shan follomes it to themis piece aus have d nor stans before hive who made the tracks: lent before $d$ tenon whether he is the ow who made the tracks, I look dome te the grows. to see whether-then lies not sunk inter the o growers [whetter be has not canceled under ground] of see voltivig the o. Then dlook up inter tho air [to see whether he has token flights in that way $]$ ans d dee
notraces of hive there. So it must be tho ave wees stands before r ne.
lyly fiends in looking of tho tracks of tho ferson Shave been following, d see a greet merry trips in the trades that he has reade. Lots has brought e a great many people ans different kiss of people isth line I but of do not see any of my children that have ben given to ie to lin in the loose that mes grandfather leielb for mo. d do not see any of were clielorew that tho lester of differ has given nus Incaning tho white people have brought no durians withe them to gin a claims to tho lauds I D look aranus Me and see many tangs. of see animals that avo not the kiwis of animals that cero given the no when of was first ip ut hero. [a sly list of our suckles.] Shat is the reason you hen not understers mos in my talk before. D wanter to follows the from--stefes to the eur - [meaning that be was not tImider--stood before because be hae not developed his theory of the dudian titter to the soil as ats origuiee pos--lessors Tore, may frour, dan going to show you a little. Hon kuor partially what d ane going te say. Hero on this track is where mus grausfatter was flaces - tho mo who meade tho soils. ole lester of diff when lu Jut you herd, mems told you that you should mu the sol , nor when the Master of diff put the leno dis he tole no that you should own the sire. Id see the place that was made for yon an the other side of the
great cea. If tho tive my grous-fatther was fout ontteo sole thene weve thio creatures of even kins, of differents seves, thet wero frut along with liens. From whick Re was to git his food and elotting. She cuords that wero tila to my greal, grous.father you shall hear, leut shall mase Comporebene. At the teme thet $d$ speck of thero was a big staho planter wirth a torch of the ans, sorthat thero shouls be perspetual lighe over thest sinl; aur ik' is that lighl, thet the Psreat lorand. fother has spsear over the lane
dus naw that which le hes given to lis cluldreew fore an inkentaneo has been shoken tu the winds. You have troordew it under your feet. lly fiens, af the time dopenk of, They jout four doors Spointeng th the forr cardiuas paints] for mip great rausfatter's home. Then put jeersons to guars the doors - a guars at each doop. Hhin is what was sfrohen bly wer grest-gransfattien at the houso be made $f^{2}$ us. Ahe wer the ave whos jpobo it. Alud there no the coords that werd gian to live by the Marter of dife: "alt soncotuice theno shale cone aveng yan astranges opeaking a language you do not muderstars. De wile thi to buy tho lours from yan, leut do note sele it. Neep it for an inlentance to your children".
ley fiens if yow want to muderstans me movo thorraglly , take acoray from no what +queezes mor - what affficts mo in my fealings. Dabe away thot which squeezes Rei, ano thew you shalo hear different cossts. You shale hear
the words gan wart to hear?. [ He means in this obseuro manner to asch that' they be not bela aceauntabed for tho Dhejeredetions cominittes on ReS River, aus what follow is a prudent protest against externs. ing te them the lows our jenalter for crime which obtain among tho whites probably insfaises ley a sense of deserving sacco j-urishment for past offences, aus by a recollection of tho trial and execution of the sine.]
ley. fiend - my young, men are not all of the sand disposition; nor are your young men of the o samuel disposition. He cannot al cays control thew. thy friends id curs not higher thaw float [Rom -saving his haws tu the height of a suede boy] when blast sain "father" ta the one d used to call may fathers. Whew d was young, ans nothing but a chiefs, Twas eregy aus foolish as a chills. Woken my fatter cut asicitel aus broke is ores no $d$ dis oof resent is. Hour it wsilo he have for the clula to take the sorrel aus strike his fattier "u notum for his kiss -ness. dur another touring: my father never made a deft hole in the gronud that he might take no eur lack nu e of fin its. this is a thing that of hate. lur anotlen things my father never div: he never put up a stich with a corr etches to it around my neck for any nieschief d han done. That is also attire which of hater.
dUly fatter. We liver that you are pormerfub, hecens you tread tho ground with parer. Herd

There is so much dignity in the porme that is vester in gou aus you are such a grect chief that you correls not evere dare ti lile a little firro for fear you shoues thinil do harm. Shat is the wae cith me,too. d am alunst ar xigh as the heavens. He voice is heavd evenpwhero. d amuninupachable. Dy priend, I should han been at great loas what to suy it you har nop curke mis gransfather. [L.- Cansulted the Deity] ley father, thin is ale Ihar ter sore. If you cirle tako eway that which othate, [i.e. The imputation of crime ans liability to pemishment vecurred by their depprefa. times, ans the profect of enfyegetion th tho restraicts of civilied lav. I- you shall han an auscere? inneicately. bly fother ans fiend, you suow very shelo thet we also are not wiclent. work to do. Ne nighls it hero withont understanduig eack other tile snow falls, but is is inprosible the ame th an undenstanding inithat remoring the thing we hate. It want te hear gowe neiers that we may conce to an understandung. d have not gone th your houss. Ent you hav conve to nime. [i.e. The meeting is of gour own seeking, and thi joropor. sitionc is to conce from you.]

Dur minds are made up to thir : that mutie the thing is renover whick ure bate we shall not eome to an ender-- Standing. Owr roung men ans dilldrem han made up theri minss to thiat.

My fiens - formerly when d lookhos at nuscelf, $d$ dis not conisider myself fooverfy strichen at abe, because thevo was jlenty of gave in the Countm. The reacen At spofke of ney borerty is hecange tho einl sfoint has tahen aray all the animals which neer tu lis in the country.

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All this ot haw sacs not in a traggug spent. Re do not wish to gin you offecico. he are just statues our minus. He meet live as fiends. Every now and then, when we cone ter see you. you avo delay pleases tie gin us plants to eat. I knew chat tho season is far gone You shall go and till your lsoect fatter e whet you have said, our dol shall go ans tee me seat Father what of have said.

This ended the gjeech of Sittlo Rock, who noon tesumer his seats. The prospect began ts groor dim the nt a tithe serins from sources so metaflyyiceal aud supernal o our forifified by claims so exacter aus traditions so sublime, coned be bonged by any such terrestrial dross as mover and Plackets.

MR. RAMSEY: TO THE INTERPRETER:
sole the chiefs that when we last net la ere I expectior rome business woes be dons ; or at any rite - that something unis he dove then oneating. In our first comical, $d$ reade them one offer foo the free uso of roads aus rivers, and they de-- lines it. It asked them for some confederation for the urouge then had committer on tho whites, aud I have no ensever to that. When 1 go o to see the Qfeects fates, $d$ nut tracheid line back an answer on that subject certanily. Sell them then the silver susie which Little Rock heard wast ww solis of the seventy thousaus dollars d offerer them f? the roars ans rivers. Shat is whoubbedly the sons which Took hie the trail. Sell hie that we know wens well that the Street Sjoint origually places them hove, our onT? ancestors on the ether side of tho ocean. But tho llacter? of Life san they word is wort of mane tenge, is want

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of Border aus slot ans hums - of thins aus ayes, and blankets; of leggins, tobaceo, clothes, ans many Aten? things : ans he sent a news race over hero ter supply then necessities. Sell him that we han a new revile--ion on that subjects. They have cone ty be entirely de--feculent upon thin rued for all the articles than man-- Tinned, aus a great many more. If they were nor ti tum over thin low - which subsists searcaly a thinsand durians in poverty - it cooled suffoost is com-- for table homes ten thonsaus tinier that number of geo-- pyle, who wo ned add to their comfort also by supply. ring them with the articles they want, for some wise reason which we can not comprehend, the treat 8 pint is pressing there white people all over the country.
the can not befit - no one can luelfid. In is the work of the treat saint. its $d$ tale there before. the treat father at Tarkington, with a sincere desire for their welfare and a big heart, wishes to prevents the difficulties that night aceus by the meeting of these two races without some mutual understanding. It tole thew plainly before that we do not care so much about the lavs. He e we waiter was seccinty for the travelling over' it, which we coned ut half. but which would go on. they would it sole thinner rights of trey. shan d told them if then jureferres to cell the lands, to soy 80 . $O$ addressed their old men ans chiefs our, expected an ansever inumen -diatoly. It mar say to their now that in selling the loud, then sear revers as much as they clios urthim reasonable levite fol luntuig our agriculture, and that
a fame wile be given to each of their half-hrees friends. Now if then wont to cole, d won then to tole me where they wait that Reservation, aus how much laws then want. Probably the ReS Salto Indians cirle want mo Recension ~ jerreafs at ReS Salto - our the bee. bine Indians aurother on the other side of Res River. From whet we gin them for this laws, which is unite. ten to then - They wowed get provisions, ponder, lead. bemikets. te every year $d_{u}$ addition to that. Then would han the finilege, for many gear at bast, of
 nothing then now have, while there coned gain much then have not. Sheen they haw debts to jar and conefensativi tu moho for wrongs done to traveller. d surds cannot go howe it that on ansever tr that. Then thick whet a pheasant thing of uneven be at the opening of winter for them to tho have a blanket for their wives ans chiearen aus to do that even inter. Dele them that dhow the aiffecienter of doing lensimes in a large comicie, tine this, our it would be bitter for the chief e te meet no ans agree upon swathing which then coned ofternearis subsist to their people:-

Sitter Roach noes rose again, ans requestuics permission th be seated on the ground, as be was explaintee by lis previous efforts of elogencico, in e front of tho commissioners, sjothe in a much however tone than befog, as if it was graduates to the humidity of his posture, as follows: LITTLE ROCKS REPLY.
By preens, thin is the there is not a word of whet roe
sins but what. I nuderstand thoroughly. d vire tels yon frack by what of think - what the chief think, aus all our young men. Dy fins, d wise tole you froukly. Put aside that which d han spoken of, and you iris see that our words circle he different, the friend, there three things which d' have meeker upon the grown [ he truer sones lines on the ground witt a stick] you do not want very much. If you has wastes a right of way over the roads ans rivers, you would have consulates us first, before you took it. Use know you late oxime. you late laying, you late theft, aus ale wrong doing shat in gush the way with us. We hate there things. My preens, it is a conedis fact; there is not an instances of that kines whine can be bought against no . I hate crime, $t$ bate lying. © hate theft, Just as much as you do.
lyly fiends, it is only twenty bores of mover you wont ts give mo for that roads aus river - aus haw long before yow will e cease from using it? Ever since d' can remember, aus perhaps since the works was make, the rives has gins me sustenance. Since steamboats were bout in it, then lave diver aural the gave aus meade me food. You saar that the laud is not of much value to us. It is of great value th us. By your use of it yin han made a greet deal of mimer. Of it had not bee for your trailing over ${ }^{2}$ in would have hem of great use to us. Before fou began ty travel on-thero roast , or to puts auptting in that river, we might have cone to an underctanfugs. \& do not luorr shoo ajeever that door. Pleat river fumisthos me a living. I drank its water. The beasts that en
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gendered on th s shore gave me the clotting that of word. You sane is was of no value to us. of istheno we wed th got erenptiing we had. Thar finisher.

Sitter Rode here rose from the gromed where be hat kew sitting in front of the commissioners, ans trace lis seat awing tho clivefs.

MR. RAMSEY.
olen undenstavr him to son that he does not want tu do anettien : Is that it?

LITTLE ROCK,
[From his seat.] d told you if yon would not hers that thing upon me e [again reforming to their hilarity to punish--mete jor depredation mentioned ley Commissioner blavcery] you should cess that I wanted the do something.

MR. RAMSEY.
Sen wile, tall hims then that $d$ has made several propositions, ens an wartiup for an answerer to them.
LITTLE ROOK
d expect you to understand that of sperall the truth, and that of wile do whet, d say when our demander ave granted. $\qquad$ ,
t pause of several minuter ensued, during which the iuterferters exflaiven th the Commissioners the meaning of Sittlo Rover enigmatic speech, ans tho nature of his demands. He required to he assurer cthet-they should not suffer juinidment for their deforestation an tho commerce of the Red Rives, aus chowed not - if a Sreaty were made cove under tho operation of the white man's laws for offences committed aluong themorelver.

MR RAMSEY:
Sell lien that if be really desires to make an agreements into me, that all thor matters of which he, sfreales - an $d$ nor un. derstand them - man be satisfactorily adjusted. is soon as thun was uiterfseter, Little Rock torse hastily with a grateffers angonersion of comitenanco ans again shaking hans isth the Commissioners aus the dieter-- prater saís:

1TTLE ROGK:
My friend - d shall say a fee words tu you. Shave told you of ny y way of thinking. Ilo you intend to do what I heard in the last words you uttered, that my children shall not bo Troubles hereafter about the dost §
MR. RAMSEY:

Say to lime, yes, $\mathcal{C}$ intend the do what of promised. LITTLE ROGX:
[Kith gratiped eagerness of manner:] Now tho alestacle is away brow our forth. dx the humor in which d now aw, d caw sheathe ell day. Now, my friends, the Council is asjonned. We vile go alone ans consider the business before us, and give you an nusever innmadiately. My friends, there is a kino of will beasts roaming alerts here that of dent like te dee.
MR. RAMSEY:

Fell hive of wide bile them.
HTTLE BOCK:

I know that you are a good hunter, and d would like th see if you could int site sonia of these wild least for ns?
du aceordaved with thonortification made to tho dudiaus of tho last Conncie, an enumeration has beenteteco in tho moming of theirs rations bauss, by serenel militam offiems aus other gentleman who volunternes their carrices for tho cascin. Shey wero cenuter in their dofpes, when they were asseabbles by their Clinefs for thw puppase, with the following reult-


Pembino dndiave - 352

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\therefore \text { half-treos - } 663
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Rer dake dudiain - 579
Ref talko thalf. Gneels - 24
The Judians areve new enferiser of the recult of thin sunmoration whiclo was tor foms this bacer of futuro issenes of rations.

Mr. Rawcey explaines to thers that Comomer Sunfay, was a sacrers day aiviong the whiter, our be

could do we lusives witt them wo carncel, lest if any $g$ the cliffe wisheo to so hime, thay wero fre tor visit him during tho courre of the dar. the wover neat thew again in Comecei or Moday moming, when a big gou wonle bo fince ac a signal for the gathering. - In the seming great dam jrenider in the cantp of the
 date in tho evennive, the Rer daled chicfe cave were to toe com-

 sitthe Rooh ane Moq. dune-gun-on-mid that ther fett cortain that Sionk werm in the aighbbohows - thet their Cauk hing in an efforos enteration wured fole an eace fher to thier fous, aus for this reasa requestes a suffely of pore der our head. Shey refomers the the fact, that on a frivime occasitem when then had intivates thiur suapher.
 Ramey had raguetine them if ther fouid any signe of Simin -r aupthing to indicase thair woberabents, to connumieate to foep to hevin. Shey mew cave, then sinis, to tele hine what they had hears, ans why they thougth Sicme were in the in -ecinty. One of thew groug mea, then said, has conce in from Pentrien, hringing the inteliggice ctuD bifme the acferture of the thay brued frome baiut doregh, then hao agnew witho the dimus to juitel their caup Gderr thed of the whites ano al others ou thio niwe, and that in tho event of makings an Attader on the whiter and dudiaw, then wooud serjeced the staef-brese camp the whicates by tho laceity. Jhis inteleiguee then yrifoesos to han devins. thmingh partion



recan why the Eorth shakes around no. It tumes my bech to my sramefattere at the tive d eff mip phece to cone to this . May be my Strusf father mey har leam ee the macen whey the Garth shacher arouisuos. I torke himin uf, aus be tola me all abaus tho creation aurs de ababb the land be hase given nos. the trans. thather tols us all abent tho cration of thin lans aus whey he hes places as yboa it. Whem my grourfataner has att ready aus tols me all theme thinge, he girdes my hins so that 1 anights bo ready th mel you. Sor that reasm we wouted to hare erentting clear bufore ws, aus thatis the reasen we wainter tur vigivemes semeft clean, aus whey d dthongtri it would be ingpasibite for mo to atter a cond if d should wtter it it a thick frest. It taes ma 4raur father to lights up tho fine . 2o ho got up, ans colem
 ans no obstracle to theto thacks. At in fit that meeron- nu frone, ohan beew nuablo to gin an meaving to my words, aw whate d hair sieis to gen. Of is nof reme harr for you to do what wo ashes yon the other day. of you shour do ide, it would not be hand to cone tes an muderstansing
dust so, my breins d has nothing to do with my heing: thed wes the work of my frefathens, ais $d$ ain not repposisibe for whect then dia. Hey grourfattorer mate my hearte, aus be abso made nuy noustto. that ale the laur aus the inhenitanes may listew to my mico when dojech his worrs. Sme he har not pute auithing tho nue hands that woner bot thews. de hat not put auytting in

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my haves to do ham inter. Those wert lis fecluigg when he just his heart in my body - when ho gen now the by heart of a chief Tor, you can look back aus you can es no hame consiattes by any of my people le. $d$ speak thin over again. Sou anseveres "gr" to Pto question of ashes you tho other day. d do not entirely baleen that yet. He han made reference heretofore in oui tolls to the lester? of diff. The feck of him again t dee is present nor, aus. hears what wo han ter bay.

MN . RAMSEY'S REPLY:
So this der Ravuser refers:
Dele line that be has fair nothing at ale this morning that he has not sis before: that to ane dived propositionar he has returner no avever at ale. Ne carlo recodelect that dylan dove nothing in the dark. $d$ told then frankly we dis not want th buy their lens, hut only the aiglet of war. This then han refused tar celt. Khan ter refused tor sell the ciglet of way, $d$ toes then that they would bun their lauds, which were of no benefit ta them, and which the treat father knew were of no value tu them. That in payment for there lase we wools gin then mover aus blankets, aunminnition aus otter things which wand be of great value to thews. de reference to the degnorsations which their lar committers, of tote the is that if they did not make a treaty they would be bels quester - able for the usongs then has done, lent that in the event of an arrangement being made, all the past wonks be bootle's out. That tho arrangement $d$ wished to mako with them cave from the Treat Loather, whis frees that
cubes an arrangement should be made . troubles inge anew spore theme. Dele him that the evan to make an arrangement in the cone of one e tor the point with a dined ausurer to my furforition. Set them select a chief to cave to wis for that juiffoco, or let alt the chiefs cone ans hold a cove with we apart from all thees jeogfler. That is the short war aus tho ores way to do de. There is no neo in all this talk. J cannot afford to peans mus time in listening to all Settle Rock: old womaniolo ronsenco.

## LJTLEROGK'S REPLY:

Style Rock here aroonces our sitting an tho grows in font of tho commissioners, sport as follows:
dam now operating for the whole You tole ne in the fires place that thin war a matter of great infortranco. Que pepper thule so too. Then han thought iss? the miter. She reason they do not gin you a define ito ancuver is because then are feeling their way to its. It has benne a lang while since then Inch has bee conteryllation. I have thongtt over it often lefforo, ans thing. the condo the an undentansing. $d^{2}$ winter te the and moke the heat bargain poosiber for my cluldrew. En eu when it is a burier matter beterrews man ans mae then wright the maters wee an both sides. So it is with us. My fitters and my friend - as stole yon before, we han weighed thin wetter well, our do han beard you speech thins times outtien matter, and believed what you say. If you will o do avar cite what tribes us, wo shall beat of our trailer. If yak vince juronice un that yean wile not reck in this land what d cure a Sos tree [meaning tho
gallows I for any of owi peoplo, op moke a dark hole in the gromid witte a lack to lock us in $[$ a dungenen we shall conve to an understanduig. Aue another thingIf you will feronice $m$ th bring witth you inside of theo house notting lut sack wholesone ttinger as you nor hing with you- [wiches the introduction of sfivitums liguors pro. -libited]- if you wile yronive us that, then I have some-- theing tus say ta you.
[lls Ravecer hare jeledged hincelf to wake tho Ireater sattifactan to then in thero reaffects.].

Aud if you wilo jeromino to keep everlasting pence and freneslipp - for ot an afrais your Nar-cleb is rinea keluind me ready to fele ufron me - the dulians has lears thet a detaclment of troops fomings au erenk for a train was a the way, and they jrerbeges thenght it mighh le interded as a merace to them I- if you cirle formine us thero things, them d wirle be ready cirth an auswer.
[Mr, Raveer fermived to fut this in the Jreaty.


Jhave hears gon. It is what eur yong men heve whited to hear. Dow for mur purgorition. d shale nukhe the weiglhs for my land.
dere dittes Roch rejomea the cinclo of chicif. and cateves ints convernation with thens as if disems-- ding the frofosistion they wore to valko.

MR. RAMSEY-TO THE INTERPMETER:
sie them that $\partial$ have tote thene so oftew that d dout iho tr refeect it again, that thim Hrest fother in their swicere frous
and wishes theme noting but gros aus that beano J had meh them often before, air beaver their threat fatter knew $d$ was their friend, sent no here to great with thew ; aw as of know my cum hearts - d fledge myself in the presence of all theism young ans oed men, whits and red, that $D \mathrm{se}$ about me - that $d$ compile not of Jcould, take any adrantayo of thees d knew ole -about the trebles thur hew existed hero in pact years, ans O ane anicins to ipo it ale out. D an the fine of their yang men as well as of their clings, ans $d$ ann anion to lest out ale the difficulties aus offences of the porte - and the remove any cause of difficulty in the future. A) promise also that tho tree of which be ofeateswith the eross-stich avid, ans the "dark hole" in the grome shall not if then wite make a Jreater air lien up to is, he kwoun hereafter. That there shale bor perfatuae peace aus preidelup letureco tho colitis and thew, aus that no bad liquors shalo be allowed to cone owning. thew if the Corrmment? can prevent is, and wite. their assistavieo it can le effectually prevented.

Tell then should ilk in whatever arranganeate we men minho that each man, woman a chief of their bands should recien alert the same that otter Cliffewnes - the Pillagers for wstrueo, haw receive henetoforo. Shiv, d'thikh is fir and gust: The Pitlegevs aus other eliffleuras sole mono, ans now desirable lauds; then ave that they have to see, ans ib would he unreasonable in Hew to ak any more than the Pillages recien Reside though then cede the law to the Hormement, then wile
continue for many years to han the privilege of limiting over is as heretofore. Then a make sole his lore, ho loses the me of lien aus has to do corthut a horse, or key austen - lent in this colo we pay thane tho value of tho horse, aws thew gin thew leach the hones, tr wo as numb as then chooso. So wo buy their haws, aus thew sennit thew tu use it as heretofore, to hunt for gave in ti woods aus jeraines, aus to fish in the streams. Sitter they lose nothing whatever by tho. arrangements which they now possess, while there wile gain many things of great value to them which they do not now han.
dh eve no douth that we think alike, aus that we could make an arrangement if we cones only mako each the er understood. dee this is recessing is that they dials cone directly to tho point aus say what they wile de, aus hair it inter dour. Dele them that $d$ shale in offer times jude miseelf far moro is having done then - substantial sevirice thaw in lacings made an Advantages bargain istle them, and that they may be assures $d$ undoes offer then no tenn not nutender for their good.

- Little hack new wishes tor keno whether tho ememissioners cones have any objection to thew going ute Cowicie themselves. Recieving a negation answer, they retired inter a group apart by ttemeseloes-but coon after dingensed th their Camps.

Thursday. Sept. $29^{\text {* }}$ - The dudians again assemble f in Council at alcott 11 o'dach aim. Sitter Rock stane
 as follow:

## tITLE ROCKS SPEECH:

Dy piece, the way you undenstoos me yesterday, what Ital you yesterfer - is what you are about to liter. to. d want to such in lecher of the cliff haver, yang men uncover aus duldsen. dey prone, do hope you han had
 to day concerting on some fur jones - that led me ta behien you comes succeed. is your nusion. Than made op my nine, aus fixes ale the points as to the things about which you maul no the ausever ye. $O$ hole, my fiends, that my vince wile be heard fore. Divroteo the learner of Safe aus lope he cire lister ta nos, while d speak abash the inbientance be has just given wo o lugfebe inter lister to avo. My fitters. Chen set the mole aus what of think is the wattle of the lave you are freezes corseting from us. It hes ham a lon twine since we have mate up our mines what wo are gone to do and to sayut only myself - but ale the chief ans haves. dey frena-juch ser thess one nile from thin road [pointing th the hemline Jraie chasing the river I in the live $d$ haw fires for the have of my cluilenew, airs bey and that line we wite lis, tran the live of that Cession that ma relation have cedes to you, thane is when drum fuse
 Creek, aus from there $d$ go is a straight live to the dak e of the Woods, our $J$ cate that mys live. shat prices of leur-[pintiese Eastward] is the place where d inters to ins. O poem that kine down the Javarach River, and ed
from thero $d$ freem is op to feet Rivere, to the head - Soet piver, aus pone thero $d$ ppeler is to the pheco if Shends, aur bome thee $d$ stibhe dome to Offler hnow, aur fon there dog to the shar enme aus freem the Shagume river deme ite chamed to in mosite - whide d dain es aur live.
 that jiveo of lows, that in the fiece $d$ inters to Cue to yuu, aus $d$ thime, my biene, that the juice $d$ intarer to ack is smale evangh for thim jived of lanr.

It this pints sithe Rech temens to the clisfo, aind as thy prementos syual, ale the chiff aus ceveree g to pencieface theres aroce aus stoos by his side. a in to caffort him in the in menes rufforistility of maching, a mesien offer for the rale I the law. sitte Rack, inte grect evergy of grtienlition aus in a leunes the of mine theio nusue, even, purcuads: I
d do not woub thet yan shouef nate any cytarition of whet dodule ash, ar thet $d$ shece eso anithing of trout for what d shale ast. dur of 6 o not waut to anenubs $d$ sule ack ta be jut in a bor. $d$ wout to
 in tho ney fattures. You thinh we are rey fener-bect wo ao ut thich we are reey pores. She resaun that d' ber wo are ade so berin - d tee tho sine de amunt mo, aur d serde gatternug inth gees - the thing you it mach vank.



want to shoos you the wights d ware for the piece of land dinutenr tu Cede te you: Our perfforsition is tens: the demand jer leas Que hussies dollars in money, our fifths. five dollars ans sinter, sics center in goods, jer annumo $\qquad$
It ter Relivernug himself of thin. Lith Rock ar his fellow chiefs retires to their seats. At moment afterevars Little hock sirs that he has forgotten somattiup: "ot is for fifer years."

MR. RAMSEY:
Nell, there, tee theirs dank glad they have made up their? minds to sonvetting. Khat do then mean by proforaing ta sole me a country which does not belong to them?? so ny certain kuorleige, the Sion s are on the thenewnos move them then avo. Now d wart ter hear from the feme-- him Chiefs.

RED REAR OF PEMBJNA:
dy friend - d do not want to say anything to you, lent d what to firs fact with you because twinges do not go right, ley fiends - what is the reason that when we want to talk witt you there are a great mack heres, who Trouble us with their breaths? Ne have bean ins conn--ail before, but wo were never so hard pushes by the whites, d always had plenty of room. The reason that/ IS say to is not because $d$ have any ensicter the my dellow beings, but deane things do not go rights. do ut want to talk now abort the country, leet because thing do notes go rights. Another thing - whenever any one conses to tack with us, there is al.

- mans a lite flay stuck in the couther, aus not stuck ra a big pole like that. Then ti Mater of lifo is present aus bors on de of us, trotter thing there are a great mann tang $d$ dent see. At greet, mane tang that are sent herd polack. whew ever theme is ampThey to bes per the last place to he coder is alae the strongest. He haw the last peace, aus we cain that un e have a goethe strong thing. d dewars ser the whitener is but hero mounter goes clear to the peace it is curt to, but goes beach alar tho tonto. durthe thing, $d$ do not fine, as wees. We used to tole a string aus has the or the eur ain. -rams, sotted the odes comer could get the guts:

> MR. RAMSEY- INTERRUPTING:
dee then that that' is not the busier $d$ cave here for at de $J$ cave tear to get a right of war thing their haws - aus compencestion for daviagis committer by there. Rom what are thai giving th do cleat is? Shat 's whet It want an ave ven to.
 the simone the er to the whiter. They herbs the sooner, aus the gold they was ned withe the kerr of the whites was traded in there country, While our men aus uneven uses mun. deed in coll blows by the stain, the arrassims were recrive aus hartaees in the Sores of the Bembicin dubiciar as
 wenctrodes in their clubs:
RED BEAR
d do not harder thew
MR RAMSEY:

He does not harrar then? Sher are in lis canty, or
friendly teri ito his peopler-recceving ale their sep -plier form lis canute. If he cavort keef theme out, which do they cone leno to make a fuss about a connery which then dost our, but which is occupies by out ovenicen? dub ave their jespflo $d$ see about rue [meaning the o thalf-heebs] feeding ufo n aus beef if then cannot keef the Sion s out of their comity, lent ono dies to fray them titrate aus furnish them int ammunition to we against the whites, which ave they doing here? Why do then not sens the sion a hero ti tract for the counter? Both the Pembine aus Res date dudiane ans coning hero to s see a counter y that tho Siviry ann more then they do, aus ask ten timer as much as it would be worth if then ounces it theurclever.

Sow-tele thew that dhave been here quito long enough - Too long already - I have heard enough of their news. Sher must wash their haws of the blood that has bear spill by the an minion they have furnishes the sumy, our of the robberies conenitter by their ain people, O have been here long encuple. ot is tine now to tall e of business, ans if they have any disposition a cafrocity to do busienen, ts is twee ty shoes is.
RED BEAR:-
$J$ have not sain anything absent tensciaes yet that is what do an conbleining of. $d$ want to watt thetic the her Lateens get through.

MR. RAMSEY:
That is the first time be has sain to me be wisher to do leurivess sopoante frame tho Res cookers. I should prefer that they wools work foully witt the o les daters, but
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d dont cans how then go et'it, so then do sonctlleng, aus do tt at aned. He have a long joumen beforo ns, aus tho weacthe ingrorring colrs. The grase is failung. Their Preet Fether has cent here a lang thime of catteo aur horres out of kivisness to thew, aus nor in addition to theo ottior urongr they han conemittes, do thies want thero cettes ant horees te dis of starnation ou tho fhain? of thery want to make a Jrechy, $d$ wide mest the chief where they wont be disturber by the theatto of a clowr of white men, or ter meiw. If they have avy auttiontis to nake a Lreoty, aus deciero to do to, divile ment them at any hour they may sey.

HTTLE ROGK:
Hy friend, 1 want to tele yow abont that tract of cannty you sporke of, accupies by a trike that speak a differents layguago. My freuc, d want yow tis fully un--derstari how wo caveo te oun thir lavis. Hes, my press, yau toes tho twith. His hawn neer to belong to tho Sions, aur 80 dir the [Res] Sako. Khule tho Sinfe wore un quiet prossession of that conntiy, my avcerters hae not laes doune tho fomaliawk. He dron then, as is were, torende? tho Rechy domutaine, aur wheos we has divizes thers off then we clainer the laws as ont orre. Jalk altucts, the simus ouning thet lanf mure there we do! The can thow you our caufte all along the sheyeuno River. Ne hunt doun theno always. It is so sielo - we stiee oun that lave, our we neve? wait ta shache haus intte tho tribe you have mentimes dt is only leceoues gan have diver theno awrer in confusion thed we callnot now reach thew.

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MR RAMSEY:
Say th the Peubuie Chiefs that they have cerfaives. been hero long onaugh to know whether they want to is sale a not o do hate to day to then what $d$ have dais so offer H that we do not cave about tho lauds. The crust a Rights of $\mathrm{K}_{\mathrm{ay}}$. Skis is asanessers to the Peubbiva Chaff. she other say then usaut to sole their lows. They han been evcaunfer eu tho gromus - then have mat isth us in Comicio ans they know ale that has been dais heres; cur they bum enough about, business to know that is must como to an ever conotivio.

LITTLE CHIEF:
If you circle give an answer to the Red Sabers, then we ingle tho up the beisives.

MR RAMSEY:
Ks lout reoganiso any order of precedence in tim thing. He are buying it as a whole ans want to know what then offer in order to lever what to do aleut if.

RED BEAR:
d Lid not harbor any Siour.
MR. RAMSEY:
Sole line d dis a st speak of hie pereavally. I han a greets respect for hins jursenally. of spook e of those who ocular tho county.

RUED BEAR:
d was ablenent, air fevers nothing cleats thess matters matier d got howe.

MR. RAMSEY:
de knows that a fare was lines several times

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$$

ley his people upon tho steamboats ufo n Res Rives? NED BEAT O:
d did note law that ale there thinning were gain to to tother aleant before d' left homo. I loft in sonettenin of a hurry. d ask for time ta think over thess thing MR , RAMSEY:
Sell him at that rate we cire e ale die here. Lele him if ace of tho Chief want to see no, aus hing How mater to a chow, aus fut thecparticilans in incing, that I will do that offer we adjoum the Cancice.

LITTLE CHIEF:
Nave Jatiences with my talk. The rearing that $d$ have not oprohen hasetoforo is that d througlet d would be in e the way of the hes Sales. Rut just as soon as you gat through with the ReS Soles is alban the twine of wank ty get terrengle witt your too.

RED BEAR :
dy fine, yew were a latter too harry in judging what d wan tea to say. You fut me out so that d cant say much. It for as $d$ an concemes, $d$ can ser nothing back of we of which dom achenes, ans with ale my lean it is the samos. ley haul has not been givitey of ain deffresations. The reason that he stroke so was not because he had ut yet cons to any conchiseen the reason was, be thought that his hatterem - he might cable them buttress, as they belong to tho same time - had cleaves tho track before him, aus that ha might woo sfeck freely, ans that was the reason be asher ta go have aus consider the veter.

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MR RAMSEY:
th h him whether he does not concedes is ven merecronatle? They have ben in convicie base every day ans beast everything, ans ouglip to be preparer to jive an ancuver rome, 2 tr go inter a private cavies with bim for the subject, aport from the Crowed.
RED. BEAR:
d doit waite to leap tho laws from you. $d$ want a little time to tall is over after hearing the Res dato dur--cave make their offers. If wonk take me long to matio a bargain afore you get ttornglh withe the Res daks dondianes.
MR RAMSEY:

Sell then that $d$ cane have with tho expectation of being. able tu site ale their troubler. $d$ told than that tho roads our river must be muabstucters. They much le travelers ores. Sher is so boomer ar Part te stop. id. We cannot half it. ot mut lee so The wooer is going ahead, and thee that cant go winthe ip must stans aside. Sow then preteens tu lo very pons of their lands, ans they done want to part with thaw, except at an extravagant fico. d tola the is at the be--gunning that $d$ ind not wont their lanes They are not the kines of hans that white men wont at ell. $d$ ane told that a great deal of the land un travelled over in coming wy here is often nuder curter. I are also tots that the o time that user ty gros at the hear of same of the streams
 for settlement pr a long while yet. sa thess recons this treat soother derives the merely to amaugo vito there for a rights of way - not kheanto then han any singlet to stop



- T Tay the trane ou the mito. but hecanco he uraher to frement thee getting ints Tirublo. Kele, then tots mo then wowlel ut rele the righes of way, aus thees Then offeres the lavis at a junce they kues wouer not he givere. they fouls mien the offer of the Sheat father at ale in tho sfaint is whide it was made the firect sather wouls regarr tho jerico de whide they ffor then hanf a ribiculon. De wnewer empase it coith the jeneer giver. the Pillages for a nuch langer thacd of canuty, ans laugh at it. At show that then eithur dout wout to meke amer treaty at ale, 2 thet thene have bem miser iuts miking a, very abuers sorfosition by portien whes are thyisg to foreout them ancking o Irater. Now, theuph the Selagers sals us a vens nuch lenper aws more voluable thed of conctur, we aro urdeing to fut them stom the tavio fortive as regands annuities witto tho pibegers. Thad is the etroses we can 8 , aus $d$ wait their anewer? yom that, sele thew $d$ juid all thin comviling cmues to nothing. It is ale talk - telt-tolk - ans no bumineas Shis is vaco tho nutte dey suco evi arriveo, our theto pegfle pone Buubive are nots even penfened to nuche an offere. the Nes the dutiens have urt dooe nuch leter. d an fras then are sinfly triffing with us. The conncie is adgounnes to kear frou the bermbies dudians, but a day a too is the fortert that dt caw nemain hero.

Svesday Eneving - She chicf of the Rer dato bous siginfies thers willingress to mext the Comnissimen is
 aur lamo dir Ravien rafeeder to thew ale the arguneres



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he had forenocily uses, in feror of his drogeocition to puri. -chase thin lows on such tomes as umer secoure to thews anmitien fur cepecta at tho favo reto as wero givere to the Pillagers, de again urges ufor them the macinity of mehing a Dresty at a meaks of atteting posf - ffrues, aus avioving difficieltion in too fatero she sheme them how unseagonable it was for them to ack a greater amuiter jur caffita thas the Qillagens; aur vitentes the anguncut that by selling thewr lauss at the site he offens, they redey loct nothuy there naw forsess, ast tom wover stie retain for a long while the jtrindey of lunting ani the conuty. Dte adder. thet he was man ging to tele Them sonetting which it was pergher for thew to buowr. the ber consucte of tho sink had crecter a pregudice is tho nive of a grest mave whites against ale dusians, aus tho jeople aus tho chices wheo jormer the Cancie of the Ireat $F_{\text {a }}$. there had all legus to jlace a lomer estinuate ufon $d_{n}$. -diew Jithe than heretoforo shero was a groming dupasicition to disingars theive clane to om tho fone which then dis not uso Themelases. Besides, thier Great Jathor hae hae a gract war yfor his havis for keally thowe years. dt was mons, it is theo coming to a triumpleact clow, buk it has east a great deal of moner, aur whem it was ender, be usous lath a greit deal moo clocaly to moner thaw now, aw tho jrople frovo wheno the maver cand wolen doo lock nued mono clouly to theis moner. of war safe ter say, them that morr. If ever, was thiow Timeo to make a truaty if then urilus to mater me. dt waver yurbabey he thiur culy offromanite tor many years. A0 dies nees affechend any treubio for

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the part he toolo in the matter, if the dreater shouls ho afperes by tho goung nees 1 as the A Arvemineut was going ta have a forto ip hevo, aur womes eitaur theow ever mee atramy jortection. They shower remeceuber, also that if any troube aned, the fovemment woner hars the blieft nejomistle sheir yemey mew douk card abouk thats. Shevi freed Fothur was deierans th gin the Ghiefy a pasition in ace--cardace witto their responibilits de withes to give thew semetting to mato theis hefrectables tis inphove their cm. -itition - aur ther by their examplo to coufiens ans exters their arthinty oves thier youg mew, ars to slento the ensition of their bauks. He her not soupht thin internew, be--cand he had no neents, but lecauns erferienes har shoms theno that it un entirily minfosieteo to do busivens in a croor. Jhe clicf nuct iether assumio autcinite to $\delta_{0}$ lusives, athe Sowmenent must do de. of the dhiff sois, then netain their autterits. If the rovememeut does 'st, then stace their arthinity. Jhis freat fother is every dey doing lensives thet mects witte the disifferobation of miamy - flis feengle, but the busines nunct be done. I nation cen
 the reyfaniebilite.
5ar dean anticipate that if then made a cresents which was reasmableo , sonve of theno feople umer to asisatififer. A wouls anviver then is thin way: "an? sreas Fettiop has sent tinus as the infrecentations of tho triblo to metho a drety . Bonioleofy munt do tusiweas. He dober new-hanus nuro experienco, understair thic things batto theos your, young meis, air we mudenstrusithat

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trouble is coning. You may sey we hevo donco urong, but wher trubter Cones where wile you leo. Wo cire have tes stews ans mest is:" It dant say they shands sey thir, but if $d$ wero a chief of me of their baids, aus one of thiar going men shouer tatk to no againats tos Sreaty, that'in the war disheres anvererer theno. d comels say to thewo, "thangh you young men dis the miseliebsem dme hevo, it in lefe for us to settle, mus you ayglth to he glad that it is dne , aur that inteas of reenting your doperse--time inmediately, then hin has seut a Comnuissioner to ream with us." Mr Reviney alle unger tho veaciecty of hurrycing If busiven on acconit of the danger thet the nueles woule stenst. Ae ales uffrnes there that he was a neme -bere of the Irreat Comicie at Mashingtoo, where, if they made a Jrety, he woned he glas to see senco of thene. de wouer thy to get permidion fer them to comio as sectho country. de woner like to get-their dessiff tion of boundaice, vitto a bew to a Jreaty. de al -ways suffrower they claines of tu tho Einglish Sino on
 Shaqumes on the other.

It beygther diccisiinn was had in refereneas ta tho bonnsanies - effecialley their cleime to the sheremmo as a bnusery, aur tho dreaty of Araine du Chien in 1825 una
 Cliffiperas was Hooso Ruver. Ove des clicif was freenent when har beve a posty to that Jreaty de cairs the Clinef o the deffereuts thilu thabo asseenbers - Sinit, cliffecimar, Whinebegaer te. mend set affecite to each otterr, aus taris

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sprees ue thie grovis keterees thew Ou thir sous eneb clinf marber the tivio be claines. Nhen thie Cluffo--ure merhes his live the Siony enereside, aus co on, when an arlation live ves fines by thes Com-- nisioners as a Comproniss betwrea theo partion. Sitte Rock gres eloquent is defenco of thoo clain -1 the Rer dahers to tho Sheqenno as a boundary. He sais: "Hhevever our keople go ta hunt fir the ficur. thery do not fins them on they Sheyouno, but han to yo deat beyms. The boves of the Clifffeires are sectetenes ale along the Sheyenno River, aus thet is the reanon we ensider de lelagy to ws. Ruct you han seures the siony so basly we han reason to suffrose these vite ho no disfute abont bomiay."

At good deal was thew sair abents the Earstem -bonn--day of the trach they feroposed ta cedo, ler Rawien insiating that the live finsed by them wonls not ancvie? the fuesfow at ale as it cuones viclude country liable at ayy tive to leo traneres by proafs. Shey crnsecctes bivally to push their live buch as decenber tho dreaty.

The Councie theo froko up late at night, ftronisieg to neveed its session ment doy.

Kednesday. Sept, 30. - tu internew was tién noming has in tho Commissery Sent witto the Cliefs ans a fer heotmen eight in number of the Pecubice baus. De addreser them givenally ine the sais tenns he last evening wed to the ReS Saho Chisf-develing
in addition, upon tho wirtation creates acuong the people by the friendly intereouns of come of their people le isth the Siovir: Shin, with the fragudico creates against all Julian Jibber by the horrible conduct of the sion in mun--daring our women aus clildrew. have very much weak--ever tho poofular respect for durian cities. The ciemenso exfecuses of tho war noe o heine brought toes a crumples Close, had made the purple wen clot witt their miner. For thew aus other reasons, nor was tho bust time to sell. de ingresses noon them the fact that the Great Father dis not desire their lauds fir settlement, but to jor event the troubles arising betwnew their young mew aus trandlens on the trass. Their sweat Lather foreseen that wove Truthers. unuers anise, arr litho a frudentehief, be wishes to provide against then Troubles, ans protect them from tho consequences of a collision. Ale arguer the vecesictre of the Clinefs taking tho resfrisifility, regardless of the complacists of the young men , aus tola them what, if he were a chief, he would say to the yong man. de would tor them tent". Skeeter is no ness thing dee durian Jibber mako Sreaties. Me low nothing that we now have, aus we cones be foolish not to teaks what then offer us fr e ow r lands, whew we can hunt aver them as usury. Te forever the difficulties wile occur if ur e oort make this treaty - aus, if troubles arise, where will e you les? of is les who wile haves ta bead tho responicibility. He forever also, that if we do not sole kors, we nay never han so goof an offer again.

Inguines were made ar ter the bonusizes of the
country clained by then It was fowns that they has untie reently hels the caccutes in connuew witto tho Res daho Indiais, leat colen they wero assecubber at the In Ini sorks last yeap to micho a Ireaty, They had agrees upon a dividuy live. Skey claines ale the cometey north of the live describer by dittle Rock as the Northono bounsay of tho Rer Caho dudians, aws er--tendea mest to deivili daho, to the Missomin Cotean, it louse Rives. A, mors particular desenfteion of the canctin claiunes by thens is asfollorrs: from the pont where tho Bntrik Bounsayy uterkecks the Xes dako, to the hear of Hanarack River, theneo doun soer river to 'its month; thenco up tho Res River to dolt River, theneo up tho minu deannel of solk River tu ths bead - Thenos in a direck live the the ylaco of stimps (Clake Clicot) Henco in a direct leve to Boglar Psor, thenco in a direct live to the Sheyeune River, thenco up the main channee of the sheyenno River to a sount abont whid they conld not agree among therincelves, tu $\log$ Nowse, a hile of the llissoin Coteav. Thenco North tu the lonio River, thence along denso piver ta the peritislo bounsary, thencos to the flaco of leginning. They jispooses to resens ale the caneter west of a kive running from boglas Prow ta the head of salt River, aus thence due scortes to the Bictich Bonulam, as a hunting growis?

Res Beap wisher to spech iu awwer to the sedesing Jer hausey has given bium the day beforo. de sais: "We wero thyiug to maho jeeaeo, when yau intempter 'is. Beu kavo canueller us to neako feaces,
ans we were trying tu do so. The words of our? Areat Father camo to us in feover of leace. The pintiule antionitiss allo addes thew wright in favor of Peace. Ke reffected their koors, aus reffect thew $n \mathrm{mr}$. If is not ais fault if wo han has ty harbor tto diony. You drove them torrents in, aus we has to eutertain thems. there is no blood yoon mey hauss. Rome of ney kepfle have sher tho blood of whito men."
lep Ravesey explaines that what he sais yes--terfay had us pertme infrence to Rer kears, whonc he knew ta be desirons to precenc aus jeronate fiencle rolations betereces lis jeoffle ans tho whiter. de had meferer mao farticularly to the trade going an between. the Siome aus the dtalf-breeds at saint dreefh, wheneley the fomea avero supprier bemunition aus the meanstes continu their war nfron tes whites. Aut he waiter them nor to attowr to bueviess.

Res Buaz sair he har olways lives at the moutto of Cembine Rivep - his fatter has lives then liefore hime. Ac uncuter a sfote theno. dhe wanter to make his live one nile east of tho toas he has folemor to enne hevo, aus fone thence to the nemu-- Tain-thet is the conity he is willius to codo.

Sitter Chief bad made ap his minir to treat tho matter, be sair, as it har been treder beffor. Ne had a rigils to tolk alant the Paubiie Counter, as hin Jather aines ale that county, but had come have witto $\operatorname{lin}_{1}$ niur made up to cede the country frome the tember on the Rer River, an boto sides th
the heads of the Streams as har been ane before whew he (ler Rawser) made a Irecty cirth them op Pento. ina. After sones farthos convernation it was agrees to adopt the line referner to.

Rer Beep was asher whot sort of a Reservan tion he wauter, de desenter a strip of laus aunniug arlong the northíside of tho Penifina, from Res River? th Saint dosefoh, which in fact includes the mest, valuable protion of thr countin, coreving the sitos of Peubbica, ans mavy valuablo farms secenfies by settens. He. mavy objections ta ttere weve eyplained to them, alo that the country wask of the Nresteno brunsany wouls be helo in commion by both baurs. A reseviation of 640 ackes was offeres tho chicf. At greot deal of desem. sion was had ufoon ther point, aur it was firially agreed ta.
dittto Clicf sair be was going ta speak, but as tho meattus is solustery, it is better ta be in leve whero th is memo. de has, he sais, picked up a doljier of his wheo colls speak for him.

LITTLE G MLEF'S SOLDIER:
He suis: d am just the duterpreter of thes cerrors of dittes Chief. He have had a smokien councie togetter, aus discusses the sulfect. Ros me ouent tor ask you [tho Commessioner] for clothing for aurnelves ans chiedrew, ans to tele yau the ausunt of mioner there had made uptherr miuls to ask. Hey would ask thet the sum of 50 shoulo be joir ints each inderiduals hauss, aur then also wauter to ash you

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for 50 horses, half mares aus the rest stations, ans for as maser catted, half oxen, the rest cons, ans to furnish ales the homes ais tactile that is mes on the horses ans open for. 50 years.

MR. RAMSEY:
If it recher wholly cite the, d would gin them al. - most anything, $d$ an so wile pleases with them. Best when $O$ have made up their japer ans car-- reed them truro thonsaus niles to where d meet tho frat Father aus sit in the Sreat Conncie, I wile have to render tu lime aus tu the other great chiefs an account, there ch wile net with many men who have como from tiro thousand niles Sente, Cost aus Yest, aus then wile look at there drapers aus at tho so that have been made before, aus when then have compares the anauits you ash if $d$ shoves concede thews to you, then isle soy - how is is that you gur so much moro for this swale bit of sente tory away off there when it in of no uso to ms , when we get a much greater anomuts of lour from tho Pillages for a much less sum?

Even of d ign gan what $d$ jeropeose to gin. They will ask me why $d$ gases yous for a country which we shale nob wart jor fiffer. years if at ale, as such as we gave for the Pillages country, which is so much nearer, aus so much moor desirable. Then divilo say that there people hins so far nortlo, iv o do cols a crusty that d felt kindly disposes toners then, that d wishes to hals then all d could - ans of virile

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also sam. that tho troubles which arose from deffersatoins on sternboets ought to bo forgiven thew, kecauso of belies tho chuff aus soldiers whom d see arosurs no are gas men.

It was then agrees the gus a fam to each of then? half bree relateain.
les Ravers then asher then of the Hewing he hear sir should be curter down.

Red Hear desuget tho Connnissioner had not giver - very clear ausever to the proposition.
der Ramsey thoughts he lis. She has offered to put them in the same footing as the Pillagers. What more cones Hey asch? After more conversation on then point, the Comical afjoumes?

Thursday Morning. Oct. Sst duothe private comeal was held cite the ReS Irate Chiefs in the no ming, in tho Commissary Lent. der Ramsey addresses sonic genereb remarks to the clefs, to which Little Rock replies:

LITTLE ROOX'S SPEECH:
You see the clings who are hero govesent. d speck for Thew, ans the young men ans leaves who ave out. Its for as $d$ ane conconnef, d do not consider nysiell. - chief but as d an the one that in apfonites to utter theine mors, dstan before you to mako known what then ale think. My frees - what you dais gust now is tho drutto. He lave been on friendly terms, ann liger so to continue. If is tho that tho things which
havo been under discusiun auglet to conse to pass, hit d donk want to decien you. He aluount of striff you aro funmising us hero is nen pleasing to me aur to my body, buk you shouls olso toko into considelation tho animals thes you kile aur the wors that yeu burn. You are ven acusions that thing shouls be closes uf. So are wo. I have norra fuley explaines to our youg men evenptting which you sier to us. Dhavo explavies tho ansturo of your anision, aur this offer thot you made to us instiller into their minis, tov, a pont that wo has gaines that ale thed past shaues be forgattew aus wirbers out. d shawes theno abso the proppoiet. -ins cthat you har made aur their vorice was manimions that is was goor ans they have left it ole to le setter by theur chiefs. Rees is the twe to come tr an understansing. Sow d wout tu nisho a forope sition to see if we cannot agreo. $d$ dont waut te wittehold what you cance efter.
thont the live - as nuuch as we haentioned on our first proposition, is what we aro villing to cedo d do not belien, es you day, that our lans is certitess. Abe tho cliefs hero say they ceso to you that prortion of laus. The great reasen they cele to you thest lans is for the purfore of putting behiers Thew ale the joost aus stans ciethont any crime whot. - ever. dus dttrikt the aneount d asher of yow at the Comicie then is vottung but a fair equivalents for the laur we cede tu you. My fattere, we resfect your wooss, aus the worss of our lsreat Father, aurthat

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is tho reeson we liave misie uf our minios to then cevion of lavs. dus now de that we luavo to wact for is the annver thos you shole give ufon thin prop--osition. Ke sleale soon heve this nuttos are fines if you with conifly with fte request we moke of yaes. Jhan taker everyttring in consideration. I have ivookes the leaster of difer if you want to lettes my consition, you sheuls give ne enoouglo to makos we coniforecblo.
MR RAMSEY:
din agrecins tos sell thin lands, they have dove a very wise thing. Hheir Preat Jattier has certainly shain a great deal of comisidenation aur kiujness to them, aur a grect deal of fatience aur forhearaues allo, in seusing a Commissioner here to discuss this matter witto them for the secons a teins timo. But thin patienco cannot lost forever. Nexetofore they leave defealer a Ireaty by aoking atrargant pices for their lause, which they huas coues not be acceftos. They can jrevent a Ireaty again in the sacns way. It is anotten way of dajing that they dont unant th make areaty de do. Sow they lis leettes thwith of ite welo leforo then refuso the offer d havo anale th thew. At is probobly the last offoratunity they cirle have to make a Drecty for miny yeirs - possibly its is the lasp offortuinty they vile ever havo - cer--tavily is is tho most favorablo offortunity they cile ever havo. Ay refusing to nuske a Jreaty they deliberebly defreir thenselbes ans their femilies of

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de tho artides - tho nomey, becuhets, anuminition, aus a lumelres tewings whiclo are necestany to thes conforte of thewcelves aur families. By refusing to make a frechy, them seus word leach tos their flreet fother thet then cirlo not mache any conement $f_{2}$ the offeriess
 -dren - that they porefer to remein witto thod stain on thier character - that then do not wish to setter ole difficalties, no to, avoir neer mes in the feuturo. New, in bayiug their louss, d do nop erosh to treet thew anp worto thew thine neighbors, the Pille--gor were treeted, who cols a much linger thaet of country. Hey are no worts thew the Pillegers, aw they ano no letteo.
ler Rauser rafecter again the arguments wer to induco them to aceept hir fropposition, which lo otder in detrie. Ae was willing th give them what ttw Pillagens got jer bead-\$ 150 annuclly to each chief from the anniuter fuer - $\$ 500$ at the forde pay-- ment to each chief to evaber hino to lewills. himedf a hoars - all the gooss hero, whiche in thair conity ars fortlo $* 30.000$.
MOOSE DUNG'S SPEEGH:
lloce llung, who had heretofor remaines silent, nor arodo ans sair:
by fiens ith is art because d ane afrais of anything, that $d$ merer skeak when theo is a Councie. d shouer be very glea to be able to speck, aw to be hears when then is a Comeirer. It dant want to dey much
of the kuasous why $d$ have got up ter sfeck. $d$ sonctives think thes whene d speak to a man of rauk thete be shace lister to me witto jithe. Dey fetterer, is thin the lest jorposition you hano to onako? ds thins are you can gur to youl childrew? d wish to seo $\$$ dearly beforo my eyes I d wish to huow if yea caunot change is a litter, aur meko it a litte nearet whet lower make us conufortable?
dt hero shauli' he expleaines that levose tlang, who was redly the mast influention of ale the chifs, stoof at the bear of a jorty rembraccing the largo mgginty of ole the bause, whe were fordable to, aws evers ankions fol a Oreaty, while deay-deva-gun-an--ind led a smale aus surly minimity, whe wese deter. - mines, for reasons of thiar aun, that mo Freaty shooles he hade. May-dura-gun-on-urr had hento-- foro succever in procurning the asseuts of their Comiah to tho evomuns devnanss of which ditte Rook has bean made the month-fieco, urele knowing that theay unors not be aceptes. dus this sheech of leose Heneg was the first step of the offposite poarty tewerse aboudainy tho grouin oceufies by deay-dura gun-aniues, whide then foum to he untenabro, witto the nees of making a Jreates on the bect temis thay canls oftain.

Ma-dwa-gun-on-ins sow that the tive was beginxiug tu tuno againct him, aus though greath averre to steating iff which he thonglet he har litte toteat, be etermines to moke a bodr attempt to anest the actic of lowe thung, aw theroufor mado

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the following speech:
MAY-DWA-GUN-ON-IND'S SPEEGH:
dey finns our father - thin is the time you shade hear from me for the first time. ley father, d must say that my heart is bleeding when $d$ heat you talk. da ne sorry for the reason that the erect Later thinks so lightly of our lace. Dy heart is rights tomas the treat Father, aus toners you ale. $d$ do not want this do de, my fatter - not thess little you offer me. d want enough that my clildneen should ale be bone. -fitter . The reason teat my pries looks large to you, yow forget that the laws cirle be yours as long as the world louts. If you want to ask a bargain upon the proposition you have made to no, d tole you frankly that do not accept it, aus shall go homo instantly.

MR. RAMSEY:
After consultation coth argent lorie: there then J heir consulter into the otter cominissioner, aws cancrude to dixie equally per bead lieterees them ser the Pecubrie Indians, the sam of $\# 16.200$ per aumuno, aus in addition to what od have prese-- -oily mentions, to give them at the first pageant H2vos worth of ammunition. Sole than if they is proposer to nuke a treaty upon thesto toms, d wile make out the papers. If note, the vo is another matter of business 2 propose to teth about. Dele them we hae offered then what other dindians as goods as they get for their lavs, aus more of them sud

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that then had letter accept it ans moke ais ens of: d. dan their friends ans an adirsines thews for their interest.

MOOSE DUNG:
The old man (Inoken Sim) cones not speak for himself, becauso he was deaf. But what d sain was meant, fol him. Ste agrees witt the.
der Rouser reiterates sone of the arguments he had wed.

Move thus sair that when be has token it was write reference to the first proposition in regard to boinusanios. De dis mot mean to gin of the connecting east of a nile keyous the roar, if they accepter the profacietion of the comenicieconars.

Mr Ramsey process to show the libereleter of his lust offer - enlarging aton the benefits that wonders result? from making a Freaky au there terms. Moose lump resumed: "My fatter - d bauer me words move th say, ar thereto wine my canc thraghle; my father, it is not for the mention of the goods thad $d$ want ter speak. It is not for tho sake of wing goo umps to get goods. Hers are not ven tempting, noris it for tho jurfooso of cheating cur fatter. Aus it is not the lives, not tho measure of the lavs that $d$ now talk dank, but to lear you make a more liters prop sition thaw tho others. Hin makes me feel very much thenkfues. He mess ven glee to hear you quake so goor an offer over aus above whet you of -fores for the comity. Bast s of the live we has fines

As to the county Hest, he expects another offer That wise all he has to say tu that. NoNa d wat - he centinnees to speak of anther thing. I do not mention the name
 that $d$ alary s have in thin- ans thin is the ream e that my atrougthe mun in thin was. J have token the mouth of Shivering River as my imbintance. d oo not able tho chief here offer of shall go. d make mu l have there. I wants ot for . meervition for meld, bute $d$ see yer are alow er of we. You would ta tho thew, too. Dihould have hin wen murb-grafien th have had one auplengee theme to work for me. Whither the ole man acts witt wo out thin montero, $d$ do not hames. I wars to think stet that was the purger placer for me to eats- that it over be an inhentance for nu y clielarme where oe l mi s children coned have enough to live on in the future".

Me Ramsay explemes the reasons were be desirer to peach the live farther East to toke in the mouthe of Sting River. or was in mar the cores de the roads thwoyh the counties. AIT MAY-DWA-GUNON-ND:
then father, there is no uso is haring many word e dent ties. Sumer gin up whist $d$ ane once working at. $d$ wort to see mus children [ie. wont to go hone.]
MR RAMSEY
tel that can loo said of the matter in, that the cliffs who are trying to defect a Ingate do not undenstows their oren interests. I have made them the moot likened offer then wile ever get dx after times thai clultreco wide miso upas say that hut for thine chief then mover han had a gro avrrayemut

## LTTLE ROGK:

Sew, ny friens, d wie the peen what are thinit. ot is nem plearup that we ohow each other owr mode of thunking
 the besiveses trawader hero. O ame wen glad to neet you heros, aus thet you have trates in so weee sthat you have puit aside evenitting which squegs me. $\delta$ wos nem nuch plecers Hus you put dhet aride of the thime my cliafo put that budew ypor ne. We shoues graiffy all ewp gany meen if yeu ohouer acoept our profociction. There is where my olief has sthod for. fits yers There in a litte in yaur pergoostion ahich tho ant tho. d wish you cones concere smetthing to aur diefs. daun afrair thero in sonething which comes from austter five, aun not form our fine, which hes got inter our fiens. shere is somithing that arises from thero at the thim we bers our finst Camesie yau car see what be thinits thet tht art. isur form. $\mathrm{g}^{2}$ -

What doas be mean?

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\text { MAY }=D W A-G U N-O N-J H D \text { : }
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It the time of our conceie we haughb an dudian before in ohe neans that he is the cave of is.

Ido ant conmet hime ot ale. Shis is cliefich nonernio - wath stir h MAX-SWA GUN-ON- - DD:

Sole - in sthe day sais theat be cannes ale laur it tho Pombinios rives., aud that the hes sahe dubimen dis not aim as nuch laurs os then coner jeut in the jaten of thar hauls. Shat wos the inatter.

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MR RAMSEY:
taking no notice of thin, which was merdy a preterest for orefusiup to make a Srecty - repecter the libense temes of hin offers. Ro ancwer was ruade by any of the clieff, aus he nercumed : adton
"If It undenstand theins then, ther are not coillings to moke a frecty, aus nan $d$ wible the khow what avewer of shall toho bech to the tiveat father in references to the effe--ations committeis un ari Merchate?"

## LITHE ROSK:

 nat yet conve to an agreamant. dahoued cmiciar nypelf a cliaf. comes my requert be complies inith. she offer wo made wies. a goor ane.

MAY- DWA-GUN-ON-IND:
 if d cones go mane them you gfoor-ifd coner get sno mone d shoued thicit $d$ wa kenefitaings sing tike at a chief shower the aus heuefts lis tinke.

MOOSE JUNG:
ley pother-d aries once rumo . A cone hevo to mant gue es a Chief. I do not consider muluef a Chinf os ligh as you are, lut dhave a right to opeck freely. My father- Dthink when dloork upoan thin hens air confurio it with other leurs, that $I$ have. ney five thaet a as that the sine in gors. It wers to be mis isee thet we ehmeriko Cemefitter ly thie finaty, aus that yau shover not of fer avan unsatifues. of ue coner ageo on a prices, ale wite be welle. Jhues that dame no har ~ no comens - aur that thane is
mitting agrinel mo. That is the reaton didemens gren shoues foun it yeur heat a ittere od ach for moro, aus heg pr
 Shiming River- rthat $\rightarrow$ wantes my cluldreen to live upouove nillion dollars in arictin to whent dhave abready. ather.

## MR . BUAMSEY:

Sele them thet ther cant exfect the pataince of their freat Fitther to lact frover. of then affore are Eypecition in to be fitter out at a great cost erem year to suis Commissionens wero meady to head their tell -d an afroia then wile be mintaleres.

- 1. moose Dung:

When do spothe juct noir it meneles wextee to sacte thos voshe $J$ put won the meath of Shiciny Giver.
mR DAMSEY:
Lele hium d tack eare auything aboul the moutto of Shariviy Rinne. de cau han it if be weuts if.-
MAY- DWA-GUN-ON-IKD:

Fother, let us take a rest.
MRU. RAM SEY :
Whew shale of w them again?
X. © C : MAY-DKA - GUN-ON-NDD:

Father it is infossibes for me to dor a dinfleaining und th pur. Shat moter has hew fined anng themelves. mo RAMSEY:
Vem wiele, then, go - aur cons bach them aftemon aus let wo miske an enf of thin businees.

$$
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$$

The sassino was resumer in the afienomo. Mer Ramecer logeses that the Chiefs had now cone propeanes to nathe a Jreaty which uroed not arly comfer lacting bevefite ypon thewif, lut sare thein frome a great deeer of tronber in the fiture.
Wh inett tmank TMAY ©DKA-GUR-ON-IND: -
Rove inth great yrompthetude, aus arghers as felemen:
doulato ony greet sathere reephers, dent let mey treat fatter's heark be tumed againese mer mhen be hears whick dhaw to sayy. I selute you allo, mer fottere. No wot let your hearts. le tumes aganict me ae you lisken to my Horso d dsalute are yuir solien, alo, aus the winites that are here. Alo not bit them think har of no . The latater - dife hat listenes to aur words se has lintener to us.) ars har grentes thed we should fart from here ar fiemes - that
 $J$ vouct ta the you, nuy fitteres. It in inpososifles. Thene eners nt be evengh that mi chuldrew shoued be hanifites by its. doer $d$ ane ready te rhmue to me howe. Shere shele be whar thougth m: either side.
LITTLE ROCX:
dud de. mi father ius the rem onve worre $d$ seento yane.
 d do not wante to retain that land fome yon. d do wot. Slest is de.
MAR M RAMSEY:

Sa tho duterfmeter - dik the other chiff what then have tos ran form the leattos. Ro raponce.
dinuserthar theo, he contimines ~ that then aapph tho
$\square$


 an offer which cele oirle asmibt to have been not ones fins, lut libenso. The yeim infervece cirle bo thet their heasts ase not right tmurs thair strout fatter theo gainn, a thea han conclused int to sue thane lause, d shave bhe to knewo what
 adperstions committer ty them hove heno at the liroud forkes. LITTLE BUOCK:
d shale gin gau a listory of tes affair at the moithe of Buffolo River.

> MR RAMSEY:

Jouk wanct a hustins of that affaiv. d wour ar answore out the subfect of the Ceymeritions. Ohat is all. The heat Jather is requiros tr earpuneato the inpures yertion for the damages inflected by the Dubiens ou then Jurpoenter Xew whet conpentation are then ping to malo taline ? Shat is olat $d$ went to beroo
MAY - DWA -GUN-ON- IXD:

Ne wero going to give a histon of that mattire.
Sere him that the arbiel histing of tho mattor in that the goots were thker by his persflo. Conjperisation is devanaser by the annest of the goiss. He $d$ weut to knees of thew in, where the compenseation is to conce from?

$$
\text { MAY }=D W A \cdot G U N \text {-OHND: }
$$

d have sporken to sem Heut Jother Herigh you. Ahe muct not.



Lo not wout to talh laud. drepect yeu tra much. Hee initer dhave out woms to the whites that the clippenos of Res dates eouer never merdelo witt the Simy.
MR RAMSEY :

See hime thet ale that is out of the question. The lieats fottur has trathes theme veri gutby abent a grach carrng comnitters by Hows. Dhe har seelp to thew at great expence, ans hoil be waits an ansereer. The unang is omos, awr thero muect to somw Compensation, ove way 2 tho other.
MAY-DKA-GUNON-IND :

This is the last war d hav ta say. Afor thien wors I han awe. Conceming the troubes ap the growed forks, d was thero at the tivis. J sand a grate ded of witee there of the havess sorfes. I wouk thero et the thino thin happener. Some one astles no if the unn wouls be tother also. Itors him $d$ couls not meo the im . Shero was no pillage. il was thens when the man alivence the thing. Mey father-d have nothning that $d$ can par awry.
 ter of dif you auglt tha acept. -iclu il mr. ramser:
stum ase perseas there noir who wese intresses of tho robtivices emnitter, aur whe tasiffy thed the Hooss wero dolininers wa conerquenes of threat of vioflenco.
d die uif se that.
MOOEE - DUNG:

She reatan that id have cons here is thin. d ohower not hewo comsentes at ale to what has been seis, ify hae kuown any of their transoctions. [reforrius to leay-
-deva gin on- ins aus his party.] because they kep se--cont from me what then wort to so. Then dace men
 orth no who in. auras to u roble for my bows. It lar been an ikea to tel of tho matter yon an talking of mons, had there been a gros understanding. What $d$ writes ta ah you in the now s of ce e the chief, hans ans yous men wa tor ste de these difficulties for $m$, became we have nothing civalves. I suffoco our men thick teat nothing wire be left if they eunestake the par for there thing, and ferrhaps that is ono reason when then deut. wat t. make a Stacy. Se the writes lark infer no aws respect we on account of my good behairors. Shat is diver the way with no the Ho traders. It was mus ide tu han thought of There, aus to han pair theme what dare theme. len fivers, dam speaking to you because your are mu fatter. Il am sa at heart that you are about tu $k$ emend aver. Shan net you before when we wade a Jutty. $J$ han dewar lasker back to that thaw action our ought are night tho benefited by it, but d see it cannot to. du y finis Thick a little more before ya decide. daces pity on themes May bo they thrice there wile not be ceungh for theme children, Dey be that's what then think. If $d$ was in your jpheco, aus has ole your pomes, aus wort a grote Chief like gen, d shoes feel rear much ashamed if $d$ cones'n ts acconfthish althing. $d$ alvin think that when e we met t we can cons to an understaring, aus math erecting satiffaclon to yon. d struck about thin live aus what they wait to gin yon

I myalf thinh is in tos smale a seme. There unels not he cungh for mi cliedrese. There, ony father, It haw sporhen thers fer worrse yo mar ant bo siffleaned into we. dsfeak lear shen dwant to gaim a point. Hhat io ney way of bing when $c t$ wank to gain a foint - $d$ liher to fifils it to the ens. $d$ han make up my minus steat iw sfeching ts you $d$ shale always speck cirts repfect. $d$ hume theot our 9reet sathere is strong . D hemen that you are strong.
 ne a litte mono. It is devays mis way of thinking aur sfechines dh is ellways my way.
mx . RMmser:

They cant tere their gons men that dhave not made them a verearable offer. Shey are no luttie thae the Pillages dhave offeres to thero moro monen for ber lavs. They han wot arey mpuces it, best han fiver a frice upm their laur so astrenagust ans ridiculomes shour that than cans here citto

 thini yrouringe show a aetemmination not ovly not to wife ant pach afferes, but to pensist is thim.
ler Raver folones thi hine of argument at. lugth are freactes the rulpet in emeys potriber aspect.
hitte rock:
dy father, $d$ ant kuwo ayptring abent tho trenbie text haffenes thero. leay be you are speaking aboat the batt that wers th bo an tho triver wrive oure goung men unes to laok to that river fo their suffork. Shey wed to look there for their finuse, but the stamboal dron it alway. $d$

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wos reerer froment whem fillengiug was gining on, aur was rewor hereffter by is in any way. It was ablat thes be was working. de couter to lo at fereo.
mt damsey
dam vens glad, inseed, the ber at peaco with hime pers--mally, but their bauds must he ludd reafomibleo for what then do.

BROKEN ARM:
 aus do not concider myoelf achief anylonger, but our clicf have menerter thein road, and do wot wouk to samy fron'de, aus you bave marted your mass our do nots waule to ram from de. dhen theen can yew expect to cmis tagtur?

MR. RAMSEY:
dhave mathes a toad by which. if gaw people wite follom d. Hen caw escofle from poast Tirubles aus keaget outs of future difficictier. Theno is a llesk upon their charac tor which they han refices to unte ont. d har pointes ont an essy way to do it. I han shour thew has ther can nuske aunple conspensation for the ayjumen they har deno shey orfucs to oucke auy confereseation fothe infunes they han dove. Shey reffuce to reateo avy conpenration, aur now the lymeat fottere munt get it in ouch a way os be thinks progeter. For whateres concequevess may liegferew th thew, then cannot anm Heme hina $\sigma^{2}$ the Preat Jaltier. I han seve the lest dcouls for theno. shien treat fatter has heen of freat expences aur troubeo to luep them oul of their
difficiltios. They reffero his hindease, and tho responcic bility nuct now rest wholey Mfon thew.

Silenco entres for a pero moneuts. Ley-dwo guv-an-ius fincley tres - shook haves intto der Rawsey, aur with cunt saying auything, weut out of the tuit. The rest reviaimes a beo moment, but, wistlont ins. - itathy the ceremonion bean Takuig of Les diwa gun. -on-ine, left no after another, ans tho prasfeets of macking Ireaty seemed to be at an ens.

Friday Oct $2^{\text {d }}$. Nhen the Cameio twothe of lest in--ning, ale longeo of effecting a doeaty witto tho Per deke dudians semes th ho at an eurs.

May-dwa gun -on urf, havever, ite was indeut, was the oly diflacto in tho war de was evidentey a man of terso keisin of character, aus had inherithes his refrugnened to a Jinates from his fatterer, who hae dies the year bufore, aus whoso preceftsts avo exaiuple or thin sub-
 Prohen dom ans seadiug Feather, on the sther haud, has form the reny furst takers an equacly decides staud in fa--vor of a Sreaty, ans in thin proition they wero suyppooes by the rasth inferentioie mae ans the generace jubteio sent--iments of the severeso bands, ctarngh ther has to for gieted in their Comecies to der= dewa $=g u n-a n$-ind's infere -evee, as to assents an erootutacis demanes as a tentation propacition in the lofe of inseucies tho Commiscionens to make them a mare libered offer. Aut then unve lay no means wisling to loe the offeriminity to ourke a fresty bey too
otsturcto a presistavee in their finst demanter an after austtur of tho clinff was won aver to derole rliug's Sice by the arguments of tho Conniissimer. An Shusterer
 in the maning ite was agnaomeer that then aree agaico realy ter meet tho comemiscioners.

They ale offecenes at the time afpoutes, ercept Mer-dura-gur-on ins, who cent coor that he has bidden the Conminsimest goosblye, aur was not conciug agin. Mown Allug nore took the leadiug fart in tho negratains. De sforke as fleems:

## Moose sunc's sTEECH:

den fattur, since dhan mate up ny ninuct to speak, $d$ shale io the finst instance make a circle is onder ti cone the tho point $d$ wout to reach. As logy as d han lives to attan to my present ago it has alweys bene ary aino to frocuro peaco, aus a freenaly understendiug, ans whenemb there was amitting urrng, $d$ han dluays wother witto ele my nighlt to set it sighls. Fattere, when dt thimb of the Joat, aus of the future, hew sorry d shoner the if d shmers ant be abe th swallon in tho fiture what wones happen if we dis note aceept your offer. Of wones have bew the save witto mo if has stwaleorres whet stowis han sevelemens. It may bo It shale be botte ty acepft whent yen affor, butd wire do ny best to cone to a froiencly nuderstaning. It may bo you shale hear nithius ber a urng forme ne. d do out mank to spack in any war that minght canco offerso. lyy way of donis bevineas is-when $d$ conmerio of reving like tu carry it therouph. My
dy young men ale kewor mee - horr persevering d ane dey fother, let me fully understans the hiso thet ibes fontes ouk to you that whinch we made of our mings to cere to you. fatteer, d an wove nuch afriois. d ane not ia Carras. I an sonatives alone, lut d an not spriir leut something mey sonective arice which No males me afrois to thinh of. O was afrair that here-- efter the cliefs, The youm men aur the chiedrew unde print to he aurstan "he toes a lie". Dhan ole thust is you thas things mar be fince in such. war that thinge wite go right, ous thad no beave wire le teromo or mo. de wouler to sfeck abort the thract of conutish wetelh of cesing to gou, ans that which you toth of. You nunst not leo griens at nue beceuve $d$ can. -not express ny newes as $d$ fece. father, $d$ do ust want you the fue griend. $d$ want you to feee glas. of aut wouts to fis a price. dewants you to bulf us so that we wirle feel jmund aus satisfies that un dis cur utman to bempit our tribe. $d$ do wot exacth under. stand whether the tem of our anninitien in tuventer,? thoncts-fier year. The are juct changing face with arr legr. of is rot recestang to tem abouts to tah oree the oubjects.:
If lays conversation was now helo as to tho temis of the frojfores Straty. deate llenys wauker enowe ttime aditionce - bute did not iwsist on it. He was
 ale froct offecees, by mexking compesenstion to the partios who had hean rathes by their yony mon. She war allo



Diny, who has storo por an lenve mighine aus selither--tius upon every esferato forovision of thice Thecty, aak-- ins ta this explenction ans that modification - ippear. ing ta labre uncer a serinois sence of the grieat res-- fousbibity be was theirg - at lasb tonders the prem which uns to offire hir vicarioness sign. manues to the Sreaty. Wer forlorres by Broter Ame, our ove of tes anather ale the Cliefs of Res detio ans Perminies came up aus toucher the pen, enefot dlay-deva gumi--on-usf, whes this to his resocution, dis not again mate lin affearanco.

When the clich aus primeifal men har signes the dreaty, the beantifue heroes fraider by the the--partment were distituted to the clinfe. Rewing tho nighes the consummation of the Jreaty was celebrates inth great ryaciug in the Indian Canfts.

Saturday. Oct bber $\mathrm{g}^{d}$ - Jodey the Imaty gooss aur whet remainer of the proossom wese dishibutes to the
 leya Ccaulf aur athens. The presents wero reciens ritto grees satisfaction. Mar dewa-gun-on-ind made his affearanes disning the distritution, aus reciens his aloters shave of the looos - in the conne of which ha eifremes himesef satifies witte the Jreaty, but sais that' he har alweys declanes be wones not sign a Jreaty, aur he coules not. brech his wors.
dus finally the flage provios by the de. -partment for the furfore ware freentes to the


Today, whero Mr Rawey was to han trambactef sond business witto tole iu. the. tlay aur sther Cliefs of the llivisifpi Baus, uncer insthichions from tho elefartmente. Aut as the Chiefs were out prosent, se was artanged - ley the adiree of agent Morrile, thed Mr Raves shones retum iu somo tew day's, when the Chiefs wouler leo present at the frayment. NednesSay. Qct. Jh. - Arriver in Saint Paul.


October $29_{n}^{*}$ - ot conference was today has bey lur Raven isth the chief of the thimippli pours at the Clifferas dquey. Her Pave Beauliers aching as Jutes peter. the fortoring whores of the conference were taker bey dian thompson:
MR. RAMSEY:

Soy tor the chiefs that $d$ cave hero of the request -f their Prat father, aus is then have ashes tor monet me, if then have anything, to say, d am cirleing ts inter to their for a chat tine, ans wile report it to him io if then wish wo tu $J_{0}$ so.
BERTY - HUNTER ~ TROM SANDY LAKEF
ley beer, un e are sum happy to see ym hero. The are rem hopper to heat that you han come have the look after our internets, aus os we han done a great deal of besinver with you. in as timings phassuctey, use have confess. -ave that you wile make our difficulties lighter than
 aw r d will gen the trewurs of what d sain for the poor of ma cliefroes.

Sack writer some of tho Clifpherose went Soon to washugrow. Them then methimes, our $I$ hears what ore mme, $d$ was key sorry our d cones wat sluff at nights, it his. -Tresses me so. At the time that my welles went caen in 1855 to Noabingtiss, than made a treaty which gan is. reservation. S cannot sew, of d to ufo hear that
feel las is -the Chief that made the last frets han never tools is what then dis ate Xrahington. Through respect to our Creel father, d wish to live up to lis trees. -ins ; aus do what is rights, but un do not terr what to $\delta_{0}$. Perhafes we cones not nuernuer much if we knew ale that was done then . You from all, ahantito, our we all cinch you to explain ty is what worse done.

## DRUM BEATER ; OF POKEGEMA:

I han a few wows of wish to san. A thresh then a right to be hears, aus $d$ agree into thee oder chief. He wish to keos sher the new Reservations are? He her nesses coshes to part its on s de Reservations, aus stile wish to hold theme. If others sols theron, we dir nobs wish to part witt them for our Fathers tile we memos? tu part withe the one ur have. We are not satcifier, that in all.

MAUB-OSE-O-GRAD; Of POKEGEMA.
d ale han a feer worse $d$ wish tu say. I han newer sem. yon before, but hope you can make things letter for we. as we are very much to bepaties, since tho direct ween made last winter. If would he wale to give un some of the new Reeve witt our old no. He do not wish to be driven off ow dos Reeve. Father, we are already very poor, aus that wooer make ne much comte off. MAY-GWON-A-BE - of MILEE LAG:
there are great dinaffections. at Mile Lac in vegans to tho late Sweaty. The Treaty made at Washuygtom has made constant trouble annorg us. If of cones tear it to
peas, d uses do so for that reasons, if for no other. HOLE-IN-THE-DAY, OF GULL LAKE:
It has places the boaster. of diff to let us meet a perm
ore are all gas to see, that our street father has sent th Ms. What wo steak of today are subject of tho greatest inforotanco the us - they are natter of lifo aus death to us. Father aus friend, what there old men say $t_{0} \mathrm{gm}$ are the sentiments of all of us, that dis not go to Hashingtare last winter, and of many of them that dis go. What are thick of them fact traverac. -ion d vile not nor say, as out of respects to tho kos. - erumpent we circle submit without nor emplaning . d an k sorry that by the terms of the treaty, no clave was left so that wo works lo allowed to anvers its. the consideration of there things makes it a natter of life. or death to us, for when we look at the Sorely, we here only almubs a stone's throw that is gros for amy thing, aus wo see ur way of lettering auracher. We hope that you wile use yous inffuncuce for us. We respect the Government, aus wish on treat father to moke it letter for us. Me affect ta you, aus we wish to tray to you thad we do not flatter, but we han kame yo x a great while, aus wo all kew n you han a great deal of influences as you shale hen here aus ito avi leet father, Gur we ash you to do what you can to half us. d mush note nor k le nisinisenertoor of night say much nome, lat d mush man shield myself. If of han ever connititi amy errors, d iss to correct thews, aws my young ven all feel the same way. d ann uirlius to cad
infer nyleff for my kos, aus die ff i te.
Father-d han to look to you. d tots mp prats you would cone heres. We han heard that you ames not come, aus it made us fuel leas to think that ur slants woe he able to talk tu you - but mm me feel nub better mr. ramsey:
Shan hears neat they have said, aud uris connuminecto it to the treat fatter. Shan always has confidences in. He Clifflewas, aus lect yeas when the simp con. - meter such harible affecces aus destroys themcidoes, many others thought tho clifphewas ale would le bars. I sind then would not, and constculty states they under wot thor away all of the gov name then has folly ben endeavoring to acquire. I mum their ty neat Fatter has the bushiest feeling for them, aus if thin strecty wide Then conflein of is hans a thew, he wile make it as lacy as probe. dam ghee to s hear the cliche say them inge live up to is aud be content into such modifications as their great Father may be willing to cacesso, as the best thing than can do norw.

Pop if $d$ meserstens them, then han affecintes ties chief to carry out their asher if the President circle consent, arr that hen the wish of ale of them. If this i m concretes to, d wile enseewr to han odes themes made night
 euseaves to seetthier bisect fatter, aw r recuse his comply. -ave with some of their requests.
HOLE - IN - THE - DAY:

ohet $d$ can to arrame oux difficultica, but if yin authont
 We are all titho sich men, aur yon are our tloctr. Ye fue much lettes since we han seen cind tothes intto you.
mR. ramsey:
d sheee son go daun to Nashiugtoos. There are many wrighly matter of buscives to atteis to . but $d$ urte attons to thero things gou han ipokem of, ar som as $\theta$ can, aws $d$ think there is a gor offortuinity for a vation -factory arrangement.

Afta some farthe Conversation the conferences ended, ans lll Rameer retumer ment day to daint Pane

§ EXTRACT FROM REP ORT OF ALEX. RAMSEY,


SURFACE, WHICH MAY BE GENERALLY DESCRIBED AS A SERIES OF IMPASSABLE SWALES ENTIRELY USELESS TO A CIVILIZED PEOPLE.

THE PEMBINA BANDS WHO SUBSIST BY BUFFALO-HUNTING, ALSO RETAIN FOR THEMSELVES, A TRACT OF COUNTRY CLAIMED BY THEM, EMBRACING SOME OF THE PRESENT FAVORITE PASTURES OF THAT ANIMAL, NORTH AND NORTH-WEST OF DEVIL'S LAKE.

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COPY OF EXTRACT FROM JOURNAL OF PROCEEDINGS OF COUNCIL TREATY OF OCTOBER 2ND, 1863.
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A LENGTHY DISCUSSION WAS HAD IN REFERENCE TO THE BOUNDARIES - ESPECIALLY THEIR CLAIM TO THE SHEYENNE AS A BOUNDARY, AND THE TREATY OF PRAIRIE DU CHIEN IN 1825 , WAS PRODUCED IN PROOF THAT THE BOUNDARY BETWE EN THE SIOUX AND CHIPPEWAS WAS GOOSE RIVER. ONE OLD CHIEF WAS PRESENT WHO HAD BEEN A PARTY TO THAT TREATY. HE SAID THAT THE CHIEFS OF THE DIFFERENT TRIBES THERE ASSEMBLED, SIOUX, CHIPPEWAS, WINNEBAGOES, \&C. WERE SET OPPOSITE TO EACH OTHER, AND SAND SPREAD ON THE GROUND BETWEEN THEM. ON THIS SAND EACH CHIEF MARKED THE LINE HE CLAIMED. WHEN THE CHIPPEWA MARKED HIS LINE, THE SIOUX ERASED IT, AND SO ON, WHEN AN ARBITRARY LINE WAS FIXED BY THE COMMISSI ONERS AS A COMPROMISE BETWEEN THE PARTIES.

LITTLE ROCK GREW ELOQUENT IN DEFENSE OF THE CLAIM OF THE RED LAKERS TO THE SHEYENNE AS A BOUNDARY. HE SAID, 'WHENEVER OUR PEOPLE GO TO HUNT ' 'FOR THE SIOUX, THEY DO NOT FIND THEM ON THE GHEYENNE, BUT HAVE TO GO ' 'CLEAR BEYOND. THE BONES OF THE CHIPPEWAS ARE SCATTERED ALL ALONG THE ' SHEYENNE RIVER, AND THAT IS THE REASON WE CONSIDER IT BELONGS TO US. ''but you have scared the sioux so badLy, we have reas on to suppose there ' 'WILL BE NO DISPUTE ABOUT BOUNDARY."

A GOOD DEAL WAS THEN SAID ABOUT THE EASTERN BOUNDARY OF THE TRACT THEY PROPOSED TO CEDE, MR, RAMSEY INSISTING THAT THE LINE FIXED BY THEM WOULD

NOT ANSWER THE PURP OSE AT ALL, AS IT WOULD INCLUDE COUNTRY LIABLE AT ANY TIME TO BE TRAVERSED BY ROADS. THEY CONSENTED FINALLY TO PUT THEIR LINE BACK AS DESCRIBED IN THE TREATY.

THE COUNCIL THEN BROKE UP LATE AT NIGHT,PROMISING TO RENEW ITS SESSION NEXT DAY.

WEDNESDAY, SEPT. 30 , - AN INTERVIEW WAS THIS MORNING HAD IN THE COMMIESARY TENT WITH THE CHIEFS AND A FEW HEADMEN, EIGHT IN NUMBER, OF THE PEMBINA BAND. HE ADDRESSED THEM IGENERALLY IN THE SAME TERMS ABE USED LAST EVENING TO THE RED LAKE CHIEFS; DWELLING IN ADDITION UPON THE IRRITATION CREATED AMONG THE PEORLE BY THE FRIENDLY INTERCOURSE OF SOME OF THEIR PEOR E WITH THE SIOUX. THIS WITH THE PREJUDICE. CREATED AGAINST ALL INDIAN TRIBES BY THE HORRIBLE CONDUCT OF THE SIOUX IN MURDERING OUR WOMEN AND CHILDREN, HAVE VERY MUCH WEAKENED THE RESPECT FOR INDI AN TITLES. THE IMMENSE EXPENSES OF THE WAR NOW BEING BROUGHT TO A TRIGMPHAL CLOSE, HAD MADE THE PEOPLE VERY CLOSE WITH THEIRMMONE,Y. FOR THE SE AND OTHER REASONS, NOW WAS THE BEST TIME TO SELL. HE IMPRESSED UPON THEM THE FACT THAT THE GREAT FATHER DID NOT DESIRE THEIR LANDS FOR SETTLEMENT BUT TO PREVENT THE TROUBLES ARISING BETWEEN THEIR YOUNG MEN AND TRAVELERS ON THE ROADS. THEIR GREAT FATHER FORESAW THAT WORSE TROUBLES WOULD ARISE, AND LIKE A PRUDENT CHIEF, HE WISHES TO PROVIDE AGAINST THESE TROUBLES, AND PROTECT THEM FROM THE CONSEQUENCES OF A COLL ISION.

HE ARGUED THE NECESSITY OF THE CHIEFS TAKING THE RESPONSIBILITY, REGARDLESS OF THE COMPLAINTS OF THE YOUNG MEN; AND TOLD THEM WHAT, IF HE WERE

A CHIEF, HE WOULD SAY TO THE YOUNG MEN. HE WOULD TELL THEM 'ITHAT A TREATY IS NO NEW THING. ALL INDIAN TRIBES MAKE TREATIES, WE LOSE NOTHING THAT WE NOW HAVE, AND WE WOULD BE FOOLISH NOT TO TAKE WHAT THEY OFFER US FOR OUR LANDS, WHEN WE CAN, OVER THEM AS. USUAL. WE FORESEE THAT DIFFICULTIES WILL OCCUR IF WE DON'T MAKE THIS TREATY- AND IF TROUBLES ARISE, WHERE WILL YOU BE? IT IS WE WHO WILL HAVE TO BEAR THE RESPONSIBILITY.

WE FORESEE ALSO, THAT IF WE DO NOT SELL NOW, WE MAY NEVER HAVE SO GOOD AN OFFER AGAIN."

INQUIRIES WERE MADE AS TO THE BOUNDARIES OF THE COUNTRY CLAI MED BY THEM. IT WAS FOUND THAT THEY HAD UNTIL RECENTLY, HELD THE COUNTRY IN COMMON WITH THE RED LAKE INDIANS, BUT WHEN THEY WERE ASSEMBLED AT THE GRAND FORKS LAST YEAR, TO MAKE A TREATY, THEY HAD AGREED UP ON A DIVIDING LINE. THEY CLAIMED ALL THE COUNTRY NORTH OF THE LINE DESCRIBED BY LITTLE ROCK AS THE NORTHERN BOUNDARY OF THE RED LAKE INDIANS, AND EXTENDED WEST TO DEVIL'S LAKE TO THE MISSOURI COTEAU, AND MOUSE RIVER.

A MORE PARTICULAR DESCRIPTION OF THE COUNTRY CLAIMED BY THEM IS AS FOLLows:

FROM THE POINT WHERE THE BRITISH BOUNDARY INTERSECTS THE RED LAKE, TO THE HEAD OF TAMARACK RIVER; THENCE DOWN SAID RIVER TO ITS MOUTH; THENCE UP THE RED RIVER TO SALT RIVER;THENCE UP THE MAIN CHANNEL OF SALT RIVER TO ITS HEAD; THENCE IN A DIRECT LINE TO THE PLACE OF STUMPS, ILAKE CHICOTミ; THENCE IN A DIRECT LINE TO POPLAR GROVE; THENCE IN A DIRECT LINE TO THE SHEYENNE RIVER; THENCE UP THE MAIN CHANNEL OF THE SHEYENNE RIVER TO A POINT ABOUT WHICH THEY COULD NOT AGREE AMONG THEMSELVES, TO DOG HOUSE

A HILL OF THE MISSOURI COTEAU; THENCE NORTH TO THE MOUSE RIVEFI;THENCE ALONG MOUSE RIVER TO THE BRITISH BOUNDARY; THENCE TO THE PLACE OF BEGINNING.

THEY PROPOSED TO RESERVE ALL THE COUNTRY WEST OF A LINE RUNNING FROM POPLAR GROVE TO THE HEAD OF SALT RIVER, AND THENCE DUE NORTH TO THE BRITISH BOUNDARY, AS A HUNTING GROUND.
－Chipper R204，1 1863
（Typed Copy）
Journal of Proceeding Connected with the Negotiation of a Treaty with the Red Lake and Pembina Bands of Chippewas－con－ clued at the Old Grassing of Sd Lake River on the second of October， 1863 －by Ales Ramsey and $a$ ．喜．Morsel．．．

OF THE PROCEEDINGS CONNECTED WITH THE NEGOTIATION OF A TREATY WITH THE RED LAKE AND PEMBINA BANDS OF CHIPPIEWAS -- CONCLUDED AT THE OLD CROSSING OF RED LAKE RIVER ON THE SECOND OF OCTOBER, 1863 .

BY ALEX. RAMSEY and A. C. MORRILL.

September 4 - Commissioner Ramsey and the gentlemem a ccomparying him, arrived at Saint Cloud last evening, en route for the proposed Treaty Rendezvous at the old crossing of Red Lake River. The teams with provisions and goods to be used in making the Treaty had been sent ahead, amd to-day was occupied in completing necessary preparatione for the journey.

September 5 - The party left Saint Cloud this morning and met General Sibley's Expedition encamped at Richmond, twenty-five miles from Saint cloud. The afternoon was spent in arranging with Gener al Sibley for an Escopt, and Transportation for the Expedition, and the General's. hospitalities were accepted for the night. September 7 - Reached Sauk Centre yesterday, and to-day was occupied in the organization and outfit of a Cavalry Detachment under Lieut which was to form a part of our Escort. September 8 - We reached Alexandria where a company of mounted infantry was added to our Escort of which Capt. Rockwood took command September 11 - Reached Fort Aber crombie to-day, where, although it lay out of a direct route, it was necessary to go in order to obtain a lot of flour and other articles which were designed for the contemplated Treaty with the Red Lake amd Pembina Indians last year, but which were arrested on their way to the Treaty ground by the Sioux outbreak and stored at that point. We were also to obtain here a portion of our Escort, of which Major George H. Camp now took command. Our Escort and Train had now grown to imposing
proportions, the former consisting of 180 mounted men, and the latter of 58 army (six-mule) wagons, 13 ox wagons, and half a dozen other vehicles.

September 21. We reached our destination at the crosising of Red Lalke River this morning, having started from Fort Abercrombie on the 13 th inst. and taken a route heretofore untravelled beyond Georgetown, near the East bank of the Red River. This course was followed till we crossed Sand hill coulee, whence our route diverged in a Northeasterly direction to this point. North of the Wild Rice River the country over which we passed bordering on the Red Lake River for ten or fifteen miles back may be characterized as a series of low, swampy savannahs, liable to overflow, and whioh in $\downarrow$ ordinary seasons would be impassable for teams, though the clayey soil was now so hardened by the intense heat and drought of the past summer, that our heavy train made scarcely any impression on its brick-like surfäce. The soil, however, is extremely fertile, and if reclaimed from overflow, would be equal to the bottoms of the Nile in its productiveness of the cereals.

On reaching the Crossing we found Agent Morrill and his party already encamped on the ground and awaiting our arrival. He had come by the way of Leech Lake and Red Lake bringing wi th him the Red Lake Indians, whom we found encamped in the adjacemt woods. The Pembina Indians had not yet arrived. We pitched our tents on a. fine broad plateau formed by the widening of the Valley of the Red Lake River, which equals the main stream in breadth and volume. The following persons formed the staff of the commissioner:-

| Secretary to the Commission | J. A. Wheelock. |
| :--- | :--- |
| Assistant do | R. Ottman |
| Commissary | Benj. Thomson |
| Guide | Pierre Bottineau |
| Interpreter |  |
| Assistant do |  |
| $l$ |  |

In the afternoon the four chiefs of the Red Lake bands, with a considerable number of their braves, came with Agent Morrill to greet Mr. Ramsey, which they did with great cordiality, some of them recognizing him as an old acquaintance, having been parties to a Ireaty negotiated by him with the Red Lakers and Pembinese at Pembina in 1851.

The Commissioner addressed them, telling them that he was very glad to see them, but that he did not wish to enter into Council with them till the arrival of the Pembina Indians, as he wished them to act jointly in the matters to be brought before them. He told them that in the meanwhile he would endeavor to find them something to eat, an announcement which was received with a grunt of decided satisfaction.

September 22 - Today the Pembina Indians arrived, bringing in their train nearly twice their own number in Half-breeds from Saint Joseph, who insisted in regarding themselves as individually and collectively the guardians and attorneys of the Pembina Chippewas in all matters touching the disposition of their landed interests. Mr. Ramsey also had an interview with the two chiefs of these bands, ending like the other, in a distribution of provisions, and an engagement to meet the representatives of all the bands in a general council to-morrow, the firing of a howitzer to be the signal of the gathering. The presence of Hole - in - the - day and several, other chiefs from Leech Lake, who were not parties to the proposed Treaty, gave great umbrage to the Red Lake Chiefs. They were especially distrustful and jealous of Hole-in-the-day, whom they suspected of coming there with a view to influence the proceedings in some way for his own benefit. They carried this feeling to such an extent that they refused to speak to, or recognize,

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him in any way, and set spies upon his track. Hole-in-the-day complained of this churlish treatment to Mr. Ramsey, who advised him to go home.

September 23 - At two $0^{\prime} \mathrm{clock}$ p. m. the Indians assembled in Council in front of the Commissioners Head quarters, to the number of perhaps a hundred, comprising the chiefs and principal men representing all the bands. The chiefs were named as follows.

Red Lake Chiefs.
Monsomo - or Moose Dung.
Kaw-wash-ke-ne-kay or Broken-arm

## Little Rook

May-dwa-gun-on-ind, or He that is spoken to.
Leading Feather.

PEMBINA CHIEFS.
Misco-muk-quoh or Red Bear
Ase-anse or Little Shell, otherwise called Little Chief.
Mr. Ramsey addressed them through the Interpreter, Mr. Beaulieu, as follows:

GOVERNOR RAMSEY'S SPEECH.
Chiefs and Headmen of the Red Lake and Pembina Bands of the Chippewa nation:-
"Your Great Father, the President of the United States, has sent us here as his commissioners to transact some business with you, which he regards as of great importance to your welfare. His people, red, white, and black, are very numerous, and are spread cy over an immense country, and require a great deal of care.

For all these people, of all these various shades and complexions, he has a great heart. He has a heart big enough to embrace
them all, and he would feel very bad if, through any neglect of his, any trouble should grow up between his white and red children. The bad and treacherous, Sioux, your enemies and ours, by despising hís councils, have got themselves into trouble. By the murder of your wives and children, and of our wives and children, they have called down upon themselves a vengeance which will surely be visited upon them. They will soon receive the just punishment of their crimes. The Great Spirit has already avenged, in a measure, the wickedness and perfidy of the Sioux, for whereas a little more than a year ago they had pleasant homes, blankets to keep them varm, and provisions to fill their bellies, and money to buy what they needed for themselves and families, they have now been driven forth wanderers and outeasts in strange lands, stripped of everything, among tribes who do not want them in their country -- without homes, without land of their own _ many of them without food, clothing, ammunition, or even Lodges. I mean, of course, the Sioux of the Mississippi, those who werw engaged in the outrages last fall. Worse things are yet in store for them. Those that sympathise with them, or aid them in any way, will be attended to in good time. The conduct of the Sioux was without any exeuse or apology. If they had wrongs, they had only to represent them to their Great Father, who would have promptly redressed them. He lives, it is true, a great way off from them, and has a great many cares, but he is. always careful to listen to the complaints of all his children, white or red, and to remove their troubles as soon as possible.

The Sioux have not only behaved badly, but they have destroyed all confidence in their faith. They have shown that treaties and pledges, however solemn, have no binding force with them.

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proved themselves before all the world a base and treacherous people, and good men and good spirits must hereafter be against them.

I am glad to meet you here, because you have never violated the solemn faith of Treaties, and because - whatever other difficulties have arisen -, no white man's blood has ever been shed by a Chippewa. Now, I repeat it, that the great Father has an extreme desire that all his people, white and red, should live together on friendly terms. You know that within the last fifteen years all the country south of you has been peopled by whites. In those years, in places then as naked of people as the prairies we have passed over, many large and small towns have grown up. Where only a few thousand Indians roamed - now over two hundred thousand people are living in comfort. These people manufacture, buy and sell blankets, clothes, knives, guns, and provisions \&c. They must carry what they buy and sell from one place to another. This gives rise to a great deal of travelling and trade. Steamboats in great numbers, and more and more from year to year, pass over all the rivers of the country, doing the business of these people. Railroads and wagons pass over all the roads of the country, doing the business of the country, and more of them are employed every year, and greater numbers of people are engaged and more houses are built, and more farms cultivated, and more blankets made from year to year. This is what we call Progress - Going Ahead - Improvement -- and all the men in the world could'nt stop it and more than they could stop the sun from setting by trying to put their hands upon it.

Now, there is growing up a trade of considerable importange between the British settlements on the North, and the American

Settlements on the South. It is of the highest importance that this trade should be uninterrupted. If that trade goes on wi thout interruption, and growssas it has done, in a short time goods would be furnished them at half the prices they now cost. In twenty years from now, where one cart now passes up and down the road, and one steamboat on the river, a handred will be seen, and before many years the railroad with the "fire-wagon" will be passing over the country - when they will get into one of those fire-wagons in the morning, and reach Saint Paul in the evening. Now this is a trade which cannot and mast not be interrupted. And their great father, feeling this, and desirous to prevent any trouble between. his white and red people, has sent us here to come to some understanding with you about it. Their Great Father has no especial desire to get possession of their lands. He does not want their lands at all if they do not want to partv with them. He has more now
land than he knows what to do with. He simply wishes that his people should enjoy the privilege of travelling through their country on steamboats, and on wagons, unmolested.

Their Great Father was deeply pained to learn that peaceable merchants passing up to the British Settlements were stopped on the way and despoiled of their goods; and once or twice, again, their steamboat on the Red River had been interrupted, and a levy made upon it. He fears that if this is not arranged, trouble will grow out of it beyond his power to prevent. He now appeals, through us to the Chiefs, and to the ir sages and thinking men, to take measures now to prevent the troubles that will otherwise be sure to arise. Now your Great Father thinks that the passing of steamboats and carts through the country does not harm you in any way.

It does not deprive you of anything. You have no steamboats nor carts. You lose nothing by it. You can still hunt and fish through out your country as usual. Now, tour Great Father does not want to deprive you of any of this by force or violence. He is willing to give you something to satisfy your reasonable demands, and to take away any pretext for trouble in the future. He is willing to buy the right for his white children.

Now, for this privilege of passing over the country with carts and steamboats, your Great Father is willing (for the sake of a good understanding) to pay you liberally, though it takes nothing from you which you possess. And though I have not thought much about it, I am willing to give you what I consider a very liberall price, say Twenty Thousand Dollars -- or, if you want to sell your lands and retain a reservation for yourselves, say so. That is all we have to say at present."

No answer was made to this address, but at its elose, Hole-inthe - day, who had been sent for by the Red Lake Chiefs, came in and seated himself, as requested by the latter, on the ground between the Commissioners amd the other Chiefs. Then Little-Rock, the spokesman for the Red Lakers, arose and shaking hands with the commissioners, spole as follows:

SPEECH OF LITTLE ROCK.
My friends - I hope that you will listen to me once more. I have a few words to day. My friend, I have listened to you before, and I hawe not listened to you enough. Your words are wise, and we will think of what you say. My friend it is impossible for me to give qug reply to the words you have spoken at present. My friend, I am very sorry to say that there is something

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have been hare. My friend, I am very sorry to say that what fills me with grief is something which you hawe along with you. We never would have expected it. I thought that we had a friendly feeling between us, and that could lay our views openly before you, but it is now imposisible to speak freely before you. My friend, if you will help me to remove out of the way thr thing that is filling us with grief, I shall be grateful. I have never done any wrong that would fill the palm of my hand. My friend, I am afraid that one who talks my own language is the weapon you are going to use againsy us. My friend, when any negotiations have been had with any other bands of Indians, we hąve never troubled them. We have never been to any of the villages when negotiations were going on. We have never troubled them, and do not want them to interfere with us. That is all I have to say."
or.
At the conclusion of this speech, Hole-in-the-day entered into conversation with the Chiefs, and told them in explanation of the object of his visit, that he had no design to interfere in their negotiations, but came to see the country, and the concourse of strangers. Little - Boy, a warrior, then replied to Hole-in-theday as fol lows:

## SPEECH OF LITTLE- BOY

My Nephew -- I have a few words to say to you. Last winter, when the messenger came thr ough on his way to Pembina, I said that the Government need never fear that the Red Lakers would join the Sioux to fight the whites. The whites thought that the Red Lakers were siding with you during your radd at Crow Wing, which was false There is fot a single instance where we raised a hand against the white man. The white man has always supported us, and every time I have met any white man or half breed, I have shaken hands with
them. We do not do as you have done, go and shakes hands with the Sioux, and then come back and shake hands with the white man. We never. would assist jyou $n R^{r}$ any other man to raise hands against the white people, and we do not want such a notion to be abroad. My nephew, we have heard that you were coming here for thes ake of raising trouble amongst us. We have heard from the prairies that you were in correspondence with Little Crow and his band. We want it distinctly understood that we want nothing to do with you or with your plans. Now I have uttered the words that were reported to our bands. Let thise who have heard the words from the Sioux speak. Several of the Pembina Indians here responded "Kaget, that is: true. We heard it ourselves from the Sioux"

Hole-in-the-day resp onded -- "that whoever said these things were liars", and the council broke up. This incident, illustrating the state of feeling between Hole-in-the-Day and the Red Lake Chiefs though irrelevant to the proceedings of the Treaty, is deemed worth recording in view of the suggestion contained in the instructions of the Department to Mr. Ramsey, that it might be expedient or feasible to set apart a Reservation for Hole-in-the-day and his band in the Red Lake Country.

Thursday - Sept. 24 - The Chiefs sent word that they would be ready to meet us at noon. They accordingly came at the time appointed, with some fifty or sixty of their principal men. Mr. Ramsey having announced that he was ready to hear what they had to say, Little Rock, of Red Lake, who - it appeared - had been appoint ed spokesman for the Red Lake Indians, arose and after $t$ he usual ceremony of shaking hands with the Commissioners, spoke as follows:

LITTLE ROCK'S SPEECH.
My friend - I shall in the first place state to you how my thoughts are. What I am to say I speak with truth and confidence. I want the earth to listen to me, and I hope also that my Grandfather may be present to hear what I have to say, and I invoke the Master of Life to listen to the words I have to speak. I hope there is not a single hole in the atmosphere in which my voice shall not be heard. My friend, the question you have la id before us is of great importance to us. We have heard the words you have uttered, and understand them partially. Now I am going to speak on that subject.

My father and my friend, in looking at me and at my body, you see that $I$ am an Indian of veracity. There is nothing that sticks to my skin in the shape of crime - that which you detest the most. I hate lying and theft just as you do. I have neve done any wrong.

My friend, I do not consider myself a chief. These (pointing to the Indians behind him) are the chiefs, and those are their braves. I am but going to interpret their words. In the same light in which your Great Father sent you as a representative, I meet you as the representative of these Chiefs and young men. I responded to the words of our great father, and I hastened to meet you at your request. It is impossible, when your Great Father. sends you on an errand, for you to dispute his words. In the same way it is just as impossible for me to dispute the words of those for whom I speak.

Nowng my friend, I am going to show you how we came to occupy this land. The Master of Life placed us here, and gave it to us for an inheritance.

You can see far towards the East where our Grandfather comes from. Our Grandfather's tracks are perfectly plain and visible, not only here, but they will strike away off to the West. My friend, it is very often that we have heard your voice - (that is to say - the voice of the Government agents sent to make a Treaty) on the matters you have presented to us, and now we listen to you once more. Whenever I look around I see, and I suppose you see it also - I see gold glittering on the soil we inherit. The land belongs to us. We should be very sorry for you to set a value upon the land for us, and make us an offer as you did yesterday before you heard our offer. I want to give you an answer to one thing you said yesterday - about the road which passes through here and the river. You told us they were not of much importance to us. The Master of Life gave us the River and the water thereof to drink, and the woods and the roads we depend on for subsistence, and you ARE MISTAKEN
$\Lambda^{\text {if }}$ you think we derive no benefits from them. The Master of Life gave it to us for an inheritance, and gave us the animals for food and clothing. I suppose that you are like myself, you ha to everything that is bad. You hatte crime. You ha te lying. You hate theft. It is just the same writhme. My heart - it is made of silver, and the Earth that I tread on is silver also. That is enough for the present.

Little Rock here resumed his seat, when Red Bear, representing the Pembina bands advanced and said:

## RED BEAR'S SPEECH.

I do not see any obstacle on my baek track toward my village. I look upon myself in the same light as you do upon yourself. You are here on a visit to lands that do not belong to you. It is just
the same tith me: I am on a visit on lands which do not belong to me. I did not bring my land with me to lay it before you. I am borrowing the use off the house where I am come to meet you. When I said that there was no abstacle in my back track towards my village, I meant that there was no blot on my character: I have been guilty of no crime, and that is the reason I feel $\quad$ ii have a right to speak freely to you. That is a Il I have to say at present.

Red Bear did not participate in the depredations committed by the Pembina Indians on the steamboats on Red River, but used every exertion to put a stop to them, and it was probably to this he al1uded.

MR. RAMSEY, TO THE INTERPRETER.
Say to the Chiefs that we have listened with respect and pleasure to them, as the representatives of those who have occupied the country for many" ages, and because we believe them to benest and honorable men, as they have told us they were, and we shall always listen to them with respect during the progress of these negotiations.

In the history of our race we also recognize the Master of life. We have no doubt the Master of Life placed them upon the soil where we find them. He also placed other Indian tribes upon the soil in the regions adjacent to them. Many of these Indian tribes have evidently forgotten the lessons which the Great Spirit impressed upon them, and because they have not listened to his voice, have come to trouble. We cannot tell what are the motives of the Great Spirit, but for some reason which we know to be wise and good, he has brought another race with different habits and dif ferent ideas from theirs around and about them. It is inossible

Spirit has given them. They have broad lands here, occupied by about a thousand men, that the system of cultivation and settlement adopted by the white rase would support a thousand times, and perháps ten thousand times that number. They were great hunters when the Master of Life placed then here, but they were very destitute of many things necessary to their comfort and even to their subsistence, and the Master of Life placed around them a race, made and brought to them guns, powder, shot, lead, blankets, cloth, and a hundred things which they could not make themselves, and without which they would perish from starvation and cold. It is probable that the Great Spirit had in view the mutual advantage of both races in bringing them together. They have lands here which many of them never see, and from which they derive nothing whatever, which, if occupied by white men would yield them abundant food, blankets, and whatever else they need.

The Great Spirit finds them and their women and children cold and miserable for want of blankets and other comforts, amd he evidently designs that they shall depend less upon the gun, and more upon the hoe. So, while he takes away some of the animals on which theil ancestors subsisted, he sends in their place a people ready them
to furnish all they need for their subsistence, the means off greatly improving their condition, and through us he opens an opportunity for them to accept these new comforts -- these gifts of the Great Spirit. They camot help seeing the hand of the Master of Life in this. When I spoke to them yesterday, I simply stated to them the wishes of their Great Father, and that, from a sincere desire to promote their welfare, and to prevent difficulties such as had already arisen and were likely to arise again, he wished to take away a subject of contention between them and his white chil-
dren by buying a right of way through their lines and to take them more immediately under his care.

As I wished to ne homest and frank with them, I stated to them about what I thought it would be worth to us. I stated to them very plainly, that if the offers were not agreable to them that they should make another proposition. The Great Father had several times offered to purchase the land, not because he wanted it for settlement -- at least during the lifetime of the youngest of them -- but because he wanted a free passage over it in order to avoid quarrels between them and his white children, which he feared might get beyond his control. By selling it they ensured their own peace and security, and an annual supply of money, goods and other things of which they were now in want, while they deprive themselves of nothing of any value to them. If they sold the lands they oould still occupy and hunt, over it as heretofore, probably for a long time. It would not probably be wanted for settlement before the youngest man among them was a grey-headed old man. Now I wish them to take my propositions into consideration, to talk them over among their Chiefs and young men right here, and to give some sort of an answer before we part, or at amy rate to come here with an answer to-morrow. When the advantages are so obvious to them, it surely cannot require much reflection to come to a conclusion. It certainly was a large price I offered them for the privilege of passing over their Territory. It is not the custom of the Great Father to ask his children, white or red, for the privilege of passing over their lands; but I made them this offer, as I said before, because their Great Father wished to prevent difficulties between them and his white children, and out of his concerns for their interest and welfare.

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Tell them that in listening to the Chiefs when they said that no crime rested upon them -- which I am willing to believe - I wass very sorry that they did net offer some explanation or excuse for the violence committed by some of them upon some of the Traders at the Grand Forks and on the steamboats passing up and down the river. I have voluntarily abstained from saying much about this heretofore, because I hoped they would offer some apology voluntarily for it. As I said before, with the exception of these depradations on property, the whites and Chippewas of this country have heretofre lived in peace. No blood has been shed between them, and in order that no difficulties oceur in future leading to this deplorable result, let them now come to some understanding before we separate: If they do not like my proposition, let them make one for themselves I have candidly given them my views. Now let them as frankly give theirs. We are all friemds together here, and there ought not to be any difficulty in coming to some conclusion before we separate. Tell them also that it was the desire of thetr great father in the event of them making a Treaty, that their Half-breed friends should have homes upon the ceded Tract - each one a farm which should be secure to himself and his childrem.

When the Commissioner had concluded, Little Rock aga in arose, again shook hands and responded as follows:

LITTLE ROCK'S RESPONSE.
My friend, you have spoken the truth. My friend, the reason that I have spoken in the way I have, comparing my heart to a piece of bright metal, is this: that I am without crime; and I have always desired to secure for mysellf and all our bands perpetual peace and friendship with the whites. This is true, my father,
that you camot point out a single instamee in which any of our Chiefs, young men or braves have shed a white man's blood, ard that is the reason why I spoke as I did, and thought we had a right to speak with perfect freedom of speech. About the road and that river which flows in that direction, which the Master of Life has give me -- there is where I get my living. My dependence is upon that prairie. The Master of Life has placed upon these prairies animals from which I live. Their meat is my food, and their skins are my clothing. It seems now that the white man is passing backward and forward \& wresting these prairies from our hands, and taking this food from my mouth.

My friend, when we take anything which has been left upon the ground, even though it be of small value, we feel bad. We are afraid to look the owner in the face until we restore it. Now about committing depredations and stealing, you are aware that the Great Spirit has given us the amimals for our support. When your young men steal anything, you make them pay for their depredations. That is the way we look upon those white men who drove away the animals and the fish, the Great Spirit has given us for our support
(It will be observed here as in the whole tenor of his speeches Little Rock ingeniously justifies the depredations alluded to without acknowledging that any were committed.)

Do you suppose that we are ignorant that the amount of money you offer us is a mere handful, and would nou go but a little ways towards paying for what I think you alluded to (Compensation for depredations, probably.) My friend, we have conncilled toge ther, and found a basis of action, and directed our young men how to proceed. It may be, my friend, that you will be pleased to listen to the proposition which I have to make to you. Spare us a little
more time, that we may think the matter over again.
We want you distinctly to understand that the proposition you made us, yesterday (Twentyathousand dollars for the right of way.) we dó not accept. We do not think of it at an.

My father, I stand before you as one chosen out of the whole to speak? There is one thing I wish to bring to your notice. The sun shines clear to-day, and everything is beautiful. I do not know whether there are any enemies prowling about, but it is possible there may be, and our young men should be supplied with ammunition that they may be ready to meet them. That is one thing you have not thought of. If they should come here they would disturb our council. And another thing -- when we come into council, we smoke all the time, and we have consumed all the toba ceo you have given us.

## MR. RAMSEY --"界O THE INTERPRETER.

Tell them I reeognize the fact that the business before them is of great Importance to them, ard I do not wish to press it with unreasonable haste, but that the weather is growing cold, the grass is getting withered up, and we have long journeys to make before it is entirely eaten up by the frost, so that the business before them should be attended to with all possible dispatch.

In reference to what he says about the Sioux, tell him that our War Chief here would wish nothing better than to see them, and if they will bring them here, or let the War Chief know where they are so that he can get at them, we will issue them an extra ration of flour, beef and pork. As to tobaceo, if he remembered rightly, a large supply was given them a few days ago, which they oould not have used up. There must be some mistake about it.

Little Rock -- (Sitting and tapping the empty bowl of his pipe) "There is a mistake, but the place where it is, is in the bottom of my pipe."

- Mr. Ramsey then explained to them that he had great difficulty in issuing rations in the proper proportions to the different bands from the want of any accurate knowledge of their numbers -- and they agreed to his suggestion to gether their bands in their Lodges, in order that their numbers might be counted. The Council then broke up to receive a supply of provisions and tobaceco. Saturday - Sept. 26 - One object of these notes of the Treaty proceedings is to preserve the highly characteristic and original specimens of Indian rhetoric and diplomacy which werre brought out in the course of the negotiations. These illustrations of Indian oratory have at least one merit which does not always belong to the current and popular specimens of aboriginal eloquence: they are genuine. We were fortuna te in our interpreter, Mr. Paul Beaulieu, whose thorough acquaintance with the Chippewa language, and ready command of English, enabled him to give as close and faithful a rendering of the Indian forms of expression and the current of his ideas as is possible in so different an idiom. There are two reasons which give a special interest to the speches made in behalf of the Red Lake Indians who alone took an active part in the proceedings, the first of which is, that the Red Lalkers are among the . purest representatives extant on the continent of the findian race in its original characteristics, a fact which they owe to the ir geographical isolation from the influences which have corrupted the blood and modified the manners of other Indian communities: and another reason is, that the occasion wass one of extraordinary importiance to the Indians concerned, constituting a supreme crisis
in their history, and especially fitted from the nature of the topies involved, to call out their mental resources, and all the ir political. and ethical ideas.A

On Friday the wind blew so furiously, and raised such clouds of the black ashes which a succession off prairie fires had mingled with the light sands, that the intended council was neeassarily postponed until to-day, when at a late hour the Indians assembled on the Council ground. Commissioner Ramsey having announced that he was ready to hear what they had to say, Little Rock, after the usual exordium of hand-shaking, treated the Commissioners to the following oracular, and therefore somewhat enigmatical exposition of the mythological, or theosophic grounds on which the Red Lakers rest their title to the soil as against the intrusive whites, and which are interspersed with some explanatory comments kindly furnished me by the interpreter:

## LITTLE ROCK'S ORATION.

Well, as it is, my friend, I could not make up my mind to give you an answer on the questions that you asked me. Just in the same capacity in which you are, so am I. I am going to talk for the Chiefs here, and the young men. The reason that $I$ say we are alike is that you are representing one party, while I speak for the other. We camot aet hastily. Even jn matters of little importance it takes a great deal of deliberation before we can arrive at any conclusion. But this is a matter of great importance to us, as I infer from what you said, and requires a great deal of thought lest we go wrongly. This is the way that I am. Sometimes when we look around we hear sounds coming from all directions, but when we look around for them we do not understand what they are, or whence
they come. When I hear these sounds early in the morning, I get up and look around and make a circle that I may find where they come from. When I make that circle I invariably find the tracks of something, either a wild animal or an enemy, and I follow him up till I find him. That is the way I have done. I have heard a sound which I do not understand. I have gone out and made a circle, and found the tracks of one who wanted to see me. I hawe followed the path I was requested to follow, to find the person I was reqmested to meet (By all which he means he was invited to meet the Commissi oners, and had accordingly come.)

My friend, I am like you, I like cleanliness. (The boast, I regret to say, was hardly sustained by the appearance of his shirt) Generally when I am going to meet my friends in council, I have my wigwam swept so that no dirt may stick to their garments. It is impossible for me to spaak in a dense forest. I must speak in the open air. That is the reason my lodge is swept. (He means by the that in order to talk freely, past offences must be ovelooked and forgotten.)

My friend, I hawe been hunting for the track. I hawe found the track of the person who made that sound, but I do not yet under stand what he means by that sound. In looking in that direction (pointing towards the west) I do not know where I should stumble against anything. Looking on that side (pointing to the East) I stumble upon something that issues from the odean, and i see from whence the footprints come which I am now following. In looking back on my trail, that I have made in following them from the other side of the ocean, I find the tracks of that footprint everywhe, and the ravages it $h$ as made (meaning the white race and its aggressions on Indian Territory.) I will follow him and never leave him
at rest till he builds me a house in the place that my grandfather came from. I will follow him and never leave him at rest till I get to the place where my grandfather lives (meaning that he wishes to attain the same security and be restored to the same independence he enjoyed by the favor of the deity before the white man came.) And I have followed the trails till I have reached the plaw where I now stand. I have followed it to this plaee, and here I now stand before him who made the tracks; but before I know whe ther he is the one who made the tracks, I look down to the ground to see whether they have not sunk into the ground (whether he has not vanished under ground) I see nothing there. Then I look up into the air (to see whether he has taken flight In that way) and I see no traces of him there. So it must be the one who stands before me.

My friends, in looking at the tracks of the person $I$ have been following, I see a great mamy things in the tracks that he has made. (He has brought a great many people and different kinds of people with him) but I do not see any of my children that have been given to me to live in the house that my grandfather built for me. I do not see any of my children that the Master of Life has given me (meaning the white people have brought no Indians with them to give a claim to the lands) I look around me and see many things. I see animals that are not the kind of animals that were given to me when I was first put here (a sly lick at our mules).

That is the reason you hawe not understood me in my talk before. I wanted to follow the footsteps to the end (meaning that he was not understood before because he had not developed his theory of the Indian title to the soil as its original possessors) Now, my friend, I amgoing to show you a little. You know partially what I am going to say. Here on this track is where my grandfather
was placed - the one who made the soil. The Master of Life when he put you here never told you that you should own the soil, nor when the Master of Life puthe here did he tell me that you should own the soil. I see the plae that was made for you on the other side of the great sea. At the time my grandfather was put on soil there were two creatures of every kind, of different sexes, that were put along with him, from which he was to get his food and clothing. The words that were told to my great-grandfather you shall hear, but shall not comprehend. At the time that I speak of there was a big stake painted with a torch at the end, so that there should be perpetual light over that soil; and it is that light that the Great Grand-father has spread over the land.

And now that which he has given to his children for an inheritance has been shaken to the winds. You have trodden it under your feet. My friend, at the time I speak or, they put four doors (pointing to the four cardinal points) for my great grandfather's house. They put persons to guard the doors - a guard at each door. This is what was spoken to my great-grandfather at the house he made for us. He was the one who spoke it. And these are the words that were given to him by the Master of Life: "At sometime there shall come among you a stranger speaking a language you do not understand. He will try to buy the land from you, but do not sell it. Keep it for an inhsritance to your children."

My friend, if you want to understand me more thoroughly, take away from me what squeezes me - what afflicts me in my feelings. Take away that which squeezes me, and then you shall hear different words. You shall hear the words you want to hear. (He means in
this obscure manner to ask that they be not held accountable for the depredations committed on Red River, and what follows is a pru-
dent protest against extending to them the laws and penalties for crime which obtain among the whites, probably inspired by a sense of desêrving some punishment for past offences and by a recollection of the trial and execution of the Sioux.)

My friend, my young men are not all of the same disposition; nor are your young men of the same disposition. We carmot always control them. My friend, I was not higher than that (lowering his hand to the height of a small boy) when I last said "Pather" to the one I used to call my father. When I was young, and nothing but a child, I was crazy and foolish as a child. When my father cut a switch and broke it over me, I did not resent it. Now it would be hard for the child to take the switch and strike his fa ther in return for his kindness. And another thing: my father never made a deep hole in the ground thet he migh, take me and lock me up in it. This is a thing thet I hate. And another thing my fathener did: he never pur up a stick with a cord attached to it around my neck for any mischief I have done. That is also a thing whioh I hate.

My father -- we know that you are powerful, because you tread the ground with power. There is so much dignity in the power that is vested in you and you are such a great chief that you could not even dare to kill a little bird for fear you should think it harm. That is the way with me, too. I am almost as high as the heavens. My voice is heard everywhere. I am unimpeachable. My friend, I should have been at great loss what to say if you had not awoke my grandfather (i. e. consulted the Deity). My father, this is all I have to say. If you will, take away that whioh I hate, (i.e. the imputation of crime and liability to punishment incurred by their depredations, and the prospect of subjection to
the restraints of civilized law, - you shall have an answer immediately. My father and friend, you know very well that we a lso are not without work to do. We might sit here without understanding each other till snow falls, but it is impossible to come to an understanding without removing the thing we hate. I want to hear your views that we may one to an understanding. I have not gone to your house, but you have come to mine (i.e. the meeting is of your own seeking, and the proyosition is to come from you.)

Our minds are made up to this: that until the thing is removed which we hate, we shall net come to an understanding. Our young men and children have made up their minds to that.

My friend, formerly when I looked at myself, I did not consider myself poverty stricken at all, because there was plenty of game in the country. The reason I spoke of my poverty is because the evil spirit has talken away all the animals which used to live in the country. All this I hae said not in a bragging spirit. We do not wish to give you offence. We are just stating our minds. We meet here as friends. Every now and then. When we come to see you, you are always pleased to give us plenty to eat. I know that the season is far gone. You shall go and tell your Great Father what you have said, and I shallnand tell my Great Father what I have said.

This ended the speech of Little Rock, who now resumed his seat. The prospect began to grow dim that a title derived from sources so metaphysical and supernal, and fortified by claims so exalted and traditions so sublime, could be bought by any such ter-
restrial dross as money and blankets.

MR. RAMSEY: TO THE INTERPRETER:
Tell the Chiefs that when we last met here I expected same busi-
ness would be done; or at any rate - that something would be done this meeting. In our first council, I made them an offer for the free use of roads and rivens, and they declined it. I asked them for some compensation for the wrongs they had committed on the whites, and I have no answer to that. When I go to see the Great Father, I must take him back an answer on that subject certainly. Tell them that the silver voice whioh Little Rock heard was the sound of the Twenty thousand dollars I offered them for the roads and rivers. That is undoubtedly the sound which took him on the trail. Tell him that we know very well that the Great Spirit originally piaced them here, and our ancestors on the other side of the ocean. But the Master of Life saw they were in want of many things, in want of Powder and Shot and Guns, of knives and axes, and blankets; of leggins, tobacco, clothes, amd many other things, and he sent a new race over here to supply their necessities. Tell him that we have a new revelation on that subject. They ha ve come to be entirely dependent upon this race for all the articles I have mentioned, and a great man more. If they were now to turn over this land - which subsists scarcely a thousand Indians in poverty it would support in comfortable homes ten thousand times that number of people, who would add to their comfort also by supplying them with the articles they want. For some wise reason which we cannot comprehend, the Great Spirit is pressing these white people all over the country.

We cannot help it - no one can help it. It is the work of the Great Spirit. As I told them before, the Great Father at Washington, with a sincere desire for their welfare and a big heart, wishes to prevent the ifficulties that might occur by the meeting of these two races without some, mutual understanding. I told them
plainly before that we do not care so much about the land. All we wanted was security for the travelling over it, which we could'nt help, but which would go on. They would'nt sell this right of way. Then I told them if they preferred to sell the lands, to say so. I addressed their old men amd chiefs and expected an answer immediately. I may say to them now that in selling the land, they may reserve as much as they choose within reasonable limits for hunting and agriculture, and that a farm will begiven to each of their half-breed friends. Now if they want to sell, I want them to tell me where they want that Reservation - perhaps at Red Lake - and the Pembina Indians another on the other side of Red River. From what we give them for this land, which is wothless to them - they would get provisions, powder, lead, blankets, \&c., every year. In addition to that, they would have the privilege, for man years at least, of hunting over these lands as before. They would thus lose nothing they now have, while they would gain much they have not. Then they have debts to pay and compensation to make for wrongs done to travellers. I surely camot go home without an answer to that. Then think what a pleasant thing it would be at the opening of winter for them to take home a blanket for the ir wives and children, and to do that every winter. Tel them that I know the difficulty of doing business in a large council, like this, and it would be better for the chiefs to meet me and to agree upon something which they could afterwards submit to their people.
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Little Rock now rose again, and requesting permission to be seated on the ground, as he was exhausted by his previous efforts of eloquence, in front of the Commissioners, spoke in a much lower tone than before, as if it was graduated to the humility of his

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posture, as follows:

## LITTLE ROCK'S REPLY.

- My friend, this is true. There is not a word of what you said but what I understand thoroughly. I will tell you fhankly what I think - what the chiefs think, and all our young men. My friend, I will tell you frankly. Put aside that which I have spoken of, and you will see that our words will be different. My friend, these three things which I have marked upon the ground (he traced some lines on the ground with a stick) you do not want very much. If you had wanted a right of way over the roads and rivers, you would have consulted us first, before you took it. We know you hate crime. You hate lying, you hate theft, and all wrong doing. That is just the way with us. We hate these things. My friend, it is a candid fact; there is not an instance of that kind which .... can be brought against me. I hate crime, I hate lying, I hate theft, just as much as you do.

My friend, it is only twenty boxes of money you want to give me for that road and river - and how long before you will cease from using it? Ever since I can remember, and perhaps since the woild was made, the river has given me sustenance. Since steamboats were put in it, they have driven away the game and made me poor. You say that the land is not of much value to us. It is of great value to us. By your use of it you have made a great deal of money. If it had not been for your travelling over it, it would have been of great use to us. Before you began to travel on these roads', or to put anything into that river, we might have come to an understanding. I do not know who opened that door. That river furnished me a living. I drank its water. The beasts that engendered on its shore gave me the clothing that I wore. You say
it was of no value to us. It is there we used to get everything we hat. I hawe finished.


- Little Rock here rose from the ground where he had been sittting in front of the Commissioners, and took his seat among the Chiefs.

MR. RAMSEY.
Then I understand him to say that he does not want to do anything. Is that it?

## LITTLE ROCK,

(From his seat) I told you if you would not press that thing upon me (again referring to their liability to punishment for depredations mentioned by Commissioner Ramsey) you should see that I wanted to do something.

MRa. RAMSEY.
Very well, tell him then that I have made several propositions, and am waiting for an answer to them.

## LITHLE ROCK.

I expect you to understand that I speak the truth, and that I will do what I say when our demands are granted.
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A pause of several minutes ensued, during which the interpreter explained to the Commissioners the meaning of Little Rock's enigmatic speech, and the nature of his demands. He required to be assured that they should not suffer punishment for their depredations on the commerce of the Red River, and should not - if a Treaty were made - come under the operation of the white man's laws for offences committed among themselves.
MR. RAMSEY:

Tell him that if he really desires to make an agreement with me, that all those matters of twhich he speaks - as I now understand them - may be satisfactorily adjusted.

As soon as this was interpreted, Little Rock rose hastily with a gratified expression of countenance, and again shaking hands with the Commissioners and the interpreter, said:

## LITTLE ROCK:

My friend - I shall say a few words to you. I have told you of my way of thinging. Do you intend to do what I have heard in the last words you uttered, that my children shall not be troubled hereafter about the past?

## MR. RAMSEY:

Say to him, yes, I intend to do what I promised.

## LITTLE ROCK:

(With gratified eagerness of manner:) Now the obstacle is away from our path. In the humor in which I now am, I can speak all day. Now, my friends, the Council is adjourned. We will go alone and consider the business before us, and give you an answer immediately. My friends, there is a kind of wild beasts roaming about here that I don't like to see.

## MR. RAMSEY:

Tell him I will kill them. LI

LITTLE ROCK:
I know that you are a good hunter, and I would like to see if you could'nt kill some of these wild beasts for us?

In accordance with the notification made to the Inci ans at the last Council, an enumeration had been taken in the morning of their various bands, by several military ofilicers and other gentlemen who volunteered their services for the occasion. They were counted in their Lodges, when they weare assembled by their Chiefs for the purpose, with the following result: .

By whom Numbered. Name of Chief men women children lodges Total


The Indiams were now apprised of the result of this enumeration, which was to form the basis of future issues of rations.

Mr. Ramsey explained to them that to-morrow - Sunday, was a
$V$ sacred day among the whites, and he could do nor: business with them
in council, but if any of the Chiefs wished to see him, they were free to visit him during the course of the day. He would meet
them again in council on Monday morning, when a big gun would be fired as a signal for the gathering.

In the evening great alarm prevailed in the camp of the Red Lake Band, oceasioned by reports that Sioux were in the vicinity. Late in the evening, the Red Lakse Chiefs came over to the Commission er's camp, accompanied by Mr. Morrill, to request an interview with Commissioner Ramsey. They represented to him through Little Rock and May-dwa-gun-on-ind that they felt cerain that Sioux were in the neighborhood - that their Camp being in an exposed situation would fall an easy prey to their foes, and for this reason requested a. supply of $p$ owder and lead. They referred to the fact that on a previous occasion, when they had intimated their suspicions that Sioux were about the Encampment, commissioner Ramsey had request ed them if they found any signs of Sioux or anything to indicate their whereabouts, to communicate the fact to him. They now came, they said, to tell him what they had heard, and why they thought Sioux were in the vicinity. One of their young men, they said, had come in from Pembina, bringing the intelligence that before the departure of the Half-breeds from Saint Joseph, they had agreed with the sioux to pitch their camp below that off the whites amd all others on the river, and that in the event of making an attack on the whites and Indians, they would respect the Half-breeds camp thus indicated by the locality. This intelligence they professed to have derived thr ough parties in communication with the sioux. They also stated that they heard yesterday that a half-breed who had been down the river, had met some Sioux and had agreed with him that as a further protection, a white flag should be displayed at the Half-breed camp - which they were to pass by in their proposed onslaught on the whites and Indians, including the Pembina

Indilans, encamped on the prairie and in the woods above. They rep$r$ esented thomselves as entirely without ammunition, and in an exposed situation, and too far outside the lines of a military camp to avail themselves of the promised protection of our soldiers in case of an attack. To the suggestion that they should send out Scouts to hunt for traces of Sioux- they responded that that was just what they wanted to do. A small supply of ammunition was given them, and they returned to their camp. Soon after a party of their young men went out in the bright moonlight on a scouting expedition, and for fur ther security they put a patrol around their camp.

Monday Sept. 28th -- On Monday at a latte hour the Indiams again assembled in council. Little Rock made another of his enigmatical and non-committal speeches as follows:

## LITTLE ROCK'S SPEECH

My friend, I cannot give you a very positive answer to the questions you asked me the other day, and about the matters you came here for at present. From the place whence I arose, I started and heard something which led me to believe that the Ear th which was given me was now shaken and in trouble. And on looking back I cannot find the reasons why the Earth shakes around me. I turned my back to my Grandfather at the time I left my place to come to this. May be my Grandfather may have learned the reason why the Earth shakes around me. I woke him up, and he told me all about the creation and all about the lamd he has given me. My Grand father told us all about the creation of this land and why he hal placed us upon it. When my Grandfather had got ready and told me all these things, he girded my loins so that I might be ready to meet you. For that reason we wanted to have everything clear
before us, and that is the reason we wanted our wigwams swept clean, and why I thought it would be impossible for me to utter a word if I should utter it in a thiek forest. I told my Grandfathe to light up the fire. So he got up, and when the fire was stirred, he looked around him and saw tracks and no obstacle to those tracks It is for that reason, my friend, I ha ve been unable to give any meaning to my words, and what I hawe saïd to you. It is not very hard for you to do what we asked you the other day. If you should do it, it would not be hard to come to an understanding.

Just so, my friend, I had nothing to do with my being: that was the work of my forefathers, and I am not responsible for what they did. My grand father made my heart, and he also made my mouth, that all the land and the inheritance may listen to my voice when I. speak his words. See - he has not put anything in my hands that would blot them. He has not put anything in my hands to do harm with. Those were his feelings when he put his heart in my body when he gave me the big heart of a chief. Now $y$ ar can look back and you can see no harm committed by any of my people. I speak this over again. You answered "yes" to the question I asked you the other day. I do not entirely believe that yet. We have made reference heretofore in our talks to the Master of Life. We speak of him again. He is present new, and hears what we have to say.

## MR. RAMSEY'S REPLY.

To this Mr. Ramsey replied:
Tell him that he has said nothing at all this morning that he has not sail before: that to my direct propositions he has re-
turned no answer at all. He will recollect that I have done nothing in the dark. I told them frankly we did not want to buy their lands, but only the right of way. This they have refused to sell.

When they refused to sell the right of way, I told them that we would buy their lands, which were of no benefit to them, and which the Great Father knew were off no value to them. That in paymemt for these lands we would give them money and blankets, ammunition and other things which would be of great value to them. In reference to the depredations which they had cammitted, I told them that if they did not make a Treaty they would be held answerable for the wrongs they had done, but that in the event of an arrangement being made, all the past would be blotted out. That the arrangement I wished to make with them came from the Great Father, who foresaw that unless an arrangement should be made, troubles will come upon them. Tell him that the way to make an arrangememt is to come at once to the point with a direct answer to my proposition. Let them select a chief to come to me for that purpese, or let all the chiefs come and hold a council with me apart from all these pople. That is the short way and the only way to do it. There is no use in all this talk. I cannot afford to spend my time in listening to all Little Rock's old womanish nonsense.

## LITTLE ROCK'S REPLY:

Little Rock here advanced amd sitting on the ground in front of the Commissioners, spoke as follows:

I am now speaking for the whole. You told me in the first fit place that this was a mater of great importance. Our people think so too. They have thought over the matter. The reason they do not give $y$ a a definite answer is because they are feeling their way to it. It has been a long while since this Treaty has been in contemplation. I he thought over it often before, and am trying to come to an understanding. I wanted to try and make the best barga in possible for my children. Even when it is a business matter
between man and man they weigh the mater well on both sides. So it is with us. My father and my friend - as I told you before, we have weighed this matterawell, and I hawe heard you sp eak three times on this matter, and believed what you say. If you will do away with what troubles us, we shall be out of our trouble. If you will promise us that you will not erect in this land what $I$ call a bad tree (meaning the gallows) far any of our people, or make a dark hole in the ground with a lock to lock us in (a dungeon) we shall come to an understanding. And another thing - if you will promise us to bring with you inside of the house nothing but such wholesome things as you now bring with you - (wishes the introduction of spirituous liquors prohibited) - if you will promise us that, then I have something to say to you.
(Mr. Ramsey here pledged himself to make the Treaty satisfaetory to them in these respects.)

And if you will promise to keep everlasting peace and friendship - for I am afraid your War-club is raised behind me ready to fall upon me - (the Indiians had heard that a detachment of troops forming an escort for a train was on the way, amd they perhaps thought it might be intended as a menace to them ) - if you will promise these things, then $I$ will be ready with an answer.
(Mr. Ramsey promised to put this in the Treaty, and Little Rock resumed:)

I have heard you. It is what our young men have waited to hear. Now for my proposition. I shall make the weight for my land.

Here Little Rock rejoined the circle of Chiefs, and enter ed into conversation with them as if discussing the proposition they were to make.

MR. RAMSEY - TO THE INTERPRETER:
Tell them that I have told them so often that I don't like to $r$ epeat. it again, that their Great Father is their sincere friemd and wishes them nothing but good - and that because I had met them often before, and because their Great Father knew I was their friend, sent me here to Ireat with them ; and as I know my owm heart - I pledge myself in the presence of all their young and old men, white and red, that I see about me - that I would not if I could, take any advantage of them. I know all about the troubles that have existed here in past years, and I am anxious to wipe it all out. I am the friend of their young men as well as of their chiefs, and I am anxious to blot out all the difficulties and of fences of the past - and to remove any cause of difficulty in the future. I promise also that the tree of which he speaks - with the cross-stick on it, and the "dark hole" in the ground shall not, if they will make a Treaty and live up to it, be known hereafter. That there shall be perpetual peace and friendship between the whit and them, and that no bad liquors shall be allowed to come among them if the Government can prevent it, and with their assistance it can be effectually prevented.

Tell them I should like - in whatever arrangements we may make that each man, woman \& child of their bands should receive about the same that other Chippewas - the Pillagers, for instance, hawe. received heretofore. This, I think, is fair and just. The Pillagers and other Chippewas sold more, and more desirable lands, than any that they have to sell, and it would be urreasonable in them to ask any more than the Pullagers receive. Besides though they cede the land to the Government, they will continue for many years to have the privilege of hunting over it as heretofore. When a man
sells his horse, he loses the use of him, amd has to do without a horse, or buy another - but in this case we paythem the value of th the horse, and then give them back the horse, to use as much as they choose. So we buy their land and then permit them to use it as heretofore, to hunt for game in the woods and prairies and to fish in the streams. So that they lose nothing whatever by the arrangement whieh they now possess, while they will, gain many things of great value to them which they do not now have.

I have no doubt that we think alike, and that we could make an arrangement if we could only make each other understood. All that is necessary is that they should come directly to the point and say. what they will do, and have it written down. Tell them that I shall in after times pride myself far more in having done them a substantial service than in having made an advantageous bargain with them, and that they may be assured I would offer them no terms not intended for their good.

Little Rock now wished to know whether the commissioners would have any objection to their going into council themselves. Receiving a negative answer, they retired into a group apart by the themselves - but soon after dispersed to the ir Camps.

Thursday, Sept. 29th -- The Indians again assembled in council at about 10 o'clock a. m. Little Rock spoke as follows: $_{\text {a }}$

## LITTLE ROCK'S SPEECH:

My friend, the way you understood me yesterday, what I told you yesterday - is what you are about to listen to. I want to speak in hehalf of the Chiefs, braves, young men, women and children. My friend, I hope you have had rest enough on the talk you had yesterday, and now I wish to say something on some few points
that led me to believe you will succeed in your mission. I have made up my and fixed all the points as to the things about which you want me to answer you. I hope, my friend, that my voice will be neard afar. I invoke the Master of Life, and hope he will listen to me, while I speak about the inheritance he has just given me. I hope he will listen to me. My father, I have set the value and what $I$ think is the worth of the land you are forever coveting. from us. It has been a long time since we have made up our minds what we are going tto do and to say - not only myself - but all the chiefs and braves. My friend - just over there one mile from this road (pointing to the Pembina Trail crossing the river) is the line I have fixed for the house of my children, and beyond that line we will live. From the line of that Cession that my relatives have ceded to you, there is where I have fixed my stake. I follow the line I hawe stated to Tamarack Creek, and from there I go in a stralight line to the Lake of the Woods, amd I call that my line. That piece of land (pointing Eastward) is the place where I intend to live. I follow that line down the Tamarack River, and from there I follow it up to Salt River, to the head of Salt River, and from there I follow it to the place of stumps, and from there $I$ strile down to Poplar Grove, and from there I go to the Shayenne and follow the Shayeme river down its channel to its mouth - which I claim as our line.

Now, my friend - if you pick up courage to buy that piece of land - that is the piece I intend to cede to you, and I think, my friend, that the price $I$ intend to ask is sma $l l$ enough for $t$ his piece of land.
(At this point Little Rock turned to the Chiefs, and as by preconcerted signal, all the Chiefs and several of the principal braves arose and stood by his side, as if to support him in the im-
mense responsibility of making a decisive offer for the sale of the land. Little Rock, with great energy of gesticulation and in a louder tone of voice than usual, even, prodeeded:)

- I do not want that you should make any separation of what I shall ask, or that I shall see anything different from what I shall ask. And I do not want the amount I sha 11 ask to be put in a box. I want to stipulate that each individual shall receive so much. It is true, my father, You think we are very poor - but we do not think we are very poor. The reasons that I say we are not so poor - I see the soil all around me, and I see it glittering with gold the thing you so mueh want. You have told us you would have pity on us, and help our children to get a living, and furnish them clothing. Now, my friend, I hawe statted to you the boundaries. Now, I want to show you the weight I want for the piece of land I intend to Cede to you. Our proposition is this: We demed per head one hundred dollars in money, and fifty-five dollars and six-ty-six cents in goods per annum.

After delivering himself of this, Little Rock and his fellow chiefs retired to their seats. A moment afterward Little Rock said that he had forgotten something: "It is for fifty years."

MR. RAMSEY:
Well, then, tell them I am glad they hawe made up their minds to something. What do they mean by proposing to sell me a country which does not belong to them? To my certain knowledge, the Sioux are on the Sheyenne more than they are. Now I want to hear from the Pembina Chiefs.

BEAR OF PEMBINA:
My friend - I do not want to say anything to you, but I want
to find fault with you because things do not go right. My friend, what is the reason that when we want to talk with you there are a great many here, who trouble us with their breaths? We have beem in council before, but we were never so hard pushed by the whites, I always had plenty of room. The reason that I say so is not because I have any enmity to my fellow beings, but beause they do not go right. I do not want to talk now about the country, but because things do not go right. Another thing - whenever any one comes to talk with us, there is always a little flag stuck in the center, and not stuck on a big pole like that. Then the Master of Life is present and looks on all of us. Another thing - there are a great many things I don't see. A great many things that are sent here go back. Whenever there is amything to be sold the last place to be ceded is always the strongest. We have the last place, and we claim that we" have a pretty strong thing. I always see that whatever is sent here never goes elear to the place it is sent to, but goes back along the route. Another thing, I do not find, s as usual. We used to take a string and 1 ead the ox to our wigwams/ so that the old women could get the guts.

## MR. RAMSEY - INTERRUPTING:

Tell them that that is not the business I came here for at all I came here to get a right of way theough their lands - and compensation for damages committed by them. Now what are they going to do about it? That is what I want an answer to. Tell Mr. Red Bear this. He and his friends are better friends to the Sioux than to the whites. They harbor the Sioux, and the gold that was red with the blood of the whites was traded in their country. While our men and women were murdered in cold blood by the Sioux, the assassins were received and harbored in the Lodges of the Pembina Indians and

Half-breeds, and the gold and horses which the Sioux had stolen were traded in their Camps.
$\rightarrow$ RED BEAR:
I do not harbor them.
MR. RAMSEY:
He does not harbor them? They are in his country, on friendly terms with his people - receiving all their supplies from his country. If he camot keep them out, why do they come here to make a fuss about a country which they don't own, but which is occupied by our enemies ? And all their people I see about me ( (meaning the Half-breeds) feeding upon our beef - if they camot keep the sioux out of their country, but are obliged to pay them tribute and furnish them wi th ammunition to use against the whites, what are they doing here? Why do they not send the sioux here to treat for the country? Both the Pembina and Red Lake Indians are coming here to sell a country that the sioux own more than they do, and ask ten times as much as it would be worth if they owned it themselves.

Now - tell the that I have beem here quite long enough -too long already -- I hawe heard enough of their views. They must wash their hands of the blood that has been spilt by the ammanition they have furnished the Sioux, and of the robberies commintted by the ir own people. I have been here long nough. It is time now to talk of business, and if they hawe amy disposition or capacity to do business, it is time to show it.

RED BEAR:
I have not said anything about business yet. That is what I am complaining of. I want to wait until the Red Lakers get theough

## MR. RAMSEY:

That is the first time he has said to me he wished to do busimess separate from the Red Lakers. I should prefer that they would work jointly with the Red Lakers, but I don't care how they go at it, so they do something, and do it at once. We have a long journey before us, and the weather is growing cold. The grass is failing. Their Great Father has sent here a large train of cattle and horses out of kindness to them, and now in addition to the other wrongs they have committed, do they want these cattle and horses to die of starvation on the plains? If they want to make a Treaty, I will meet the Chiefs where they wont be disturbed by the breath of a crowd of white men, or red men. If they have any authority to make a Treaty, and desire to do so, I will meet them at any hour they may say.

## .UITTILE ROCK:

My friend, I want to tell you about that tract of country you spoke of, occupied by a tribe that speak a different language. My friend, I want you to fully understand how we came to own this land. Yes, my friend, you told the truth. This land used to belong to the Sioux, and so did the (Red) Lake. While the Sioux were in quiet possession of that country, my ancestors had not laid do down the Tomahawk. We drove them, as it were, towards the Rocky Mountains, and when we had driven them off then we cla imed the land as our own. Talk about the Sioux owning that land more than we do! We can show you our camps all along the Sheyenne River. We hunt down there always. It is so still - we still own that land, and we never want to shake hands with the tribe you have mentioned.

It is only because you have driven them away in confusion that we cannot now reach them.

MR. RAMSEY:
Say to the Pembina Chiefs that they have certainly been here long erough to know whether they want to sell or not. I do hate to say to them what I have said so often, that we do not care about the lands. We want a Right of Way. This is addressed to the Pembina Chiefs. The others say they want to sell their lands. They have been encamped on the ground - they ha we met with us in Council, amd they know all that has been said here; and they know enough about business to know that it must come to an end sometime.

## LITTLE CHIRE:

If you will give an answer to the Red Lakers, then we will take up the husiness.

## MR. RAMSEY:

We don't recognize any order of precedence in this thing We are buying it as ar-whole, and want to know what they offer in order to know what to do about it.

## RED BEAR:

I did not harbor any Sioux.
MR. RAMSEY:
Tell him I did not speak of him personally. I have a great respect for him personally. I spoke of those who occupy the country.

READ BEAR:
I was absent, and knew nothing about those matters until I got home.

## MR. RAMSEY:

He knows that a tax was levied several times by his people
upon the steamboats upon Red River?

## RED BEAR :

I did not know that all these things were going to be talked
about before I left home. I left in something of a hurry. I ask for time to think over these things.

MR. RAMSEY:
Tell him at that rate we will all die here. Tell him if any of the Chiefs want to see me, and bring these matters to a close, and put the particulars in writing, that I will do that after we adjourn the Council.

## LITTLE CHIEF:

Have patience with my talk. The reason that I have not spoken heretafore is that I thought I would be in the way of the Red Lakers. But just as soon as you get through with the Red Lakers is about the time I want to get through with you too.

RED BEAR:
My friend, you were a little too hasty in judging what I wanted to say. You put me out so that I can't say much. As far as I am concerned, I can see nothing back of me of which I am ashamed, and with all my band it is the same. My band has not been guilty of any depredations. The reason that he spoke so was not because he hadn't yet come to any conclusion. The reason was, he thought that his brethren - he might call them brethren, as they belong to the same tribe - had cleared the track before him, and that he might now speak freely, and that was the reason he asked to go home and consider the matter.

## MR. RAMSEY:

Ask him whether he does not consider it very unreasonable? They have been in council here every day, and heard everything, and ought to be prepared to give an answer now, or to go into a private council with him upon the subject, apart from the crowd.

## RED BEAR:

I don't want to keep the lands from you• In want a little
time to talk it over after hearing the Red Lake Ind ians make their offer. It won't take me long to make a bargain after you get through with the Red LakenIndiams.

MR. RAMSEY:
Tell them that I came here with the expectation of being able to settle all their troubles. I told them that the roads and river must be unobstructed. They must be travelled over. There is no power on Earth to stop it. We cannot help it. It must be so. The world is going ahead, and those that can't go with it must stand aside. Now they pretend to be very fond of the ir 1 ands, and they don't want to part with them, except at an extravagant price. I told them at the beginning that I did not want the ir 1 ands. They are not the kind of lands that the white men want at all. I am told that a great deal of the land we travelled over in coming up here is often under water. I am also told that the Pine that used to grow at the head of some of the streams has been burnt off. The land is too far away to be needed for settlement for a long while yet. For these reasons the Great Father desired me merely to arrange with them for a right of way - not because they had any right to stop or tax the travel on the route, but because he wished to prevent them getting into trouble. Well, they told me they wouldn't sell the right of way, and then they of fered the lands at a price they knew would not be given. They don't receive the offer of the Great Father at all in the spirit in which it was made. The Great Father would regard the price at which they offer $t$ heir lands as ridiculous. He would compare it with the prices given the Pillagers for a much larger tract of country, and laugh at it. It shows that they either don't want to make any Treaty at all, or that they have been misled into making a very absurd proposition by
parties who are trying to prevent them making a Treaty.
Now, though the Pillagers sold us a very much larger and more valuable tract of country, we are willing to put them upon the same footing as regards arruities with the Pillagers. That is the utmost we can do, and I want their answer upon that. Tell them I find all this councilling comes to nothing. It is all talk - talktalk - and no business. This is now the ninth day since our arrival, and these people from Pembina are not even prepared to make an offer. The Red Lake Indians have not done much better. I am afraild they are simply trifling with us. The council is adjourned to hear from the Pembina Indians, but a day or two is the farthest that I can remain here.

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Tuesday Eveninge -- The Chiefs of the Red Lake band signified the ir willingness to meet the commissioners in a private council that evening. They accordingly came, and here Mr. Ramsey repeated to them all the arguments he had previously used, in favor of his proposition to purchase their lands on such terms as would secure to them annuities per capita at the same rate as were given to the Pillagers. He again urged upon them the necessity of making a frof Treaty as a means of settling past offenses, and avoiding difficulties in the future. He showed them how unreasonable it was for them to ask a greater annuity per capita than the Pillagers; and reiterated the argument that by selling their lands at the rate he offered, they really lost nothing they now possess, as they would still retain for a long while the privilege of hunting over the country. He added, that he was now going to tell them something which it was proper for them to know. The bad conduct of the Sioux had created a prejudice in the minds of a great many whites against
all Indians, and the people and the Chiefs who formed the Council of the Great Father had all begun to place a lower estimate upon Indian Titles than heretofiore. There was a growing disposition to disregard their claim to own the soil which they did not use themselves. Besides, their Great Father had had a great war upon his hands for nearly three years. It was now, it is true, coming to a triumphant close, but it had cost a great deal of money, and when it was ended, he would look a great deal more closely to money than now, and the people from whom the money came would also look much more closely to their money. It was safe to say, then, that now, if ever, was their time to make a Treaty, if they wished to make one. It would probably be their only opportunity for may years. No chief need apprehend any trouble for the part he took in the matter, if the Treaty should be opposed by the young men, as the Government was, going to have a force up here, and would extend them every necessary protection. They should remember, also, that if any trouble arose, the Goverrment would hold the Chiefs responsible, Their young men don't care about that. Their Great Father was desirous to give the Chiefs a position in accordance with their responsibility. He wished to give them something to make them respectable, to improve their condition - and thus by the ir example to confirm and extend their authority over their young men, and to elevate the condition of the ir bands. He had not sought this interview, because he had no secrets, but because experience had shown them that it was entirely impossible to do business in a crowd. The Chiefs must either assume authority to do business, or the Government must do it. If the chiefs do it, they retain their authority. If the Government does it, they lose their authority. The ir Great Father is every day doing husiness
that meets with the disapprobation of many of his people, but the business must be done. A nation cannot exist, and a tribe canot exist, unless somebody takes the responsibility.

I can anticipate that if they made a Treaty which was reasonable some of their people would be dissatisfied. I would answer them in this way: "Our Great Father has sent to us as the representatives of the tribe, to make a Treaty. Somebody must do business. We older men - having more experience, understand this thing better than you young men, and we understand that trouble is coming. You may say we have done wrong, but when trouble comes where will you be. We will have to stand and meet it." I don't say they should say this, but if I were a Chief of one of their bands, and one of their young men should talk to me against the Treaty, that is the $\checkmark$ way I should answer them. I would say to them, "though yourf young men did this mischief - down here, it is left for us to settle, and you ought to be glad that it is done, and that instead of resenting your depredations immediately, the Great Father has sent a Commissioner to reason with us." Mr. Ramsey also urged the necessity of hurrying up business on account of the danger that the mules would starve. He also informed them that he was a member of the Great Council at Washington, where, if they made a Treaty, he would be glad to see some of them. He would try to get permission for them to come and see the country. He would like to get the ir description of boundaries, wi th a view to a Treaty. He always supposed they claimed up to the English Line on this side of the river, and never knew they claimed over to the Shayenne on the other. A lengthy discussion was had in reference to the boundaries - especially their claim to the Sheyenne as a boundary, and the Treaty of Prairie du Chien in 1825 was produced in proof that the
boundary between the Sioux and Chippewas was Goose River. One old chief was present who had been a party to that Treaty. He said the Chiefs of the different tribes there assembled - Sioux, Chippewas, Winnebagoes, \&c., were set opposite to each other, and sand spread on the ground between them. On this sand each Chief marked the line he claimed. When the Chippewa marked his line, the Sioux erased it, and so on, when an arbitrary line was fixed by the Commissioners, as a Compromise between the parties.

Little Rock grew eloquent in defense of the claim of the Red Lakers to the Sheyenne as a boundary. He said whenever our people go to hant for the Sioux, they do not find them on thes sheyenne, but have to go clear beyond. The bones of the Chippewas are scattered all along the Sheyenne River, and that is the reason we consider it belongs to us. But you have scared the sioux so badly we have reason to suppose...there will be no dispute about boundary ." A good deal was then said about the Eastern boundary of the tract they proposed to cede, Mr. Ramsey insisting that the line fixed by them would not answer the purpose at all, as it would include country liable at any time to be traversed by roads. They consented finally to push their line back as described in the Treaty.

The Council then broke up late at night, promising to renew its session next day.
$\qquad$
Wednesday Sept. 30 - An interview was this morning had in the Commissary Tent with the Chiefs and a few Headmen, eight in number, of the Pembina band. He addressed them generally in the same terms he last evening used to the Red Lake Chiefs - dwelling in addition upon the irritation created among the people by the friendly intercourse of some of their people with the Sioux. This, with the
prejudice created against all Indianstrbisethe horrible conduct of the Sioux in murdering our women and children, have very much weakened the popular respect for Indian titles. The immense expenses of the war now being brought to a triumphal close, had made the people very close with their money. For these and other reasons now was the best time to sell. He impressed upon them the fact that the Great Father did not desire their lands for settlement, but to prevent the troubles arising between their young men and travellers on the roads. Their Great Father foresaw that worse troubles would arise, and like a prudent Chief, he wishes to provid against these troubles, and protect them from the consequences of a collision. He argued the necessity of the Chiefs taking the responsibility, regardless of the complaints of the young men, and told them what, if he were a chief, he would say to the young men. He would tell them that "a Treaty is no new thing. All Indian Tribes make Treaties.. We lose nothing that we now have, and we would be foolish not to take what they offer us for our lands, when we can hunt over them as usual. We foresee that difficulties will occur if we don't make this Treaty - and, if troubles arise, where will you be? It is we who will have to bear the responsibility. We foresee, also, that if we do not sell now, we may never have so good an offer again.

Inquiries were made as to the boundaries of the country claimed by them. It was found that they had until recently held the country in common with the Red Lake Indians, but when they were assembled at the Grand Forks last year to make a Treaty, they had agreed upon a dividing line. They claimed all the country north of the line deseribed by Little Rock as the northern boundary of the Red Lake Indians, and extended west to Devil's Lake, to the Missouri Coteau, and Mouse River. A more particular description
of the country claimed by them is as follows: from the point where the British Boundary intersects the Red Lake, to the head of Tamarack River, thence down said river to its mouth; thence up the Red River to Salt River, thence up the main channel of Salt River to its head - thence in a direct line to the place of Stumps (Lake Chicot) thence in a direct line to Poplar Grove, thence in a direct line to the Sheyenne River, thence up the main channel of the Sheyenne River to a point about which they could not agree among themselves, to Dog House, a hill of the Missouri Coteau - thence north to the Mouse River, thence along Mouse River to the British boundary, thence to the place of beginning. They proposed to reserve all the country of a line running from Poplar Grove to the head of Salt River, and thence due north to the British Boundary, a a hunting ground.

Red Bear wished to spreak in answer to the scolding Mr. Ramsey had given him the day before. He said : "We were trying to make peace, when you interrupted it. You have counselled us to make peace, and we were trying to do so. The words of our Great Father came to us in favor of peace. The British authorities also added their weight in favor of Peace. We respected their words, and respect them now. It is not our fault if we have hady to harbor the Sioux. You drove them towards us, and we had to entertain them There is no blood upon myr hands. None of my people have shed the blood of white men."

Mr. Ramsey explained that what he seid yesterday had no personal reference to Red Bear, whom he knew to be desirous to preserve and promote friendly relations between his people and the whites. He had referred more particularly to the trade going on be tween the Sioux and the Half-bredds at Saint Joseph, whereby the
former were supplied ammunition, and the means to continue their war upon the whites, but he wanted them now to attend to business. Red Bear said he had always lived at the mouth of Bembina River - his father had lived there before him. He wanted a spot there. He wanted to make his line one mile east of the road he had followed to come here, and from thence to the mountains - that is the country he is willing to cede. Little Chief had made up his mind to treat the matter, he said, as it had been treated before. He had a right to talk about the Pembina Country, as his father owned all that country, but had come here with his mind made up to cede the country from the timber on the Red River, on both sides to the heads of the Streams, as had been done before when he (Mr. Ramsey) made a Treaty with them at Pembina. After some fur ther conversation it was agreed to adopt the line referred to.

Red Bear was asked what sort of a Reservation he wanted. ..." He described a strip of land running along the north side of the Pembina, from Red River to Saint Joseph, which in fact includes the most valuable portion of the country, covering the site of Pembina, and many valuable farms decupied by settlers. The mary objections to this were explained to them, also that the country west of the western boundary would be held in cormon by both bands. A reservation of 640 acres was offered the chief. A great deal of discussion was had upon this point, and it was finally agreed to.

Little Chief said he was going to speak, but as the weather is blustery, it is better to be in here where it is warm. He had, he said, picked up a soldier of his who could speak for him.

LITTLE CHIEF'S SOLDIER:
He said: I am just the Interpreter of the words of Little Chief. We have had a smoking council together, and discussed the
subject. Now we want to ask you (the Comissioner) for clothing for ourselves and children, and to tell you the amount of money they had made up their minds to ask. They would ask that the sum of $\$ 50$ should be paid into each individual's hands, and they al so wanted to ask you for 50 horses, half mares and the rest stallions and for as many cattle, half oxen, the rest cows, and to furnish also the harness and tackle that is used on the horses end oxen for 50 years.

## MR. RAMSEY:

If it rested wholly with me, I would give them almost anything, I am so well pleased with them. But when I have made up their pap pers and carried them two thousand miles to where I meet the Great Father and sit in the Great Council, I will have to render to him and to the other great Chiefs an account of what I have done. There I will meet with many men who have come from two thousand miles South, East and West, and they will look at these papers and at those that have $b$ een made before, and when they have compared the amounts you ask, if I should concede them to you, they will say - how is it that you give so mach more for this small bit of Territory away off there when it is of no use to us, when we get a much grater amount of 1 and from the Pillagers for a much less sum?

Even if I give you what I propose to give, they will a.sk me why I gave you for a country which we shall not want for fifty years, if at all, as mach as we gave for the Pillagers' country, which is so much nearer, and so much more desirable. Then I will say that these people lived so far north, in so cold a country that I felt kindly disposed towards them, that I wished to help them all I could - and I will also say that the troubles which
arose from depredations on steamboats ought to be forgiven them, because I believe the Chiefs and soldiers whom I see around me are good men.

It was then agreed to give a farm to each of their half breed relations.

Mr. Ramsey then asked them if the things he had said should be written down.

Red Bear thought the Commissioner had not given a very elear answer to the proposition.

Mr. Ramsey thought he.had. He had offer ed to put them on the same footing as the Pillagers. What more could they ask? After more conversation on this point, the Council adjourned.


Thursday Morning Oct. 1st. Another private council was held with the Red Lake Chiefs in the morning, in the Commissary Tent. Mr Ramsey addressed some general remarks to the chiefs, to which Little Rock replied:

## LITTLE ROCK'S SPEECH:

You see the Chiefs who are here present. I speak for them, and the young men and braves who are out. As far as I am concerned I do not consider myself a chief, but as I am the one that is appointed to utter their words, I stand before you to make known what they all think. My friend, what you said just now is the truth. We hawe been on friendly terms, and hope so to continue. It is true that the things which have been under discussion ought to come to passs, but I don't want to deceive you. The amount of stuff you are furnishing us here is very pleasing to me and to my body, but you should also take into consideration the animals that you kill and the wood that you burn. You are $\forall=\frac{1}{\prime \prime}$ ery anxious that thing
should be clomed up. So are we. I hawe now fully explained to our young men everything which you said to us. I hawe explained the nature of your mission, and the offer that you made to us. I instilled into their minds, too, a point that we had gained, that all the past should be forgotten and wiped out. I showed them also the propositions that you had made, and their voice was unanimous that it was good and they have left it all to be settled by their chiefs. Now is the time to come to an understanding. Now I want to make a proposition to see if we cănnot agree. I dont want to withhold what you came after.

About the line - as much as we have mentioned in our first proposition, is what we are willing to cede. I do not believe, as you say, that our land is worthless. All the Chiefs here say they cede to you that portion of land. The great reason they cede to you that land is for the purpose of putting behind them all the past and stand without any crime whatever. And I think the amount I asked of you at the Council then is nothing but a fair equivalent for the land we cede to you. My father, we respect your words, and the words of our Great Father, and that is the reason we have made up our minds to this cession of land. And now all that we have to wait for is the answer that you shall give upon this proposition. We sha 11 soon have the matter all fixed, if you will comply with the equest we make of yow. I have taken everything in considera-. tion. I have invoked the Master of Life; if you want to better my condition, you should give me enough to make me comfortable. MR. RAMSEY:

In agreeing to sell their lands, they have done a very wise thing. Their Great Father has certainly shown a great deal of consideration and kindness to them, and a great deal of patience and forbearance also, in sendifig a Commissioner here to discuss this
matter with them for the second ond third time. But this patience cannot last forever. Heretofore they have defeated a Treaty by asking extravagant pricess for their lands, which they knew would not be accepted. They can prevent a Treaty again in the same way. It is another way of saying that they dont want to make a Treaty at all. Now they had better think of it well before they refuse the offer I have made to them. It is probably the last opportunity they will have to make a Treaty for many years - possibly it is the last opportunity they will ever have - certainly it is the most favorable opportunity they will ever have. By refusing to make a Treaty they will deliberately deprive themselves and their families of all the articles - the money, blankets, ammunition, and a hundred things which are necessary to the comfort of themselves and families. By refusing to make a Treaty, they send word baek to their Great Father that they will not make any atonement for the offences they have committed on the property of his white children - that they prefer to rema in with that stain on their character - that they do not wish to settle old difficulties, nor to avoid new oneg, in the future.

Now, in buying their lands, I do not wish to treat them aray worse than their neighbors, the Pillagers were treated, who sold a much larger tract of country. They are no worse than the Pillagers and they are no better.

Mr. Ramsey pepeated again the arguments used to induce them to accept his proposition, which he stated in detail. He was willing to give them what the Pillagers got per head - \$150 annually to each Chief from the annuity fund - $\$ 500$ at the first payment to each Chief to enable him to build himself a house - all the goods here, which in their country are worth $\$ 10,000$.

## MOOSE DUNG'S SPEECH:

Moose Dung, who had heretofore remained silent, now arose and saill:

My friend, it is not because $I$ am afraid of anything, that I never speak when there is a Council. I should be very glad to be able to speak, and to be heard when there is a council. I dont want to say mach of the reasons why I have got up to speak. I sometimes think that when I speak to a man of rank that he shall listen to mewith pity. My father, is this the last proposition you have to make? Is this all you can give to your children? I wish to see it clearly before my eyes. I wish to know if you cannot change it a little, and make it a little nearer what would make us comfortable?

It here should be explained that Moose Dung, who was really the most influentian of all the Chiefs, stood at the head of a party embraeing the large majority of all the bands, who were fawor able to us, and ever anxious for a Preaty, while May-dwa-gun-on-ind led a small and surly minority, who were determined, for reasons of their own, that no Treaty should be made. May-dwa-gun-on-ind had heretofore succeeded in procuring the assent of their Councils to the enormous demands of which Little Rock had been made the mouthpiece, well knowing that they would not be accepted. And this speech of Moose Dung was the first step of the opposite party towards abandoning the oround oceupied by May-dwa-gun-in-ind, which they found to be untenable, with the view of making a Treaty on the best terms they could obtain.

May-dwa-gun-on-ind saw that the tide was beginning to turn against him, and though greatly averse to speaking, for which he thought he had.little talent, he determined to make a bold a ttempt
to arrest the aetion of Moose Dung, and thereupon made the following speech:

- MAY-DWA-GUN-ON-IND'S SPERECH:

My friend and father - this is the time you shall hear from me for the first time. My father, I must say that my heart is bleeding when I hear you talk. I am sorry for.the reason that the Great Father thinks so lightly of our land. My heart is right towards the Great Father, and towards you also. I do not want this at all, my father - not this little you offer me. I want enough that my children should all be benefitted. The reason that my price looks large to you, you forget that the land will be yours as long as the world lasts. If you want to make a bargain upon the proposition you have made to us, I tell you frankly that I do not accept it, and shall go home instantly.

## MR. RAMSEY:

After consultation with Agent Morrill: tell them I have consulted with the other Commissioner, and conclude to divide equally per head between them and the Pembina Indians, the sum of $\$ 16,200$ per annum, and in addition to what I have previously mentioned, to give them at the first payment $\$ 2000$ worth of ammunition. Tell them if they are prepared to make a Treaty upon these terms, I will make out the papers. If not there is another matter of business I. propose to talk about. Tell them we have offered them what other Indians as good as they get for their lands, and more of them. And that they had better accept it and make an end of it. I am their friend and am advising them for their interest.

## MOOSE DUNG:

The old man (Broken Arm) could not speak for himself, because he was deaf. But what I said was meant for him. He agrees with me.

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Mr. Ramsey reiterated some of the arguments he had used. Moose Dung said that when he had spoken it was with reference to the first proposition in regard to boundaries. He did not mean to give up the country east of a mile beyond the road, if they acepted the proposition of the Commissioners.

Mr. Ramsey proceeded to show the liberality of his last offer - enlarging upon thenefits that would result from making a Treaty on these terms.

Moose Dung resumed: "My father - I have one nore word to say, and these are my own thoughts; my father, it is not for the mention of the goods that I want to speak. It is not for the sake. of using good words to get goods. They are not very tempting, nor is it for the purpose of cheating our father. And it is not the lines, nor the measures of the land that I now talk about, but to hear you make a more. Liberal proposition than the others. This makes me feel very mach thankful. We were very glad to hear you make so good an offer over and above what you offered for the country East of the line we had fixed. As to the country West, he expected another offer. That was all he had to say to that. Now I want - he continued, to speak off another thing. I do not mention the name of any chief that I see around me. The idea that I had ad and that I always have is this - and this is the reason that my thoughts run in this way. I have taken the mouth of Thieving River as my inheritance. I do not ask the chiefs here where I shall go. I make my home there. I wanted it for a reservation for myself, but I see you are ahead of me. You want to take these,too. I should have been very much gratified to have had one employee there to work for me. Whether the old man acts with me on this matter, I do not know. I used to think that that was the proper place for
me to settle -that it would be an inheritance for my children - wh where all my children could have enough to live on in the future." Mr. Ramsey explaine the reasons why he deaired to push the line farther Rast to take in the mouth of Thief River. It was in order to cover all the roads through the country.

## MAY-DWA-GUN-ON-TMB:

My father, there is no use in having many wards about this. I never give up what I am once working at. I want to see my children. (i. e. want to go home.)

MR. RAMSEY:
All that can be said of the matter is, that the Chiefs who are trying to defeat a Treaty do not understand their own interests. I have made them the most liberal offer they will ever get. In after times there children will rise up and say that but for their Chiefs they would have had a good arrangement.

LITTLE ROCK:
Now, my friend, I will tell you what we think. It is very pleasant that we show each other our mode of thinking. My friend, I do not speak any more, nor take any interest in the business transacted here. I am very glad to meet you here, and that you have treated us so well - that you have put aside everything which squeezes hase I was very much pleased that you put that aside at the time my chiefs put that burden upon me. We should gratify all our young men if you should aceept our proposition. There is where my chief has stood for fifty years. There is a little in your proposition which we dont like. I wish you could concede something to our chiefs. I am afriad there is something which comes from another fire, and not from our fire, which has got into our friend. There is something that arises there at the time we
held our first Council. You can see what he thinks that it arises from.

- MR. RAMSEY:

What does he mean?
MAY-DWA-GUN-ON-IND:

At the time of our council we brought an Indian before us. He means that he is the cause of it.

## MR. RAMSEY:

I do not consult him at all. This is childish nonsense.

MAY-DWA-GUN-ON-INB:
Hole-in-the-day said that he owned all land to the Pembina river, and that the Red Lake Indians did not oum as mach land as they could put in the palm of their hands. That was the matter.

## MR. RAMSEY:

Taking no notice of this, which was merely a pretext for refusing to make a Treaty - repeated the liberal terms of his offer. No answer was made by any of the Chiefs, and he resumed:
"If I understand them then, they are not willing to make a Treaty, and now I wish to know what answer I shall take back to the Great Father in reference to the depredations committed on our merchanta8"

LITTLE ROCK:
Now, we dont yet know what to calculate on. We have not yet come to an agreement. I should consider myself a chief, could my requests be complied with. The offer we made was a good one.

## MAY-DWA-GUN-ON-IND:

Once more, I should cansider myself doing good to my ehildren if I could get more than you offer - if I could get some
more I should think $I$ was benefitting my tribe as a chief should try and benefit his tribe.

## MOOSSE DUNG:

My father - I arise once more. I cane here to meet you as a Chief. I do not consider myself a Chief as high as you are, but I have a right to speak freely. My father - I think when I look upon this land and compare it with other lands, that I have a very frine tract, and that the soil is good. It used to by idea that we should be benefitted by this Treaty, and that you should not go far away unsatisfied. If we could agree on a price, all will be well. I know that I am no liar - no coward - and that there is nothing against me. That is the reason I demand that you should open up your heart a little. I ask for more, and beg far more. It had been my intention to ask for the good land about Thieving River - that I wanted mï children to live upon - one million dollars, in addition to what I have already asked.

MR. RAMSEY:
Tell them that they cannot expect the patience of their Great Father to last forever. If they suppose an Expedition is to be fitted out at a great cost every year to semd Commissioners here merely to hear their talk - I am afraid they will be mistaken.

MOOSE DUNG:
When I spoke just now I merely wanted to state the value I put upon the mouth of Thieving River.

MR. RAMSEY:
Tell him I dont care anything about the mouth of Thieving River. He can have it if he wants it.

> MAY-DWA-GUN-ON-IND:

Pather, let us take a rest.
-
MR. RAMSEY:
When shall I see them again?

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\text { MAY } \rightarrow \text { DWA } \rightarrow \text { GUN-ON-IND: }
$$

Father, it is impossible for me to say a displeasing word to you. That matter has been fixed among themselves.

MR. RAMSEY:
Very well, then, go - and come back this afternoon and let us make an end of this business.

The session was resumed in the afternoon. Mr. Ramsey -.. hoped that the Chiefs had now come prepared to make a Treaty which would would not only confer lasting benefits upon them, but save them from a great deal of trouble in the future.
MAY-DWA-GUN-ON-IND: -

Rose with great promptitude, and replied as follows:
I salute my Great Father very hard. Dont let my Great Father is heart be turned against me when he hears what I have to say. I salute $y$ ai also, my father. Do not let your heart be turned against me as you listen to my words. I salute all your soldiers also, and the whites that are here. Do not let them think hard of me. The Master of Life has listened to our words. He has listened to us, and he has granted that we should part from here as friends that on our side of the Earth should be perpetual friendship. Now, I want to tell you,my father. It is impossible. There would not be enough that my children should be benefitted by it. Now I am
ready to return to my home. There shall be no bad thoughts on either side.
-
LITTLE ROCK:
And also, my father, in the very same words I salute you. His words and my words are one. It is true, my friend, that I do not want to retain that land from you. I do not. That is all.

## MR. RAMSEY:

To the Interpreter - Ask the other Chiefs what they have to say upon the matter. No response.

I understand then, he continued - that they adopt the language of the first Chief, and that they refuse to make a Treaty. Everybody in all qountries will know the prices I offered them, and it will be a wonder to everybody why they rejected an offer which all will admit to ha, ye been not only fair, but liberal. The plain inference will be that their hearts are not right towards their Great Father. Now again, as they have concluded not to sell their lands, I sheuld like to know what answer I shall take back to the Great Father on the subject of the depredations committed by them down here at the Grand Forks.

## LITTLE ROCK:

I shall give you a history of the affair at the mouth of Buffa10 River.

## MR. RAMSEY:

I dont want a history of that affair. I want an answer on the subject of the depredations. That is all. The Great Father is required to compensate the injured parties for the damages inflicted by the Indiams on the ir property. Now what compensation are they going to make to him? That is what I want to know.

## MAY-DWA-GUN-ON-IND:

We were going to give a history of that matter.

MR. RAMSEKY:
Tell him that the whole history of $t$ he mater is that the goods were taken by his people. Compensation is demanded by the owners of the goods. All I want to know of them is, where the compensation is to come from?

## MAY-DWA-GUN-ON -IND:

I have spoken to my Great Father through you. He must not Peel hard toward me. And to you also, I have spoken. You mast not feel hard towards me. I estem myself so low that I do not want to talk loud. I respect you too much. All winter I have sent word to the whites that the Chippewas of Red Lake would never meddle with the Sioux.

## MR. RAMSEY:

Tell him that all that is out of the question. The Great Father has treated them very gently about a great wrong committed by them. He has sent to them at great expense, and now he wants an answer. The wrong is done, and there must be some compensation one way or the other.

## MAY-DWA-GUN-ON-IND:

This is the last word I have to say. After this word I hawe done. Concerning the trouble at the Grand Forks, I was there at the time. I saved a great deal of metal there at the Grand Forks I went there at the time this happened. Some one asked me if the iron would be taken also. I told him I could not use the iron. There was no pillage. I was there when the man delivered the

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things. My father - I have nothing that I can pay away. There is Where you have me at a losゅ. What I said of the Master of Life you ought to accept.

## MR. RAMSEY:

There are persons here now who were witnesses of the robberies comitted, and who testify that the Goods were delivered in consequence of threats of violence.

MAY-DWA-GUN-ON-IND: (Somewhat abashed)
I did not see that.

MOOSE DUNG:
The reason that I have come here is this. I should not have consented at all to what has been said, if I had known any of their transactions (referring to May-dwa-gun-on-ind and his party.) because they keep sedret from me what they want to do. When I call my young men together, I never hear any one speak. I am the only one who is always to work for my band. It had been my idea to talk of the matter you are talking of now, had there been a good understanding. What I wanted to ask you in the names of all the Chiefs braves and young men was to settle all these difficulties for us, because we have nothing ourselves. I suppose our men think that nothing will be left if they undertake to pay for these things, and perhaps that is one reason why they dont want to make a $\operatorname{Treaty}$. All the whites look upon me and respect me on account of my good behavior. That is always the way with me. Also the traders. It was my idea to have thought of them, and to have paid them what I owe them. My friend, I am speaking to you because you are my father. I am sad at heart that you are about to be turned away. I have met you before when we made a Treaty. I have always looked
back to that transaction, and thought we might be benefitted by it, but I see it camot be. My friend Think a little more before you decide. Have pity on them. May be they think there will not be enough for their children. May be that's what they think. If I was in your place, and had all your powers, and was a good Chief like you, I should feel very mach ashamed if I couldn't ac complish anything. I always think that when we meet we cari come to an under standing, and make everything satisfactory to you. I speak about this line and what they want to give you. I myself think it is toe small a sum. There would not be enough for my children. There my father, I have spoken these few words that you may not be displeased with me. I speak loud when I want to gain a point. That is my way of doing when I want to gain a point. I like to fight it to the end. I have made up my mind that in speaking to you I shall. always speak with respect. I know that our Great Father is strong. I know that you are strong. That is the reason I pressed it. I thought you would offer me a little more. It is always my way of thinking and speaking. It is always my way.

MR. RAMSEY:
They cant tell their young men that I have not made them a reasonable offer. They are no better than the Pillagers. I have offered to them more money for less land. They have not only refused it, but have fixed a price upon their land so extravagant and ridiculous as shows that they came here with no purpose to sell but only to trifle with me, and to treat their Great Father with disrespect. Under the circumstances their proceedings show a determination not only not to wipe out past offences, but to persist in them.

Mr. Ramsey followed this line of argument at length, and presented the subject in every possible aspect.
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LITTLE ROCK:
My father, I dont know anything about the trouble that happened there. May be you are speaking about the boat that used to be on the river while our young men used to look at that river for their support. They used to look there for their living, but the steamboat drove it away. If was neveresent whan pillaging was going on, and was neverenefitted by it in any way. It was about this he was working. He wanted tol be at peace.

## MR. RAMSEY:

I am very glad, indeed, to be at peace with him personally, but their bands must be held responsible for what they do.

## BROKEN ARM:

(In a broken voice, leaning over the table) Father, I am old and do not consider myself a chief any longer, but our chiefs have marked their road, and do not want to vary from it, and you have marked your road and do not want to vary from it. How then can you expect to come together?

## MR. RAMSEY:

I have marked a road by which, if your people will follow it, they can escape from past troubles and keep out of future difficulties. There is a blot upon their character which they have refused to wipe out. I have pointed out an easy way to do it. I have shown them how they can make ample compensation for the injuries they have done. They refuse to make any compensation for the
injuries they have done. They refuse to make any compensation, and now the Great Father must get it in such a way as he thinks proper. For whatever cohsequences may happen to them, they cannot now blame me or the Great Father. I have done the best I could fo far them. Their Great Father has been at great expense and trouble to help them out of their difficulties. They refuse his kindness, and the responsibility must now rest wholily upon them.

Silence ensued for a few moments. May-dwa-gun-on-ind finally rose - shook hands with Mr. Ramsey, and without saying anything, went out of the tent. The rest remained a few moments, but without imitating the ceremonious leave-taking of May-dwa-gun-onind, left one after another, and the prospects of making a Treaty seemed to be at an end.

Friday Oct. 2d. When the Council broke up last evening, all hope of effecting a Treaty with the Red Lake Indiams seemed to be at an end.

May-dwa-gun-on-ind, however, it was evident, was the only obstable in the way. He was evidently a man of stern deeision of character, and had inherited his repugnance to a Treaty from his father, who had died the year before, and whose precepts and example on this subject he considered himself bound to follow. Moose Dung, Broken Arm and Leading Feather, on the other hand, had from the very first taken an equally decided stand in favor of a Treaty, and in this position they were supposed by the most binfluential men and the general public sentiment of the several bands, though they had so far yielded in the ir Councils to May-dwa-gun-on-ind's influence, as to assent on exorbitant demands as a tentative proposition in the hope of inducing the Commissioners to make them a

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more liberal offer. But they were by no means willing to lose the opportunity to make a Treaty by too obsinate persistence in their Pirst demands. One after another off the Chiefs was won over to Moose Dung's side by the arguments of the Commissioner. On Thursday they held long and earnest Councils among themselves, and in the morning it was announced that they were gain ready to meet the Commissioners.

They all appeared at the $t$ ime appointed, except May-dwa-gun-on-ind, who sent word that he had bidden the Commissioners goodbye, and was not coming again. Moose Dung now took the leading part in the negotiations. He spoke as follows:

## MOOSE DUNG'S SPERCH:

My father, since I have made up my mind to speak, I shall in the first instancemake a circle in order to come to the point I want to reach. As long as I have lived to to attrain mych present age, it has always been my aim to procure peace, and a friendly understanding, and whenewer there was anything wrong, I have always worked with all my might to set it right. Father, when I think of the past and of the future, how sorry I should be if I should not be able to swallow in the future what would happen if we did not accept your offer. It would have been the same with me if I had swallowed what some have swallowed. It may be I shall be loth to aceept what you offer, but I will do my best to come to a friendly understanding. It may be you shall hear nothing bad or wrong from me. I do not want to speak in any way that might canse offense. My way of doing business is when $I$ commence $I$ always like to carry it through. My young men all know me - how persevering I an. My father, let mefully understand the line that was pointed out to
you - that which we made up our minds to cede to you. Father, I am very much afraid. I am not a coward. I am sometimes alone, but I am not afraid but something may sometime arise which it makes me afraid to think of. I was afraid that hereafter the Chiefs, the young men, and the children would point to me and say "he told a lie." I have all trust in you that things may be fixed in such a way that things will go right, and that no blame will be thrown on me. I wanted to speak about the tract of country we talk of ceding to you, and that which you talk of. You must not be grieved at me because I cannot express my views as I feel. Father, I do not want you to feel grieved. I want you to feel glad. I dont want to fix a price. I want you to help us so that we will feel proud and satisfied that we did our utmost to benefit our tribe. I do not exactly understand whether the term of our anraities is twenty or twenty-five years. We are just changing face with our legs. It is not necessary to turn about to talk over the subject.

A long conversation was now held as to the terms of the pro-pos posed Treaty. Moose Dung wanted something additional - but did not insist on it. He was also solicitous that the Treaty should provide for wiping out all past offences, by making compensation to the parties who had been robbed by their young men. He was also desirous that something should be done for their Traders. He always tried, he said, to pay his Trader's, but when their season's hunt failed, he sometimes found it impossible, and these debts had been growing for many years, and it had always been his idea that when a Treaty was made they should be paid.

MR. RAMSEY:
consideration of the good feeling and respect shown me by the Chiefs. But because out of my regard for $t$ hem ard for their interests, I have been thug generous and made the proposition. I do not want them to press mo more. I contemplate a Treaty signed by both the Red Lake and Pembina Indians, because it would be a much more convenient and imposing paper.

He then said that he had been induced to offer them $\$ 20,000$ per year, to be divided among them in equal amounts per head - $\$ 100,000$ to pay damages for the robberies committed by their young men, and for their debts to their Traders - $\$ 150$ annually to their Chiefs to enable them te maintain their dignity, to bo taken out of the Annuity Fund - $\$ 500$ to each chief to enable him to build a house and to set an example of industry and camfort to their people, and $\$ 2,000$ to be distributed among them in powder, lead, twine and anything they might wish Aprovision would also be inserted in the Treaty to keep liquor out of the Ceded Country, as it was this whin which was the cause of all the troubles in other annuity receiving bands.

## MOOSE DUNG:

Father, you have hit my heart, in the right spot, in speaking of the liquor as you did. That is what I dont want in my land, because it is the source of trouble and poverty. Father, I accept of the propositions, because I see that I am going to be raised frm from want to riches, to be raised to the level of the white man. Father, I hope you will do what is right with me, and my young men. I have always found that in holding in, I sometimes got more from my Traders., You and the Government have used every exertion for a great many years to bring about a Treaty. I do not want you to exert yaurself in vain. I now give up the tract of country. I hope
you will have, pity on me, and see that these terms are carried out to the letter, so as not to lead to trouble hereafter.
$--x--/ / / / / /--\cdots-$
The colloquy cantinued for a long time between Mr. Ramsey and the Chiefs of Red Lake and Pembina. They made a reques that $\$ 5,000$ should be appropriated to cut out a road from Leech Lake to Red Lake. As the proposed improvement seemed to be as beneficial to the Government as to the Indiams, a stipulation was inserted to that effect. It was also requested that Hon. H. M. Rice should be one of the Commissioners appointed to audit claims for debt amd damage. The Pembina Half-breeds made a strong effort to procure the insertion of a provision for the appropriation of an extravagant sum for their benefit. At the end of a session of three and a half hours duration, Moose Dung, who had stood for an hour weighing and deliberating upon every separate provision of this Treaty, asking for this explanation and that modification - appearing to labor under a serious sense of the great responsibility he was taking - at last touched the pen which was to affix his vicarious sign-manual to the Treaty. He was followed by Broken Arm, and one after another all the Chiefs of Red Lake and Pembina came up and touched the pen, except May-dwa-gun-on-ind, who true to his resolution, did not again make his appearance.

When the Chiefs and principal men had signed the Treaty, the beautiful medals provided by the Department were distributed to the Chiefs. During the night the consummation of the Treaty was celebrated with great rejoicing in the Indian Camps.

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Saturday October 3d. To-day the Treaty goods and what remained of the provisions were distributed to the Indians - under the su-
pervision of Mr. Benjamin Thomson, Major Camp and others. The presents were received with great satisfaction. May-dwa-gun-onind made his appearance during the distribution and received his at lotted share of the Goods - in the course of which he expressed himself satisfied with the Treaty, but said that he had always declared he would not sign a Treaty, and he could not break his word.

And finally the Flags provided by the Department for the purpose were presented to the Chiefs, at the request of Mr. Ramsey, by Major Geo. H. Camp, who accompanied the presentation with suitable remarks to each Chief.

During the course of the afternnon and evening, the chiefs came to talk wi th Mr. Ramsey. Won-so-mo, or Moose Dung, who had been chiefly instrumental in in bringing about the Treaty, urgently requested that some of the Red Lake Chiefs, himself among the number, might be invited to Washington. He was desirous also that the same privilege should be extended to May-dwa-gun-on-ind for the reason, as he saiid, that when he saw the power of the Great Father, he w would come back with a greater respect for the whites than he now had. May-dwa-gun-on-ind himself, it was understood, was anxious to go to Washington, and Mr. Ramsey so far assemted to these requests, as to promise to use his influence to procure the permission of the Presidemt.


Sunday Oct. 4th -- Early this morning, on the fourteenth day from our arrival at the Treaty Ground, the Expedition started on its return home. It is arranged that the chief part of our escort and train shal $f$ take what is called the middlle road, which parts from the Crow Wing Road near Buffalo River, for Fort Aber crombie, Alexandria and other posts on that route - while the Commissioners,
with an Escort of forty men, under Lieut. Larned, take the road to Crow Wing homeward.


Sunday Oct. llth. We reached the Chippewa Agency to-day, where Mr. Ramsey was to have transacted some bisiness with Hole-in-theDay and other chiefs of the Mississippi Bands, under instructions from the Department. But as the Chiefs were not present, it was arranged - by the advice of Agent Morrill, that Mr. Ramsey should return in some ten days, when the Chiefs would be present at the payment.

CONFERENCEWITH THECHIEFSOFTHE MISSISSIPPI BANDS.

October 29th. A conference was to-day had by Mr. Ramsey with the Chiefs of the Mississippi Bands at the Chippewa Agency. Mr. Paul Beaulieu acting as Interpreter. The following notes of the Conference were taken by Mr. Benj. Thompson:

## MR. RAMSEY:

Say to the Chiefs that I came hare at the request of their Great Father, and as they have asked to meet me, if they have anything to say, I am willing to listen to them for a short time, and will report it to him if they wish me to do so.

BERRRY-HUNTERR.... FROM SANDY LAKE:
My friend, we are very happy to see you here. We are verry happy to hear that you have come here to look after our interests, and as we have done a great deal of business with you in old times pleasantly, we have confidence that you will make our difficulties lighter than they appear to us. I wish to say a few words to you, and I wish you to treasure up what I say for the good of my children.

Last winter some of the Chippewas went down to Washington. . When they returned, and I had heard what was done, I was very sorry and I could not sleep at night, it distressed me so. At the time that my nephew went down in 1855 to Washington, they made a Treaty which gave us raservations. I cannot see, or I do not know that I have forfeited the one which was given to me. My Nephew here (pointing to Hole-inethe Dayl when he was down, had a reservation
set aside for me that $I$ have wished to pass my days and be buried on. I wish to ask one favor from our Great Father - to allow us to remain on our old Reservations. There are several years yet for, our annuities to run, we were satisfied, and I wish to rema in until they are out.

We are always glad to listen to our Great Father, and do as he wibhiase us to.do. The Master of Life gave us a home. We have sold what we did not want. I did not help make the last Treaty, and I cannot, as I understand it, approve of it. I am getting to be an old man, and shall not do mach more business \&c. I leave it all to my nephew and son. What they do I will consent to, and be satisfied. We have all of us one mind. We all wish it left with those I have named. It is too late to talk mach about it, but we trust it all to you, and the ones I have spoken of. The last Treaty we are not satisfied with, and we know that what was done there was done through fear. The country they gave us is not a good country for Indians, and is of no account to us. We leave it all with our Great Father, and trust all to your having things made right. We have great confidence in you, as we have known you long as our friend.

## LITTLE FRENCHMAN, FROM POKEGAMA:

My father, that that old man has stated as his feelings, are my feelings and views exactly. We have not been able to learn what was done at Washington. One of the reasons we feel bad is - the Chiefs that made the last Treaty have never told us what they did at Washington. Through respect to our Great Father, I wish to live up to his Treaties, and do what is right, but we do not know what to do. Perhaps we could not murmur much if we knew all that was done then . You know all about it, and we all wish you to explain
to us what whes done.
DRUM BEATER, OF POKEGEMA.
I have a few words I wish to say. I think I have a right to be heard, and I agree with these older chiefs. We wish to know where the new Reservations are? We have never wished to part with our old Reservations, and still wish to hold them. If others sold them, we did not wish to part with them for our Fathers told us never to part with the one we have. We are not satisfied, that is all.

MAUB-OSE-O-GRAD; OF POKEGEMA.
I also have a few words I wish to say. I have never seen you before, but hope you can make things better for us, as we are very much to be pitied, since the Treaty was made last winter. It would be well to give us some of the new Reserve with our old one. We do not wish to be driven off our old Reserve. Father, we are already very poor, and that would make us much worse off.

## NAY-GWON-A-BE of MILLE LAC:

There are great disaffections at Mille Lac in regard to the late Treaty. The Treaty made at Washington has made constant trouble among us. If I could tear it to pieces, I would do so for that reason, if for no other.

HOLE• IN-THE-DAY, OF GULL LAKE:
It has pleased the Master of Life to let us meet a person we are all glad to see, that our Great Father has sent to us. What we speak of to-day are subjects of the greatest importance to us they are matters of life and death to us. Father and friend, what these old men say to you are the sentiments of all of us, that did not go to Washington last winter, and of many of them that did go. What we think of this paşt transaction I will not now say, as out
of respect to the Government we will submit without now complaining. I am sorry that by the terms of the treaty, no clause was lef left so that we would be allowed to amend it. The consideration of'these things makes it a matter of life or death to us, for when we lock at the Treaty we have only about a stone's that is good for anything, and we see no way of bettering ourselves. We hope that you will use your influence for us. We respect the Government, and wish our Great Father to make it better for us. We speak to you, and we wish to say to you that we do not flatter, 'but we have known you a great while, and we all know you have a great deal of influence as you should have here and with our Great Father, and we ask. you to do what you can to help us. I must not now be misunderstood I might say much more, but I must now shield myself. If I have ever committed any errors, I wish to correct them, amd my young men all feel the same way. I am willing to sacrifice myself for my band, and die for it.

Father - I have to look to you. I told my friends you would come here. We have heard that you would not come, and it made us feel bad to think that we should not be able to talk to you - but now we feel, mach better.

## MR. RAMSEY:

I have heard what they have said, and will communicate it to the Great Father. I have always had confidence in the Chippewas, and last year when the Sioux committed such horrible offences, and destroyed themselves, many others thought the Chippewas also would be bad . I said they would not, and constantly stated that they would not throw away all of the goo name they had so long been endeavoring to acquire. I know their Great Father has the kindliest feeling for them, and if this Treaty which they complain
of is hard on them, he will make it as easy as possible. I am glad to hear the Chiefs say they will live up to it and be content with-such modificationstas their Great Father may be willing to concede, as the best thing they can do now.

Now if I understand them, they have appointed two Chiefs to carry out their wishes, if the President will consent, and that this is the wish of all of them. If this is cansented to, I will endeavor to have all things made right through their representatives. I think I understand their wishes, and will endeavor to see their Great Father, and secure his compliance with some of their requests.

## HOLE-IN-THE-DAY:

(Addressing the Chiefs).. I now say to all of you, I will do what I can to arrange our-difficulties, but if you entrust it to me, you must be satisfied. (Addressing Mr. Ramsey): We are all like sick men, ard you are our Doctor. We feel much better since we have seen and talked with you.

MR. RAMSEY:
I shall soon go down to Washington. There are many weighty matters of business to attend to, but I will attend to these things you have spoken or, as soon as I can, and I think there is a good o opportunity for a satisfactory arrangement.

After some farther conversation the conference ended, and Mr. Ramsey returned next day to Saint Paul.

OP THE PROOBEDDINGS CONNEGTED WITH THE NEGOTIATION OP A TREATY WITH THS RID LAKE AND PEMBTNA BANDS OF CHIPPIEAS -- CONCLUDED AT THE OHD GROSSIVE OP RED IAKE RIVER ON THE SECOND OF OGTOBKR; 1868. BY AIEX. RAMSEY and A. C. MORRIML.

September 4-Comilasioner Ramsey and the gentlemem a coompaning Kim, arrived at saint cloud last evening, on route for the proposed Treaty Rendezvous at the old crosaing of Red Late River. The teams with provisions axd goods to be used in making the Treaty had boen "esent ahead, and to-day was oceupied in completing neceasary prepaTraciont for the journey.

September 5 - The party left Saint Cloud this morning and met cenera) Sibley's Brpedition encamped at Ri chmond, twenty-five miles from Saint cloud. The afternoon was spent in arranging with Gener al Sibley for an Bscost aed Transportation for the Bopedition, and The General's hospitalities were accepted for the night. TSeptember - Reached Sauk Centre yesterday, and to-day was ocouw pied in the organization and outfit of a Cavalry Detachment under Hieut .-.......... whioh was to form a part of our isscort.

Soptember 8 - We reached Alexandria where a company of mounted infantry was added to our Eseort of whidh Capt. Rookwood took command September 11 - Reached Port Abar orombie to-day, where, although it lay out of a direct route, it was necessary to go in order to ob"tain a lot of flour and other artioles which were designed for tho "Contemplated Treaty with the Red Lake and Pembina Indians Iast year, but which wove arrested on the ir way to the Treaty ground by the Sious outbyeak and stored at that point. We were also to obtain here a portion of our Biecort, of which Major George H. Camp how took command. Our Becort and Train had now grown to imposing
proportions, the former consisting of 180 mounted men, and the latter of 58 army (six-mule) wagons, 13 ox wagons, and half a dozen other vehicles.
September 21. We'reached our destination at the crossing of Red Lelke River this morning, having started from Fort Aber orombie on the 18 th inst. and taken a route heretofore untravelled beyond Woworgetown, near the Fiat bank of the Red River. This course was in followed till we crossed sand hill soulee, whence our route divereed in a Northeasterly direetion to this point. North of the wild Rice River the country over wich wassed bordering on the Red

Hake River for ten or fifteon miles ba may be characterized as a *heries of low, swampy savannahs, liable to overflow, and whion in Hordinary seasons would be impassble for teams, though the elayey "soil was now so hardened by the intense heat and drought of the past summer, that our heavy train mado scar cely any impression on its briek-like surface. The soil, however, is extremely fertile,. and if reclaimed from overflow, would be equal to the bottoms of the Nile in its productiveness of the cereals.

- On reaching the Crossing we found Agent Morrill and his party already oncamped on the ground and awaiting our arrival. He had come by the way of Leech Lake and Red Lake bringing with him the Red Lake Indians, whom we found encamped in the adjacent woods. The Pembina Indians had not yot arrived. We pitched our tents on *a fine broad plateau formed by the widening of the Valley of the Rea Lake River, which equals the main stream in breadth and volumio. -The following persons formed the staff of the comissioner:-
-. Secretary to the Commissi on Assistant do
Commissary Guide Interpreter Assistant do
J. A. Wheel ock. R. Ottman

Benj. Thomson Pierre Bottineau Paul Beaulieu Poter Roy

In the afternoon the four chiefs of the Red Lake bands, with a considerable number of theiry braves, came with Agent Morrill to greet Mr. Ramsey, which they did with great cordiality, some of them recognizing him as an old acquaintance, having beon parties to a Ireaty negotiated by him with the Red Lakers and Pambinese at Pembina in 1851.

The Comissioner addressed them, telling them that he was very "elad to see them, but that he did not wish to enter into Council with them till the arrival of the Pombina Indians, as he wishod "Hem to act jointly in the matters to be brought before them. He told them that in the meanwhile he would endeavor to find them something to eat, an announcoment which was received with a grunt of decided satisfaction.

September 22 - Today the Pembina Indians arrived, bringing in their train neariy twi ae their own number in Half-breeds from Saint Joseph, who insiated in regarding themselves as individually hind colleatively the guardians and attorneys of the Pembina Crippewas in all matters touching the diaposition of their landed interestif. Whe Rsmsey also had an interview with the two chiefs of the benas, ending like the other, in a distribution of provisions, and an engagement to meet the representatives of all the bands in a ceneral council to-morrow, the firing of a howitzer to be the sigHell of the gathering. The presence of Hole - in - the - day and. "sever 31, other chiefs from Leech Lake, who were not parties to the proposed Treaty, gave great umbrage to the Red Lake Chiefs. They Werc especially distrustful and jealous of Hole-in-the-day, whom They suspected of coming there with a view to influence the proceedings in some way for his own benefit. They carriod this feeling to such an extent that they refused to speak to, or recognize,
him in any way, and set spies upon his track. Hole-in-the-day complained of this churlish treatment to Mr . Ramsey, who advised him to go home.
September 2s -- At two clook p. m. the Ind ians assembled in Council in front of the Commisaioners Head Quarterd, 20 the number of perhaps a hundred, comprising the chiefs and prineipal men representing all the bande. The chief wer hand as follows.

Rea Leke Chiors.
Titonsomo - or Moose Dung.
Kaw-wash-ke-ne-kay or Broxen-arm

## Littia Rook

Mey-dwa-gum-or-ina, or He that is spoken to. 1
Whaaling Telather.

Misco-mak-quoh or Red Bear
Ase-anse or Little Shell, otherwise called little Chief.
Mr. Ramsey addressed them through the Interpreter, Mr. Beauliex, tes follows:

GOVERNOR RAMSEY'S SPEECH.
Chiefs and Headmen of the Red Lake and Pembina Bands of the Chippewa nation:-
"Your Great Father, the President of the 'United States, has Sent us here as his commissioners to transact some business with you, which he regards as of great importance to your welfare. His people, red, white, and black, are very numerous, and are spread over an immense country, and require a great deal of care. For all these people, of all these various shades and complex"ions, he has a great heart. He has a heart big enough to embrace
them all, and he would feel vary bad if, through any negleat of his, any trouble should grow up between his white and red ahildren.

The bad and treacherous sioux, your enemies and ours, by despising "hjs councils, have got themselves into trotable, By the murder of your wives and children, and of our wives and ohilaren, they have called down upon themselves a vengeance whieh will surely be visited upon them. They will soon receive the just punizhment of their crimes. The areat Spirit ha already avenged, in measure, the Wi dkedness and perfidy of the Sloux, for whereas a 1ittie more than /a year ago they had pleasant homes, blankets to koep them warm, and provisions to fill their belates, and money to buy what they nereded Tror themselves and families, they heve now been driven forth wanderers and outcaste in strange lande, stripped of ovorything, among tribes who do not want them in their country -- without homes, without land of their own_ many of /them without food, elothing, amminition, or even Liodges. I mean, pf course, the siotux of the Mississippi, those who were ongaged in the outrages last fall. worse things are yet in store for them. Those that sympathise with them, or aid them in any way, will be attlonded to in good time. The condict of the Sioux was wi thout any exeuse of apology. If they hed wrongs, they had only to represent them to Dheir Great Pather, who would have promptly redressed them. He lives, it is true, a ereat way off from them, and has a great many caren, but ho is always careful to listen to the complaints of all his chilaron, white Tor red, and to remove their troubles as soon as possible.

The Sioux have not only bohaved bady, but they have destroyea all confiatonce in their faith. They have shown that treatids "hid pledges, however solemn, have no binding force with them. Hence, hereafter they will never be believed or trusted. They havd
proved themselves betore all the world a base and treacherous people, and good men and good spirits must hereafter be against them. .I am glad to meet fou here, becauge you have never violated the solemn faith or Treaties, and because - whatever other difficulties have arisen -, no white man's blood has ever been shed by a Chippewa. Now, I repeat it, that the great Father has an extreme desire that all his people, white and red, should live together on friendly terms. You know that within the last fifteen years all the country south of you has been peopled by whites. In those years, in places then as naked of people as the prairies we have passed over; many large and small towns have grown up. Where only a few thousand Indians roamed - now over two hundred thousand people are living in omfort. These people mamafacture, buy and sell blankets, clothes, knives, guns, and provisions \&ic. They must carry what they buy and sell from one plase to another. This gives rise to a great deal of travelling and trade. Steamboats in nifeat numbers, and more and more from year to year, pass over all The rivers of the country, doing the busineas of these people. Railroads and wagons pass over all the roads of the country, doing the business of the country, and more of them are employed every year, and greater numbers of people are ongaged and more houses are built, and more farms cultivated, a mare blankets made from year to year. This is what we eall Progress - Going Ahead - Improvement -- and all the men in the world eould'n't stop it and more than they could stop the sun from setting by trying to put the heras upon

[^0]Now, there is growing up a trade of considerable importanse between the British settiements on the North, and the Ameri can

Settlements on the South. It is of the highest importance that this trade should be uninterrupted. If that trade goes on wi thout interruption, and growg as it has done, in a short time goods "would be furnished them at half the prides they now cost. In twonty years from now, where one cart now passes up and down the road, anit one steamboat on the river, hundred will be seen, axd before many years the railroad with the "fire-wagon" will be paseling over the dountry - when they will get into one of those fire-wagons in the moming, and reach Saint Paul in the evening. Now this is a trade which cannot and mast not be interrupted. And the fregreat father, feeling this, and desirous to prevent any trouble between. कhis white and red people, has sen't us here to come to some understanding with you about it. Their Great Pather has no especial deHire to get possession of their lands. He does not want their Lends at all if they do not want to partv with them. He has more lasia than he knows what to do with. He simply wishes that his people should enjoy the privilege of travelling through their country on steamboats, and on wagons, unmolested.
mertr Great Father was deeply pained to learn that peaceable Merchants passing up to the British Settlements were stopped on the Way and despoiled of their goods; and once or twioe, again, their steamboat on the Red River had been interrupted, and a levy made upon it. He fears that if this is not arranged, trouble will grow out of it beyond his power to preverit. He now appeale, through us to the Chiefis, and to the ir sages ant thinking men, to take measures now to prevent the troubles that will othorwise be aure to Wrise. Now your Oreat Pather thinke that the passing of stemboats, and carts through the country does not harm you in any way.

It does not deprive you of anything. You have no steamboats nod carts. You 208 nothing by it. You can btill hunt and fish through out your country as usial. Now, soure oreat Father does nat want to deprite you of any of whig wy Por de or violence. He is wiling Whe sive you some thing to satidey your reasonabie demamas, and 20
 Buy the right for his white children.

Now, for this privilege of passing over, the colintry with carts ana steamboats, your Great Father is willims for the sake of a good understanding) to pay you Ilborally, though it takes nothing from you which you possess. And though I nave not thought Whilh about it, I am willing to give you what I oonsider a very Itarall price, say Twenty Thousand Dollars - or, if you want to sely your lands and retain a reservation for yourselves, say ad. That is all we have to say at present.

No anewer was made to this adiress, wut at its olose, Hole-inthe - day, who, had been sent for by the Rod Lake Chiefs, cam in and seated himselt; as requested by the latter, on the ground between the Commisenoners and the other Ohiers. Then Hittie-Roek, Whe spokesman for the Red lakers, arose and shalding hands with the comissioners, sppke as follows:

SPESCH OF HITTIS ROCK.
My friends - I hope that you will listen to me onee more. I have a few words to day. My friend, I have listened to you bewrore, and I hawe not listened to you enough. Your words are wise, *and we will think of what you say. My friend it is imposaisie for ming to edve any reply to the words you have spoken at present.

My friena, I am very, eorry to say that there is something squeesing mevery hard, ant filling me with great grief ainee I
-9-
have been hare. My friend, I am very sormy to say that what fills: me with grief is something which you hawe along with you. We never would have expected it. I thought that we had a friendly feeling between us, and that we could lay our vievs openly before you, but it is now impossible to speak freely before you. My Priend, if you will help me to remove out of the way thr thing that is filling us with grief, I shall be grateful. I have never done any wrong that would fill the palm of my hand. My friend, I am afraid that one who talks my own language is the weapon you are going to use againsy us. My friend, when any negotiations have been had with any other bands of Indians, we have never troubled them. We have never been to any of the villages when negotiations were going on. We have never troubled them, and do not want them to interfere with us. That is all I have to say."

At the conelusion of this speech, Hole-in-the-day entered into conversation with the Chiefs, and told them in explanation of the object of his visit, that he had no design to interfere in their negotiations, but came to see the country, and the concourse of strangers. Little - Boy, a warrior, then replied to Hole-in-theday as fol lows:

## SPEEGH OF LITTLS- BOY

My Nephew -- I have a few words to say to you. Last winter, when the messenger came thr ough on his way to Pembina, I said that the Government need neverear that the Red Lakers would join the Sioux to fight the whites. The whites thought that the Red Lakers were siding with you during your rlad at Crow Wing, which was false There is fot a single instance where we raised a hand against the white man. The white man has always supported us, and every time I have met any white män or half breed, I have shaken hands wi th
them, We do not do as you have done, go and shakes hands with the Sioux, ant then come back and shake hands with the white man. We never-would assist you notr any other man to raise hands against the white people, and we do not want such a notion to be abroad. My nephew, we have heard that you wero coming here for thesak of raising trouble amongst us. We have heard from the prairies that you were in correspondence with Little Crow and his bards. Wo want it distinctly understood that we want nothing to do with yau or with your plans. Now I have uttered the words that were reported to our bands. Let these who have heard the wor ds from the Sioux speak. Sevaral of the Pambina Indians here responded "Kaget, that is true. We heard it ourselves from the Sioux"

Hole-in-the-day responded -- "that whoov ar said these things were liars", and the Council broke up. This incident, illustrating the state of feeling between Hole-in-the-Day and the Red Lake Chiefs though irrelevant to the proceedings of the Treaty, is deemed worth recording in view of the suggestion contained in the instructions of the Department to Mr. Ramsey, that it might be expediont or feasible to set apart a Reservation for Hole-in-the-day and hia band in the Red Lake Country.

Thursday - Sept. 24 - The Chiefs sent word that they would be ready to meet us at noon. They accordingly came at the time appointed, with some fifty or sixty of their principal men. Mr. Ramsey having anrounced that he was ready to hear what they had to say, Little Rock, of Red Lake, who - it appeared - had been appoint ed spokesman for the Red Lake Indians, arose and after the usual ceromony of shaking hands with the Commissioners, spoke as follows:

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## LITTYE ROCK'S SPEBCH.

My friend - I shall in the first plaee state to you how my thoughts are. What I arf to say I speak with truth and confidence. I want the earth to listen to me, and I hope also that my Grandfather may be present to hear what I have to say, and I invoke the Master of Iife to listen to the words I have to speak. I hope here is not a single hole in the atmosphere in which my voice shall not be heard. My friend, the question you have la id before us is of great importance to us. We have heard the words you have uttered, and understand them partially. Now I am going to speak on that subject.

My father ani my friend, in looking at me and at my body, you see that $I$ am an Indian of veracity. There is nothing that sticks to my skin in the shape of crime - that which you detest the most. I hate lying and theft just as you do. I have $n$ ev done and wrong.

My friend, I do not consider myself a chief. These (pointing to the Indiars behind him) are the chiefs, and those are their braves. I am but going to interpret their words. In the same Ilght in which your Great Father sent you as a representative, I meet you as the representative of these Chiefs and young men. I ragponded to the words of our great father, and I hastened to meat you at your request. It is impossible, when your Great Father sends you on an errand, for you to dispute his words. In the same way it is just as impossible for me to dispute the words of those for whom I speak.

Nown my friend, I am going to show you how wo came to occupy this land. The Master of Life placed us here, and gave it to us for an inheritanee.

## -12-

You can see far towards the East wherd our Grandfathor comes from. Our Grandfather's tracks are perfectly plain and visible, not only here, but they will strike away off to the West. My friend, it is very often that we have heard your voice - (that is to say - the voide of the Government agents sent to make a Treaty) on the matters you have presented to us, and now we listen to you once more. Whenever I look around I see, and I suppose you see iti also - I see gold glittering on the soil we inherit. The land belongs to us. We should be very sorry for you to set a value upon the land for us, and make us an offer as you did yesterday before you heard our offer. I want to give you an answer to one thing you said yesterday - about the road which passes through here and the river. You told us they were not of much importance to us. The Master of Life gave us the River and the water thereof to drink, and the woods and the roads we depend on for subsistence, ard you if you think we derive no benefits from them. The Master of Life gave it to us for an inheritance, and gave us the animals for food and clothing. I suppose that you are like myself, you hate everything that is bad. You hate crime. You ha te lying. You ha to theft. It is just the same with me. My heart - it is made of silver, and the Barth that I tread on is silver a1so. That is enough for the present.

Little Rock here resumed his seat, when Red Bear, represent-. ing the Pembina bands advanced and said:

## RED BEAR'S SPERCH.

I do not see any obstacle on my baek track toward my village. I look upon myself in the same light as you do upon yourself. You are here on a visit to lands that do not belong to you. It is just
the same toth me: I am on a visit on lands which do not belong to me. I did not bring my land with me to lay it before you. I am borrowing the use of the house where I am come to meet you. When $\stackrel{\rightharpoonup}{*}$
I said that there was no obstacle in my back track towards my village, I meant that there was no blot on my character: I have been guilty of no erime, and that is the reason I feel Ii have a right to speak freely to you. That is all I have to say at present, Red Bear did not participate in the depredations committed by "the Pembina Indians on the steamboats on Red River, but used every exertion to put a stop to them, and it was probably to this he alIuded.

## MR. RAMSIIX, TO THE INTERPRRETER

Say to the Chiefs that we have listened with respect and pleasure to them, as the representatives of those who have occupied the country for many ages, and because we believe them to be honest and honorable men, as they have told us they were, and we shall always listen to them with respect during the progress of these negotiations.

In the history of our race we also recognize the Master of 1ife. We have no doubt the Master of Life placed them upon the soil where we find them. He also placed other Indian tribes upon the soil in the regions adjacent to them. Many of these Indian tribes have evidently forgotten the lessons which the Great Spirit impressed upon them, and because they have not listened to his volce, have come to trouble. We cannot tell what are the motives of the Great Spirit, but for some reason which we know to be wise and good, he has brought another race with different habits and dif feront ideas from theirs around and about thom. It is possible they may not be making the best use of the lands which the Great
-14-
Spirit has given them. They have broad lands here, occupied by about a thousand men, that the system of cultivation and settlement adopted by the white race would support a thousand times, and permáps ten thousana times that number. They were great hunters when the Master of Life placed them here, but they were very destitute of many things necessary to their comfort and even to their subsistence, and the Master of Life plaed around them a race, made and brought to them guns, powder, shot, lead, blankets, cloth, and a hundred things which they could not make themselves, and without which they would perish from starvation and cold. It is probable that the Great Spirit had in view the mutual advantage of both races in bringing them together. They ha we lands here which many of them never see, and from which they terive nothing whatever, which, if occupied by white men would yield them abundant food, blankets, and whatevse else they need.

The Great Spirit finds them and their women and children cold and miserable for want of blankets and other comforts, and he evidently designs that they shall depend less upon the gun, and more upon the hoe. So, while he takes away some of the animals on which the ir ancestors subsisted, he sends in their place a people ready threm
to furnish all they need for their subsistence, the moans of great1y improving thefr condition, and through us he opens an opportunity for them to accept these new comforts -- these gifts of the Great Spirit. They camot help seeing the hand of the Master of Life in this. When $I$ spoke to them yesterday, I simply stated to them the wishes of their Great Father, and that, from a sincere desire to promote their welfare, and to prevent difficulties such as had already arisen and were likely to arise again, he wished to take away a subject of contention between them and his white chil-
dren by buying a right of way through their lines and to take them more imnediately under his care.

As I wished to ne homest and frank with them, I stated to them about what I thought it would be worth to us. I stated to them very plainly, that if the offers were not agreeable to them that they should make another proposition. The Great Father hadseveral times offersd to purchase the land, not because he wanted it for settlement - at least during the lifetime of the youngest of them -- but because he wanted a free passage over it in order to avoid quarrels between them and his white children, which he faared might get beyond his control. By selling it they ensured their own peace and security, and an annual supply of money, goods and other things of which they were now in want, while they deprive themselves of nothing of any value to them. If they sold the lands they could still occupy and hunit over it as hetofore, probably far a long time. It would not probably be wanted for settlement before the youngest man among them was a grey-headed old man. Now I wish them to take my propositions into consideration, to talk them over among their Chiefs and young men right here, and to give some sort of an "answer before we part, or at any rate to come here with with an answer to-morrow. When the advantages are so obvious to them, it surely cannot require mach reflection to come to a conclusion. It certainly was a large price I offered them for the privilege of passing over their Territory. It is not the custom of the Great Father to ask his children, white or red, for the privilege of passing over their lanis; but I made them this offer, as I said before, because their Great Father wished to prevent difficulties between them and his white children, and out of his concerns for their interest and welfare.

Tell them that in listening to the Chiefs when they said that no crime rested upon them -- which I am willing to believe - I was very sorry that they did ngt offer some explanation or excuse for the violence committed by some of them upon some of the Traders at the Grand Forks and on the steamboats passing up and down the river. I have voluntarily abstained from saying much about this heretofore, because I hoped they would offer some apology voluntarily for 1 . As I said before, with the exception of these depradations on property, the whites and Chippewas of this country have heretofre lived in peace. No blood has been shed between them, and in order that no difficulties occur in future leading to this deplorable result, let them now come to some understanding before we separate. If they do not like my proposition, let them make one for themselvas I hawe candidly given them my views. Now let them as frankly give theirs. We are all friends together here, and there ought not to be any difficulty in coming to some conclusion before we separate. Tell them also that it was the desire of their great father in the event of them making a Treaty, that their Half-breed friends should have homes upon the ceded Tract - each one a farm which should be secure to himself and his children.

Whon the Commissioner had concluded, Little Rock aga in arose, again shook hands and responded as follows:

## LITTLE ROCK'S RESPONSIS.

My filiend, you have spoken the truth. My friend, the reason that I have spoken in the way I have, comparing my heart to a piese of bright metal, is this: that I am without crime; and I
have always desired to secure for myself and all our bands perpetual peace and friendship with the whites. This is true, my father,

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that you camot point out a single instance in which any of our Chiefs, young men or braves have shed a white man's blood, and that is the reason why I spoke as I did, and thought we ha a a right to speak with perfect freedom of speech. About the road and that rivor which flows in that direction, which the Master of Life has giva me -- there is where I get my living. My dependence is upon that prairie. The Master of Life has placed upon these prairies animals from which I live. Their meat is my food, and their skins are my clothing. It seems now that the white man is passing backward and forward \& wresting these prairies from our hands, and taking this food from my mouth.

My friend, when we take anything which has been left upon the ground, even though it be of small value, we feel bad. We are afraid to look the owner in the fantil we restore it. Now about committing depredations and stealing, you are aware that the Great Spirit has given us the animals for our support. When your young men steal anything, you make them pay for their depredations. That is the way we look upon those white men who drove away the animals and the fish, the Great Spirit has given us for our support
(It will be observed here as in the whole tenor of his speeches Little Rock ingeniously justifies the depredations alluded to with* out acknowledging that any were committed.)

Do you suppose that we are ignorant that the amount of money you offer us is a mere handful, and would nou go but a little ways towards paying for what I think you alluded to (Compensation for depredations, probably.) My friend, we have conncilled together, and found a basis of action, and dire cted our young men how to proceed. It, may be, my friend, that you will be pleased to listea to the proposition which I have to malke to you. Spare us a little

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more time, that we may think the matter over again.
We want you distinctly to understand that the proposition you made us yesterday (Twonty thousand dollars for the right of way.) we fo not accept. Wec do not think of it at all.

My father, I stand before you as one chosen out of the whole to speal? There is one thing I wish to bring to your notice. The sun shines elear to-day, and everything is beautiful. I do not know whether there are any enemies prowling about, but it is possible there may be, and our young men should be supplied with ammunition that they may be ready to meet them. That is one thing you have not thought of. If they should come here they would disturb our council. And another thing -- when we come into council, we smoke all the time, and we have consumed all the toba eco you have given us.

## MR. RAMSEY - - TO THE INTERPRETER.

Tell them I recognize the fact that the business before them is of great Importance to them, and I do not wish to press it with unreasonable hoste, but that the weather is growing cold, the grass is getting withered up, and we have long journeys to make before it is entirely eaten up by the frost, so that the business before them should be attended to with all possible dispatch.

In reference to what he says about the Sioux, tell him that our War Chief here would wish nothing better than to see them, and If they will bring them here, or let the War Chief know where they are so that he can get at them, we will issue them an oxtra ration of flour, bsef and pork. As to tobacoo, if he remembered rightly, a. large supply was given them a few days ago, which they oould not have used up. There must be some mistake about it.

Little Rook - (Sitting and tapping the empty bowl of his pipe) "There is a mistake, but the place where it is, is in the bottom of my pipe."

Mr. Remsey then explained to them that he had great difficulty In issuing rations in the proper proportions to the different bands from the want of any accurate knowledge of their numbers -- and they agreed to his suggestion to gether their bands in the ir Lodges, in order that their numbers might be counted. The Council then broke up to receive a supply of provisions and tobacco. Saturday - Sept. 26 - One object of these notes of the Treaty proceedings is to preserve the highly characteristic and original specimens of Indian rhetoric and diplomacy which were brought out in the course of the nggotiations. These illustrations of Indian oratory have at least one merit which does not always belong to the current and popular specimens of aboriginal eloquence: they are genuine. We were for tuna to in our interpreter, Mr. Paul Beaulieu, Whose thorough acquaintance with the Chippewa language, and ready command of English, enabled him to give as close and faithful a rendering of the Indian forms of expressi on and the current of his Heas as is possible in so different an idiom. There are two reasons which give a special interest to the speeches made in behelf of the Red Lake Indians who alone took an active part in the proceedings, the first of which is, that the Red Lakers are among the purest represent atives extant on the continent of the fridian race in its original characteristics, a fact which they owe to the ir geographicel isolation from the influences which have corrpupted the blood and modified the manners of other Indian commanities: and another reason is, tha the occasion was one of extraordinary importance to the Indians concernea, oonstituting a supreme crisis
in their history, and eapecially fitted from the nature of the topies involved, to call out their mental resources, and a ll the ir poNitical and ethical ideas.
. On Priday the wind blew so furiously, and raised such clouds of the black ashes which a succession of prairie fires had mingled With the light sands, that the intended council was neeessarily postponed until to-day, when at a late hour the Indians assembled on the Council ground. Commissioner Ramsey having arinounced that he was ready to hear what they had to say, Little Rock, after the usual exordium of hand-shaking, treater the Commissioners to the following oracular, and therefore somewhat enigmatical exposition of the mythological, or theosophic grounds on which the Red Lakers rest their title to the soil, as against the intrusive whites, and which are interspersed with some explanatory comments kindly furnished me by the interpreter:

## LITTLE ROCK'S ORATION.

Well, as it is, my friend, I could not make up my mind to give you an answer on the questions that you asked me. Just in the same capacity in which you are, so am I. I am going to talk for the Chiefs here, and the young men. The reason that I say we are alike is that you are representing one party, while I speak for the other. We camot act hastily, Bven in matters of little importance It takes a great deal of deliberation before we can arrive at any conclusion. But this is a matter of great importance to us, as I infer from what you said, and requires a great deal of thought lest we go wrongly. This is the way that I am. Sometimes when we look around we hear sounds coming from all directions, but when we look around for them we do not understand what they are, or whence
they come. When I hear these sounds early in the morning, I get up and look around and make a circle that I may find where they come from. When I make that circle I invariably find the tracks of something, either a wild animal or an onemy, and I fol low him up till I find him. That is the way I have done. I have heard a -sotund which I do not understard. I have gone out and made a circle, and found the tracks of one who wanted to see me. I hawe followed the path I was reguested to follow, to find the persan I was requested to meet (By all which he means he was invited to meet the Commissioners, and had accordingly come.)

My friend, I am like you, I like cleanliness. (The boast, I regret to say, was hardly sustained by the appearance of his shirt) Generally when I am going to meet my friends in council, I have my wigwam swept so that no dirt may stick to the ir garments. It is Impossible for me to speak in a dense forest. I must speak in the open air. That is the reason myb lodge is swept. (IRe means by the that in order to talk freely, past offences must be ovelooked and forgotten.)

My friend, I have been hunting for the track. I hawe found the track of the person who made that sound, but I do not yet under stand whet he means by that sound. In looking in that direction (pointing towards the west) I do not know where I should stumble against anything. Looking on that side (pointing to the East) I stumble upon something that issues from the odean, and i see from whence the footprints come which I am now following. In looking back on my trail, that I have made in following them from the other side of the ocean, I find the traeks of that footprint overywhere, and the ravages it $h$ as made (meaning the white race and its aggressions on Indian Territory.) I will follow him and never leave him
at rest till he builds me a house in the place that my grandfather ceme from. I will follow him and never leave him at rest till I get to the plaee where my grandfather lives (meaning that he wishes to attain the same securIty and be restor do the same independence "he enjoyed by the favor of the deity before the white man came.) And I have followed the trails till I have reached the pla where I now stand. I have followed it to this plaee, and here I now stand before him who made the tracks; but before I know whe ther he is the one who made the tracks, I look down to the ground to see whether they have not sunk into the ground (whether he has not vanished under ground) I see nothing there. Then I look up into the air (to see whether he has taken flight in that way) and I see no traces of him there. So it must be the one who stands before me.

My friends, in looking at the tracks of the person I have been following, I see a great many things in the tracks that he has made. (He has brought.a. great many people and different kinds of people with him) but I do not see any of my children that have been given to me to live in the house that my grandfather built for me. I do not see any of my children that the Master of Life has given me (meaning the white people have brought no Indians with them to give a claim to the lands) I look around me and see many things. I see animals that are not the kind of animals that were given to me whon I was first put here (a sly lick at our mules).

That is the reason you hawe not understood me in my talk before. I wanted to follow the fcotsteps to the end (meaning that he was not understood before because he had not developed his theory of the Indian title to the soil as its original possessors) Now, my friend, I amgoing to show you a little. You know partially what I am going to say. Here on this track is where my grandfather
was placed - the one who made the soil. The Master of Life when he put you here never told you that you should own the soil, nor when the Master of Life put me here did he tell me thet you should own the soil. I see the plaee that was made for you on the other side of the great sea. At the time my grandfather was put on soil there were two ereatures of every kind, of differont sexes, that were put along with him, from which he was to get his food and clothing. The words that were told to my great-grandfather you shall hear, but shall not comprehend. At the time that I speak of there was a big stake painted with a torch at the end, so that there should be perpetual light over that soil; and it is that light that the Great frand-father has spread over the land. And now that which he has givan to his children for an inheritance has been shaken to the winds. You have trodden it under your feet. "My friena, at the time $I$ speak of, they put four doors (pointing to the four cardinal points ) for my great grandfather's house. They put persons to guard the doors - a guard at each door. This is what was spoken to my great-grandfather at the house he made for us. He was the one who spoke it. And these are the words that were given to him by the Master of Life: "At sometime there shall come among you a stranger speaking a language you do not understand. He will try to buy the land from you, but do not sell it. Keep it for an inheritance to your children." My friend, if you want to understand me more thoroughly, take away from me what squeezes me - what afflicts me in my feelings. Take away that which squeeses me, and then you shain hear different words. You shall hear the words you want to hear. (He means in this obscure manner to ask that they be not held accountable for the depredations comitted on Red River, and what follows is a pru-
dent protest against extending to them the laws and penalties for crime which obtain among the whites, probably inspired by a sense of deserving some punishment for past offences and by a recollection of the trial and execution of the Sioux.)

My friend, my young men are not all of the samedisposition; nor are your young men of the same disposition. We carnot always control them. My friend, I was not higher than that (lowering his hand to the height of a small boy) when I last said "Father" to the one I used to call my father. When I was young, and nothing but a child, I was crazy and foolish as a child. When my father cut * a switch and broke it over me, I did not resent it. Now it would be hard for the child to take the switch and strike his fa ther in return for his kindness. And another thing: my father never made a deep hole in the ground thet he might take me and lock me up in it. This is a thing thrt $I$ hate. And another thing my father never did: he never put up a stick with a cord attached to it around my neck for any mischief I have done. That is also a thing whioh I hate.

My father -- we know that you are powerful, because you tread the ground with power. There is so much dignity in the power that is vested in you and you are such a great chief that you could not even dare to kill a little bird for fear you should think It harm. That is the way with me, too. I am almost as high as the heavens. My voice is heard averywhere. I am unimpeachable. My friend, I should have been at great loss what to say if you had not awoke my grandfather (i. e. consulted the Deity). My father, "this is all I have to say. If you will take away that whioh I hate, (1. e. the imputation of crime and liability to punishment cincurred by their depredations, and the prospect of subjection to
the restraints of civilized law,) - you shall have an answer immediately. My father and friend, you know very well that we also are not without work to do. We might sit here without understanding each other till snow falls, but it is impossible to come to an understanding without removing the thing we hate. I want to hear your views that we may one to an understanding. I have not gone to your house, but you have come to mine (i.e. the meeting is of your own seeking, and the proposition is to come from you.)

Our minds are made up to this: that untll the thing is removed which we hate, we shall net come to an undergtanding. Our young men and children have made up their minds to that.

My friend, formerly when I looked at myself, I did not consider myself poverty stricken at all, because there was plenty of game in the country. The reason I spoke of my poverty is because the evil spirit has talen away all the animals which used to live "In the country. All this I hawe not in a bragging spirit. We do not wish to give you offence. We are just stating our minds. We meet here as friends. Every now and then. When we come to see you, you are always pleased to give us plenty to eat. I know that the season is far gone. You shall go and tell your Great Father What you have said, and I shall and tell my Great Father what I have said.

This ended the speech of Little Rock, who now resumed his seat. The prospect began to grow dim that a title derived from sources so metaphysical and supernal, and fortified by claims so exalted and traditions so sublime, could be bought by any such terrestrial dross as money and blankets.

MR. RAMSES: TO THE INTERPRETER:
Tell the Chiefs that when we last met here I expected same busi-
ness would be done; or at any rate - that something would be done this meeting. In our first council, I made them an offor for the free use of roads and rivers, and they declined it. I asked them for some compensation for the wrongs they had committed on the whites, and I have no answer to that. When I go to see the Great Father, I mast take him back an answer on that subject certainly. Tell them that the silver voice whioh little Rook heard was the soind of the Twenty thousand dollars I offered them for the roads and rivers. That is undoubtedly the sound which took him on the trail. Tell him that we know very well that the Great Spirit originally placed them here, and our ancestors on the other side of the ocean. But the Master of Life saw they were in want of many things, in want of Powder and Shot and Guns, of knives and axes, and blankets; of leggins, tobacco, clothes, and many other things, and he sent a new raee over here to supply their ne cessities. Tell him that we have a new revelation on that subject. They ha we come to be entirely dependent upon this race for all the articles I have mentioned, and a great many more. If they were now to turn over this land - which subsists scarcely a thousand Indians in poverty it would support in comfortable homes ten thousand times that number of people, who would add to the ir comfort also by supplying them with the articles they want. For some wise reason which we cannot comprehend, the Great Spirit is pressing these white people all over the country.

We carnot help it - no one can help it. It is the work of the Great Spirit. As I told them before, the Great Father at Washington, with a sincere desire for their welfare and a big heart, wishes to prevent the ifficulties that might occur by the meeting of these two races without some mutual understanding. I told them

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plainly before that we do not care so much about the land. All we wanted was security for the travelling ov or it, which we could'nt help, but which would go on. They would'nt sell this right of way. Then I told them if they preferred to sell the lands, to say so. I addressed their old men and chiefs and expected an answer immediately. I may say to them now that in selling the land, they may reserve as much as they choose within reasonable limits for hunting and agriculture, and that a farm will begiven to each of their half-breed friends. Now if they want to sell, I want them to tell me where they want that Reservation - perhaps at Red Lake - and the Pembina Indians another on the other side of Red River. From what we give them for this land, which is worthless to them - they would get provisions, powder, lead, blankets, \&c., every year. In adition to that, they would have the privilege, for many years at least, of hunting over these lands as before. They would thus lose nothing they now have, while they would gain mach they have not. Then they have debts to pay and compensation to make for wrongs done to travellers. I surely camot go home without an answer to that. Then think what a pleasant thing it would be at the opening of winter for them to take home a blanket for the ir wives and children, and to do that every winter. Tel them that I know the difficulty of doing business in a large council, like this, and it would be better for the chiefs to meet me and to agree upon something whieh they could afterwards submit to their people.


Little Rock now rose again, and requesting permission to be seated on the ground, as he was exhausted by his previous efforts of eloquence, in front of the Commissioners, spoke in a much lower tone than before, as if it was graduated to the humility of his

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## posture, as follows:

## LITTLE ROCK'S REPLY.

- My friend, this is true. There is not a word of what you said but what I understana thoroughly. I will tell you fhankly what I think - what the chiefs think, and all our young men. My friena, I will tell you frankly. Put aside that which I have spoken of, and you will see that our words will be different. My friend, these three things which I have marked upon the ground (he traced some lines on the ground with a stick) you do not want very much. If you had wanted a right of way over the roads and rivers, you would have consulted us first, berore you took it. We know you hate crime. You hate lying, you hate theft, and all wrong doing. That is just the way whe us. We hate these things. My friend, It is a candid fact; there is not an instance of that kind which can be brought against me. I hate crime, I hate lying, I ha te "theft, just as much as you do.

My friend, it is only twenty boxes of money you want to give me for that road and river - and how long before you will cease from using it? Bver since I can remember, and perhaps since the wotld was made, the river has given me sustenance. Since steamboats were put in it, they have driven away the game and made me poor. You say that the land is not of much value to us. It is of great value to us. By your use of it you have made a great deal of money. If it had not been for your travelling over it, it would *have been of great use to us. Before you began to travel on these roads, or to put anything into that river, we might have come to an understanding. I do not know who opened that door. That river furnished me a living. I drank its water. The beasts that engendered on 1 ts shore gave mie the olothing that I wore. You say
it was of no value to us. It is there we used to get everything we haw. I hawe finished.


- Litt,le Rock here rose from the ground where he had been seitting -in front of the Commissioners, and took his seat among the Chiefs. MR. RAMSEY.

Then I understand him to say that he does not want to do anything. Is that it?

## LITTLE ROCK,

(From his seat) I told you if you would not press that thing upon me lagain referring to their liability to punishment for depredations mentioned by Commissioner Ramsey) you should see that I wanted to do something.

## MR. RAMSEY.

Very well, tell him then that I have made several propositions, and am waiting for an answer to them.

## LITHLE ROCK.

I expect you to understand that I speak the truth, and that $I$ will do what I say when our demands are granted.


A pause of several minutes ensued, during which the interpreter explained to the Commissioners the meaning of Little Rook's enigmatic speech, and the nature of his demands. He required to be assured that they should not suffer punishment for their depreda(sions on the commerce of the Red River, and should not - if a Treaty were made - come under the operation of the white man's laws for offences committed among themselves.

## MR. RAMSEY:

Tell him that if he really desires to make an agreement with me, that all those matters of which he speaks - as I now understand *ném - may be satisfactorily adjusted.

As soon as this was interpreted, Little Rock rose hastily with a gratified expression of countenance, and again shaking hands with the Commissioners and the interpreter, said:

LITTIE ROCK:
My friend - I shall say a few words to you. I have told you * of my way of thinging. Do you intend to do what I have heard in Whe last words you uttered, that my children shall not be troubled "hereafter about the past?

MR. RAMSEY:
Say to him, yes, I intend to do what I promised.
LITTLE ROCK:
(With Eratified eagerness of manner:) Now the obstacle is away from our path. In the humor in which I now am, I can speak all day. Now, my friends, the Council is adjourned. We will go alone "and consider the business before us, and give you an answer imme"diately. My friends, there is a kind of wild beasts roming about here that I don't like to see.

MR. RAMSEY:

Tell him I will kill them.
LI LITTLE ROCK:
I know that you are a good hunter, and I would like to see *if you could'nt kill some of these wild beasta for us?

In accordancith with the notification made to the Inci ans at the last Council, an enumeration had been taken in the morning of the ir various bands, by several military officers and other gentlemen who volunteered their services for the occasiof They were counted in their Lodges, when they were assembled by their Chiefs for the purpose, wi th the following result:

By whom Numbered. Name of Chief men women children lodges total Mr. Thomson

| Little Chief | 10 | 119 | 214 |
| :---: | ---: | :---: | :---: | | 442 |
| :---: |
| half-breede |


| Red Bear | 98 | 91 | 136 | 40 | 325 | do |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- |

do


221 half'breeds

Capt. Rockwood
Moose Dung
$62 \quad 65$
83
$27 \quad 210$ Indians

Capt. Davy
do
do
do

Lit+le Rook 92

May-dwa-gun-on-ind
do

Broken Arm

92
$28 \quad 193$
24
half-breeds
1184 do
-
1618
579
, Red Lake Half-breeds …-............ 24

The Indiams were now apprised of the result of this ermmeration, Which was to form the basis of future issues of rations.

Mr. Ramsey explained to them that to-morrow - Sunday, was a sacred day among the whites, and he could do no business with them in council, but if any of the Chiefs wished to see him, they were free to visit him during the course of the day. He would meet
them again in council on Monday morning, when a big gun would be fired as a signal for the gathering.

In the evening great alarm prevailed in the camp of the Red

Lake Band, oceasioned by reports that siowx were in the vicinity. La te in the evening, the Red Lalke Chiefs came over to the Comilissin er's camp, accompanied by Mr. Morrill, to request an interview with Comisisioner Ramsey. They represented to him through Little Rock and May-dwa-gun-on-ind that they felt cetain that Sioux were in the neighborhood - that their Camp being in arlexposed situation Would fall an easy prey to their foes, and for this reason requesta a supply of $p$ owder and lead. They $r$ eferred to the fact that on a previous occasion, when they had intimated their suspicions that Sioux were about the Encampment, commissioner Ramsey had requested them if they found any signs of sioux or anything to indicate their whereabouts, to communicate the fact to him. They now came, they said, to tell him what they had heard, and why they thought sioux were in the vicinity. One of the ir young men, they said, had come in from Pembina, bringing the intelligence that before the departure of the Half-breeds from Saint Joseph, they had agreed with the Sioux to pitch their camp below that of the whites and all others on the river, and that in the event of making an attack on the whites and Indians, they would respect the Half-breeds camp thus indiceted by the locality. This intelligence they professed to have derived through parties in communication with the sioux. They also stated that they heard yesterday that a half-breed who had been down the river, had met some Sioux and had agreed with him that as a further protection, a white flag should be displayed at the Half-breed camp - which they were to pass by in their proposed onslaught on the whites and Indians, including the Pembina

Ind lans, encamped on the prairie and in the woods above. They rep$r$ esented themselves as entirely without ammunition, and in an exposed situation, and too far outside the lines of a military camp to avail themselves of the promised protection of our soldiers in case of an attack. To the suggestion that they should send out Scouts to hunt far traces of Sioux- they responded that that was just what they wanted to do. A small supply of amnunition was given them, and they returned to their camp. Soon after a party of their young men went out in the bright moonlight on a scouting expedition, and for fur the security they put a patrol around their camp.

Monday Sept. 28th -- On Monday at a late hour the Indians again as sembled in council. Little Rock made another of his enigmatical and non-committal speeches as follows:

## LITTLE ROCK'S SPEECH

My friend, I cannot give you a very positive answer to the questions you asked me the other day, and about the matters you came here for at present. From the place whence I arose, I star ted and heard something which led me to believe that the Narth which was given me was now shaken and in trouble. And on looking back I cannot find the reasons why the Barth shakes around me. I turned my back to my Grandfather at the time I left my place to come to this. May be my Grandfather may have learned the reason why whe Earth shakes around me. I woke him up, and he told me all about the creation and all about the land he has given me. My Grand father told us all about the creation of this land and why ho had placed us upon it. When my Grandfather had got ready and told me al. 1 these things, he girded my loins so that I might be ready to meet you. For that reason we wanted to have everything clear
before us, and that is the reason we wanted our wigwams swept clean, and why I thought it would be impossible for me to utter a word if I should utter it in a thiek forest. I told my Grandfathe to light up the fire. So he got up, and when the fire was tirred, he looked around him and saw tracks and no obstacle to those tracks It is for that reason, my friend, I ha veen unable to give any meaning to my words, and what I have said to you. It is not very hard for you to do what we asked you the other day. If you should do it, it would not be hard to come to an understanding.

Just so, my friend, I had nothing to do with my being: that was the work of my forefathers, and I am not responsible for what they did. My grand fa ther made my heart, and he a lso made my mouth, that all the laed and the inheritance may listen to my voice when I speak his words. See - he has not put anything in my hands that - would blot them. He has not put anything in my hands to do harm with. Those were his feelings when he put his heart in my body when he gave me the big heart of a chief. Now y au can look back and you can see no harm committed by any of my people. I speak this over again. You answered "yes" to the question I asked you the other day. I do not entirely believe that yet. We have made reference heretofore in our talks to the Master of Life. We speak of him again. He is present new, and hears what we have to say. MR. RAMSEY'S REPISY。 To this Mr. Ramsey replied:

Tell him that he has said nothing at a 11 this morning that he has not seil before: that to my direct propositions he has returned no answer at all. He will recollect that I have done nothing in the dark. I told them frankly we did not want to buy their lands, but only the right of way. This trey haverefused to sell.

When'they refused to sell the right of way, I told them that we would buy their lands, which were of no benefit to them, and which the Great Father knew were of no value to them. That in payment for these lands we would give them money and blankets, ammition and other things which would be of great value to them. In reference to the depredations which they had committer, I told them that if they d not make a Treaty they would be held answerable for the wrongs they had done; but that in the event of an arrangement being made, all the past, would be blotted out. That the arrangement I wished to make with them came from the Great Father, who foresaw that unless an arrangement should be made, troubles will come upon 4hem. Tell him that the way to make an arrangement is to come at once to the point with a direct answer to my proposition. Let them select a chief to come to me for that purpose, or let all the chiefs come and hold a council withme apart from all these pople. *..That is the shost way and the only way to do it. There is no use in all this talk. I cannot afford to spend my time in listening to all Little Rock's old womanish nonsense.

## LITPLE ROCK'S RBPLY:

Little Rock here advanced and sitting on the ground in front of the Commissioners, spoke as follows:

I an now speaking for the whole. You told me in the first ph place that this was a mater of great importance. Our people think "so too. They have thought over the matter. The reason they do not give you a definite answer is because they are feeling their way to it. It has been a long while since this Treaty has been in contemplation. I he thought over it often before, and am trying to come to an understanding. I wanted to try and make the best barga in possible for my children. Even when it is a business matter
between man and mal they weigh the matter well on both sides. So it is with us. My father and my friend - as I told you before, we have weighed this matter well, and I have heard you sp eak three times on this matter, and believed what you say. If you will do away with what troubles is, we shall be out of our trouble. If you Will promise us that you will not erect in this land what i call a bad tree (moaning the gallows) for any of our people, or make a dark hole in the ground with a lock to lock us in (a dungeon) We shall come to an understanding. And another thing - if you will promise us to bring with you inside of the house othing but such wholesome things as you now bring with you - (wishes the introduction of spirituous ifquors prohibited) - if you will promise us that, then I have something to say to you.
(Mr. Ramsey here pledged hirnself to make the Treaty satisfactory to them in these respects.)

And if you will promise to keep evplasting peace and friendship - for I am afraid your War-club is raised behind me ready to fall upon me - (the Ind ians had heard that a detachment of troops forming an escort for a train was on the way, and they perhaps thought it might be intended as a menace to them )- if you will promise these things, then I will be ready with an answer.
(Mr. Ramsey promised to put this in the Treaty, and Little Rock resumed:)

I have heard you. It is what our young men have weited to hear. Now for my proposition. I shall make the weight for my lana.

Here Little Rock rejoined the circle of Chiefs, and enter ed into conversation with them as if discussing the proposition they were to make.

## MR. RAMSEY - TO THE INTERPRETER:

Tell them that I have told $t$ lhem so often that I don't like to repeat it again, that their Great Father is their sincere friend and' wishes them nothing but good - and that bocause I had met them often before, and because their Great Pather knew I was their friend, sent me here to Treat with them ; and as I know my own heart - I pledge myself in the presence of all their young and old men, white and red, that I see about me - that I would not if I could, take aray advantage of tham. I know all about the troubles that hawe existed here in past years, and I am anxious to wipe it "all out. I am the friend of the ir young men as well as of their chiefs, and I am anxious to blot out all the difficulties and of fences of the past - and to remove any cause of difficulty in the future. I promise also that the tree of which he speaks - with the cross-stick on it, and the "dark hole" in the ground shall not, if they will make a Treaty and live up to it, be known hereafter. That there shall be perpetual peace and friendship between the whit and them, and that no bad liquors shall be allowed to come among them if the Goverrment can prevent it, and with their assistance it can be effectually prevented.

T:E11 them I should like - in whatever arrangements we may make that each man, woman \& child of their bands should receive about *the same that other Chippewas - the Pillagers, for instance, hawe received heretofore. This, I think, is fair and just. The Pillagers and other Chippewas sold more, and more desirable lands, than any that they have to sell, and it would be urreasonable in them to ask any more than the Pullagers receive. Besides though they cede the land to the Government, they will continue for many years to have the privilege of hunting over it as hacetofore. When a man
sells his horse, he loses the use of him, and has to do without a horse, or buy another - but in this case we payt the value of th the horse, and then give them back the horse, to use as much as they choose. So we buy their land and then permit them to use it as heretofore, to hunt for game in the woods and prairies and to fish in the streams. So that they lose nothing whatever by the arrangement which they now possess, while they will, gain many things of great value to them which they do not now have.

I have no doubt that we think alike, and that we could make an arrangement if we could only make each other understood. All that is necessary is that they should come directly to the point and say what they will de, and have it written down. Tell them that I shall in after times pride myself far more in having done them a substantial service than in having made an advantageous bargain with then, and that they may be assured I would offer them no terms not intended for their good.

Little Rock now wished to know whether the commissioners Would have any objection to their going into council themselves. Receiving a negative answer, they retired into a group apart by the themselves - but soon after dispersed to their Camps.

Thursday, Sept. 29th -- The Indians again assembled in council at about $10 o^{\prime}$ clock a. m. Little Rock spoke as follows:

## LITTLE ROCK'S SPEECH:

My friend, the way you understood me yesterday, what I told you yesterday - is what you are about to listen to. I want to speak in behalf of the Chiefs, braves, young men, woman and childrem. My friend, I hope you have had rest enough on the talk you had yesterday, and now I wish to say something on some few points
that led me to belleve youn will succeed it your mission. I have made up my and fixed all the points as to the things about which you want me to answer you. I hope, my friend, that my voice will be hẹard afar. I invoke the Master of Life, and hope he will listen to me, while I speak about the inheritamee he has just given me. I hope he will listen to me. My father, I have set the value and what I think is the worth of the land you are forever coveting. from us. It has been a long time since we have made up our minds What we are going to do and to say - not only myself - but all the chiefs and braves. My friend - just over there one mile from this road (pointing to the Pembina Trail crossing the river) is the fline I have fixed for the house of my children, and beyond that IIne we will live. From the line of that Cession that my relatives have ceded to you, there is where I have fixed my stake. I follow "the line I hawe stated to Tamarack Creek, and from there I go in a straight line to the Lake of $t$ he Woods, and I call that my line. That piece of land (pointing Bastward) is the place where I intend to live. I follow that line down the Tamarack River, and from there I follow it up to Salt River, to the head of Salt River, and from there I follow it to the plaee of stumps, and from there I strile dom to Poplar Grove, and from there I go to the Shayenne and follow the Shayeme river down its channel to its mouth - which I claim as our line.

Now, my friend - if you pick up courage to buy that piese of : land - that is the piece I intend to Gede to you, and I think, my Priend, that the price I intend to ask is smallenough for this piece of land.
(At this point little Rock turned to the Chiefs, and as by preconcerted signal, an the Chiefs and several of the principal
braves arose and stood by his side, as if to support him in the im-
mense responsibility of making a decisive offer for the sale of the 1and. Ifttle Roak, with great energy of gesticulation and in a louder tone of voice than usual, even, profeeded:)

I do not want that you should make any separation of what I shall ask, or that I shall see anything different from what I shall ask. And I do not want the amount I sha II ask to be put in a box. I want to stipulate that each individual shall receive somach. It is true, my father, You think we are very poor - but do not think we are very poor. The reasons that I say we are not so poor - I see the soil all around me, and I see it glittering with gold the thing you so much want. You have told us you would have pity. on us, and help our children to get a living, and furnish them clothing. Now, my friend, I have statied to you the boundaries. Now, I want to show you the weight I want for the piece of land I intend to cede to you. Our proposition is this: We demand per head One hundred dollars in money, and fifty-five dollars and six-ty-six cents in goods per annum.


After delivering himself of this, Little Rook and his fellow chiefs retired to their seats. A moment afterward Little Rock said that he had forgotten something: "It is for fifty years."

## MR. RAMSEY:

Well, then, tell them I am glad they hawe made up the tir minds to something. What do they mean by proposing to sell me a country Which does not belong to them? To my certain knowledge, the siowx "are on the Sheyenne more than they are. Now I want to hear from the Pembina Chiefs.

RED BEAR OF PREBINA:
My friend - I do not want to say anything to you, but I want
to find fault with you because things do not go right. My friend, what is the reason that when we want to talk with you there are a great many here, who trquble us with their breaths? We hawe been in' council before, but we were never so hard pushed by the whites, I always had plenty of room. The reason that I say so is not because I hate any enmity to my fellow beings, but because they do not go right. I do not want to talk now about the country, but be"eause things do not go right. Another thing - whenever any one comes to talk with us, there is always a little flag stuck in the center, and not stuck on a big pole like that. Then the Master of Life is pressant and looks on all of us. Another thing - there are a great many things $I$ don't see. A great many things that are sent here go baok. Whenever there is anything to be sald the last place to be ceded is always the strongest. We have the last place, and we claim that we have a pretty strong thing. I always see that whetever is sent here never goes clear to the place it is sent to, but goes back along the route. Another thing, I do not find, s as usual. We used to take a string and I ead the ox to our wigwams so that the old women could get the guts.

## MR. RAMSEY - INTERRUPTING:

Tell them that that is not the business I came here for at all
I came here to get a right of way theough their landis - and compensation for damages comitted by them. Now what are they going to do about it? That is what I want an answer to. Tell Mr. Red Bear this. He ani his friends are better friends to the Sioux than to the whites. They harbor the Sioux, and the gold that was red with the blood of the whites was traded in their country. While our men and women were murdered in cold blood by the Sioux, the assassins Were received and harbored in the Lodges of the Pembina Indians and

Half-breeds, and the gold and horses which the Sioux had stoien were traded in their Camps.

- REA bear:

I do not harbor them.
MR. RAMSEY:
He does not harbor thems They are in his country, on
frienaly terms with his peopie - receiving all their supplies from his country. If he camot keep tham out, why do they oome here to make a fuss about a country which they don't own, but which is occupied byf our enemies ? And all their people I see about me 1 (meaning the Half-breeds) feeding upon our beef - if they carnot Weep the Sioux out of their country, but are obliged to pay them tribute and furnish them wi th ammunition to use agai nat the whites, What are they doing here?. Why do they not send the Sioux here to treat for the countrys Both the Pembina and Red Lake Ind iare are coming here to sell a country that the Sioux own more than they do, ant ask ten times as much as it would be worth if they owned it themselves.
W. Now - tell them that I have been here quite long enough -too long already -- I hawe heard anough of their views. They must wash their hands of the blood that has been spilt by the ammanition they have furnished the Sioux, and of the robberies commintted by the ir own people. I have been here long enough. It is time now to talk of business, and if they have any disposition or capacity to do business, it is time to show it.

## RED BEAR:

I have not said anything about business yet. That is what I an complaining of. I want to wait until the Red Lakers get through

## MR. RAMSEI :

That is the firgt time he has said to me he wished to do busimess separate from the Red Lakers. I should prefer that they would work jointly with the Red Lakers, but I don't care how they go at it, so they do something, and do it at once. We have a long journey before us, and the weather is growing cold. The grass is failing. Their Great Father has sant here a large train of cattle and horses out of kindness to them, and now in addition to the other wrongs they have comm tted, do they want these cattle and horses to die of starvation on the plains? If they want to make a Treaty, I will meet the Chiefs where they wont be $d$ isturbed by the breath of a crowd of white men, or red men. If they have any authority to make a Treaty, and desire to do so, I will meet them at any hour they may say.

## LITTLS ROCK:

My frienc, I want to tell you about that traet of country you -spoke of, oceupied by a tribe that speak a different language. My smifend, I want you to fully understand how we came to own this enrand. Yes, my Priend, you told the truth. This land used to belong to the Sioux, and so did the (Red) Lake. While the sioux were in quiet possession of that country, my ancestors had not laid do down the Tomahawk. We drove them, as it were, towards the Rocky "Mountains, and when we had driven them off then we ela imed the 1 and as our own. Talk about the sioux ouming that land more than we do! We can show you our camps all along the Sheyenne River. We hunt down there always. It is so atill - we still own that land, and We never want to shake hands with the tribe you have mentioned. It is only because you have driven them away in confusion that we cannot now reach them.

## MR. RAMSBY:

Say to the Pembina Chiefs that they have certainly been here long enough to know whether they want to sell or not. I do hate to say to them what I have said so pten, that we do not care about the lands. We want a Right of Way. This is addressed to the Pembina Chiefs. The others say they want to sell their lands. They have been encamped on the ground - they ha wo met with us in Council, and they know all that has been saial hare; and they know enough about business to know that it must come to an end somatime.

## LITTLE CHIEF:

If you will give an answer to the Red Lakers, then we will take up the business.

## MR. RAMSEY:

$\qquad$ We don't recognize any order of precedence in this thing We are buying it as a whole, and want to know wat they orfer in "order to know what to do about it.

## RED BEAR:

I did not harbor any Sioux.
MR. RAMSEY:
Tell him I did not speak of him personally. I have a great respect for him personally. I spoke of those who oce upy the country.

## REM BEAR:

I was absent, and knew nothing about those matters until I got home.

MR. RAMSEY:
He knows that a tax was levied several times by his people upon the steamboats upon Red River?

RED BEAR:
I did not know that all these things were going to be talked
about before I left home. I left in something of a hurry. I ask for time to think over these things.

- MR. RAMSKEY:

Tell him at that rate we will all die here. Tell him if any of the Chiefs want to see me, and bring these matters to a ax close, and put the particulars in writing, that I will do that afts after we adjourn the Council.

## LITTLE CHIEF:

Have patience with my talk. The reason that I have not spoken heretofore is that I thought I would be in the way of the Red Lakers. But just as soon as you get through with the Red Lakers is about the time I want to get through with you too. RED BEAR:

My friend, you were a little too hasty in judging what I wanted to say. You put me out so that I can't say much. As far as I am concerned, I can see nothing back of me of which I am ashamed, and with all my band it is the same. My band has not been guilty of any depredations. The reason that he spoke so was not because he had t yet come to any conclusion. The reason was, he thought that his brethren - he might call them brethren, as they belong to the same tribe - had cleared the track before him, and that he "might now speak freely, and that was the reason he asked to go home and consider the matter.

## MR. RAMSEY:

Ask him whether he does not consider it very unreasonable?
They have been in council here every day, and heard everything, 1 and ought to be prepared to give an answer now, or to go into a private council with him upon the subject, apart from the Crowd.
time to talk it over after hearing the Red Lake Ind ians make their offer. It won't take me long to make a bargain after you get through with the Red Lake Indians.

MR. RAMSEI:
Tell them that I came here with the expoctation of being able to settle all their troubles. I told them that the roads and river must be unobstructed. They must be travelled over. There is no power on Earth to stop it. We cannot.help it. It must be so. The world is going ahead, and those that can't go with it must stand aside. Now they pretend to be very fond of the ir 1 ands, and they don't want to part with them, except at an extravagant price. I told them at the beginning that did not want the ir 1 ands. They are not the kind of lands that the white men want at all. I am told that a great deal of the land we travell ed over in coming up here is often under water. I am also told that the Pine that used to grow at the head of some of the streams has been burnt off. The land is too far away to be needed for settlement for a long while yet. For these reasons the Great Fathor desired memerely to arrange with them for a right of way - not because they had any right to stop or tax the travel on the route, but because he wished to prevent them getting into trouble. Well, they told me they wouldn't sell the right of way, and then they of fered the lands at a price they knew would not be given. Thoy don't receive the offer of the Great Father at all in the spirit in which it was made. The Great Father would regard the price at which they offer their lands as ridiculous. He would compare it with the prices given the Pillagers for a much larger tract of country, and laugh at it. It shows that they either don't want to make any Treaty at all, or
parties who are trying to prevent them making a Treaty.
Now, though the Pillagers scld us a very much larger and more valuable tract of country we are willing to put them upon the same footing as regards annuities with the Pillagers. That is the utmost we can do, and I want their answer upon that. Tell them I find all this councilling comes to nothing. It is all talk - talktalk - and no business. This is now the ninth day since our arriVal, and these people from Pembina are not even prepared to make an offer. The Red Lake Indians have not done much better. I am afraid they are simply trifling with us. The council is adjourned to hear from the Pembina Indians, but a day or two is the farthest "that I can remain here.

Thesday Brening. -- The Chiefs of the Red Lake bànd signified the ir willingness to neet the commiss ioners in a private council that evening. They accordingly came, and here Mr. Ramsey repeated "to them all the arguments he had previously used, in favor of his proposition to purchase their lands on such terms as would secure to them amuities per capita at the same rate as were given to the Pillagers. He again urged upon them the necessity of making a Treaty as a means of settling past offenses, and avoiding difficulties in the future. He showed them how unreasonable it was for them to ask a greater arnuity, per capita than the Pillagers; and reiterated the argument that by selling the ir lands at the rate he offered, they really lost nothing they now possess, as they would still retain for a long while the privilege of hunting over the country. He added, that he was no going to tell them something which it was proper for them to know. The bad conduct of the sioux had created a prejudice in the minds of a great many whites against
all Indians, and the people and the Chief's who formed the council of the Great Father had all begun to place a lower estimate upon Irdian'Titles than heretofore. There was a growing disposition to disregard the ir claim to own the soil which they did not use themselves. Besides, their Great Father had had a great war upon "Kis hands for nearly three years. It was now, it is true, coming to a triumphant close, but it had cost a great deal of money, and when it was ended, he would look a great deal more closely to money than now, and the people from whom the money came would also look much more closely to their money. It was safe to say, then, that now, if ever, was their time to make a Treaty, if they wished to make one. It would probably be thoir only opportunity for may years. No chief need aprehend any trouble for the part he took in the matter, if the Treaty should be opposed by the young men, is the Goverrment was. going to have a force up here, and would ex${ }^{4 x}$ tend them every necessary protection. They should remember, also, that if any trouble arose, the Goverrment would hold the Chiefs responsible, Their young men don't care about that. Their Great Father was desirous to give the Chiefs a position in accordance "with the ir responsibility. He wished to give them something to make them respectable, to improve the ir condition - and thus by w"the ir example to confirm and extend the ir authority over their young men, and to elevate the condition of their bands. He had not sought this interview, because ho had no secets, but because experience had shown them that it was entirely impossible to do business in a crowd. The Chiefs must either assume authority to do business, or the Govermment must do it. If the chiefs do it, they retain their authority. If the Goverrment does it, they lose their authority. Their Great Father is every day doing husiness
that meets with the disaprobation of many of his people, but the business mast be done. A nation camot exist, and a tribe ea mot exist; unless somebody takes the responsibility.

I can anticipate that, if they made a treaty which was reasonable some of their people would be dissatisfied. I would answer them in this way: "Our Great Father has sent to us as tho representatives of the tribe, to make a Treaty. Somebody must do business. We older men - having more experience, understand this thing better "than you young men, and we understard that trouble is coming. You may say we have done wrong, but when trouble comes where will you be. We will have to stand and meet it." I don't say they should say this, but if I were a Chief of one of their bands, and one of their young men should talk to me against the Treaty, that is the way I should answer thom. I would say to them, "though yount young men did this mischief.- down here, it is left for us to settle, and you ought to be glad that it is done, and that instead of resenting your depredations immediately, the Great Father has sent a Commissioner to reason with us." Mr. Ramsey also urged the necessity of hurrying up business on account of the danger that the males would starve. He also informed them that he was a member of the Great Council at Wa ghington, where, if they made a Treaty, he would be glad to see some of them. He would try to get permission for them to come and see the country. He would like to get the ir description of boundaries, wi the view to a Treaty. He always supposed, "they claimed up to the Englisin Line on this side of the river, and never knew they claimed over to the Shayenne on the other.

A lengthy discussion was had in reference to the boundaries

- especially their claim to the Sheyenrie as a boundary, and the

Treaty of Prairie du Chien in 1825 was produced in proof that the
boundary between the Sioux and Chippewas was Goose River. One old chief was present who had been a party to that Treaty. He said the Chiefs of the different tribes there assembled - Sioux, Chippewas, Wirmebagoes, \&c., were set opposite to each other, and sand spread on the ground between them. On this sarid each Chief marked the line he claimed. When the Chippewa marked his line, the Sioux erased it, and so on, when an arbitrery line was fixed by the commissioners, as a Compromise between the parties.

Little Rock grew eloquent in defense of the claim of the Red Lakers to the Sheyerne as a boundary. He said "Whenevar our people go to hunt for the Sioux, they do not find them on the Sheyenne, "but have to go clear beyond. The bones of the Chippewas are scattered all along the Sheyenne River, and that is the reason we con"sider belongs to us. But you have scared the Sioux so badly we have reason to suppose there will be no dispute about boundary."

A good deal was then said about the Eastern boundary of the tract they proposed to cede, Mr. Ramsey insisting that the line fixed by them would not answer the purpose at all, as it would include country liable at any time to be traversed by roads. They consented finglly to push their line back as describod in the Treaty.

The Council then broke up late at, night, promising to renew its session next day.
$\qquad$
Wednesday Sept. 30 -- Ar interview was this morning had in the Commissary Tent with the Chiefs and a few Headmen, eight in number, of the Pembina band. He addressed them generally in the same terms he last evering used to the Red lake Chiefs - dwelling in addition upon the irritation created among the people by the friend ly intercourse of some of the ir people with the Sioux. This, with the
prejudice created against all Indiantarbbethe horrible conduct of the Sioux in murdering our women and children, have very much weakened the popular respect for Indian titles. The immense expenses of the war now being brought to a triumphal close, had made the people very close with their money. For these and other reasons now was the best time to sell. He impressed upon them the fact that the Great Father did not desire their lanids for settiement, but to prevent the troubles arising between their young men and travellers on the roads. Their Great Fathe foresaw that worse troubles would arise, and like a prudent Chief, he wishes to provid against these troubles, and protect them from the consequences of a collision. He argued the necessity of the Chiefs taking the responsibility, regardless of the complaints of the young men, and told them what, if he were a chief, he would say to the young men. He would tell them that "areaty is no new thing. All Indian Tribes make Treaties....We lose nothing that we now have, and we would be foolish not to take what they offer us for our lands, when we cal hunt over them asual. We foreses that difficulties will occur if we don't make this 'reaty - and, if troubles arise, where will you bef It is we who will have to bear the responsibility. We foresee, also, that if we do not sell now, we may never have so good an offor again.

Inquiries were made as to boundaries of the country claimed by them. It was found that they had until recently held * the country in common with the Red Lake Indians, but when they were assembled at the Grand Forks last year to make a Treaty, they had agreed upon a dividing line. They claimed all the country north "of the line described by Little Rook as the northern boundary of the Red Lake Indians, and extended west to Devil's Lake, to the
of the country claimed by them is as follows: from the point where the British Boundary intergects the Red Lake, to the head of Tamarack River, thence down sad river to its mouth; thence up the Red River to Salt River, thence up the main channel of Salt River to its head - thence in a direct line to the place of Stumps (Lake Chicot) thence in a direct line to Poplar Grove, thence in a direct line to the Sheyenne River, thence up the main chamel of the Sheyeme River to a point about which they could not agree among themselves, to Dog House, a hill of the Missouri Coteau - thence north to the Mouse River, thence along Mouse River to the British boundary, thence to the place of beginning. They proposed to reserve all the country of a line running from Poplar Grove to the "head of Salt River, and thence due north to the Eritish Boundary, s a hunting ground. - Red Bear wished to speak in answer to the scolding Mr. Ramsey had given him the day before. He said: "We were trying to make peace, when you interrupted it. You have counselled us to make peace, and we were trying to do so. The words of our Greatyather came to us in favor of peace. The British authorities also added "their weight in favor of Peaca. We respected their words, and resespect them now. It is not our fault if wo have hady to harbor the Sioux. You drove them towards us, and we had to entertain them *There is no blood upon hands. None of my people have shed the blood of white men."

Mr. Ramsey explained that what he seid yesterday had no personal reference to Red Bear, whom he knew to be desirous to preserve and promote friendly relations between his people and the whites. He had referred more particularly to the trade going on be *: tween the Sioux and the Half-breads at Saint Joseph, whereby the
former were supplied ammition, and the means to continue their war upon the whites, but he wanted them now to attend to business.

Red Bear said he had always lived at the mouth of Bembina River - his father had lived there before him. He wanted a spot there. He wanted to make his line one mile east of the road he had followod to come here, and from thence to the mountains - that is the country he is willing to cede. Iittle Chief had made up his mind to treat the matter, he said, as it had been treated before. He had a right to talk about the Pembina Country, as his father owned all that country, but had come here with his mind made up to cede the country from the timber on the Red River, on both sides to the heads of the Streams, as had been done before when he (Mr. Ramsey) made a Treaty with them at Pembina. After some further conversation it was agreed to acopt the line referred to.

- Red Bear was asked what sort of a Reservation he wanted. He deseribed a strip of land running along the north side of the Pembina, from Red River to Saint Joseph, which in fact includes the most valuable portion of the country, covering the site of Pembina, and many valuable farms ocupied by settlers. The mary objections to this were explained to them, also that the country west of the western boundary would be held in common by both bands. A reserva$t i o n$ of 640 acres was offered the chief. A great deal of discussion was had upon this point, and it was finally agreed to. Littile Chief said he was going to speak, but as the weather is blustery, it is better to be in here where it is warm. He had, he said, picked up a soldier of his who could speak for him.


## LI $4 \mathcal{A}$ CHIEP'S SOLDIER:

He said: I am just the nterpreter of the words of Little Chief. Wo have had a smoking council together, and discussed the
subject. Now we want to ask you (the Commissioner) for clothing for ourselves and children, and to tell. you the amount of money they had made up their minds to ask. They would ask that the sum of $\$ 50$ should be paid into each individual "hands, and they al so wanted to ask you for 50 horses, hadf mares and the rest atallions and for as mony cattle, half oxen, the rest cows, and to furnish also the harness and takle that is ueed on the horses end oxen for 50 years.

## MR. RAMSEY:

If it rested wholly with me, I would give them almost anything; I am so well pleased with them. But when I have made up theire pap pores and cerried them two thousand miles to where I meet. the Great Father and ait in the Great Council, I will have to render to him and to the other great Chiefs an account of what I have done. surhere I will meet with many men who have come from two thousand males South, Fiest and West, and they will look at these papers and at thóse that have been made bufore, and when they ha ve compared the amounts you ask, if I should concede them to you, they will say - how is it that you give so much more for this small bit of Territory away off there when it is of no use to us, when wet a mach greater amount of land from the Pillagers for a much less sum?

Ever if I give you what I propose to give, they will
ask me why I gave you for a country which we shall not want for 'fifty years, if at all, as much as we gave for the Pillagers' "oountry, which is so much nearer, and so much more desirable. Then I will say that these people lived so far north, in so cold a country that I felt kindly disposed towards them, that I wished to help them a 11 I could - and I will also gay that the troubles which
arose from depredations on steamboats ought to be forgiven them， becase I believe the Chiefs and soldiers whom I see around me are good men．
－It was then agreed to give a farm to each or the hr half breed relations．

Mr．Ramsey then asked them if the things he had said should be written down．

Red Bear thought the Comissioner had not given a very el ear answer to the proposition．

Mr．Ramsey thought he had．He had offer ed to put them on the same footing as the Pillagers．What more oould they ask？After more conversation on this point，the Council adjourned．

Thursday Morning 0et．Lst：Another private council was held with the Red Lake Chiefs＇in the morning，in the Comissary Tent．Mr Ramsey addressed some general remarks to the chiefs，to which Wittle Rock replied：

IITTLE ROCK＇S SPEECH：
You see the Chiefs who are here present．I speak for them， and the younts men and braves who are out．As far as I am concerned I do not consider myself a chief，but as I am the one that is ap－ pointed to utter their words，I stand before you to make known what they all think．My friend，what you said just now is the truth． We have⿻⿱⺈口⺕亅八 been on friendly terms，and hope so to continue．It is true that the things which have been under discussion ought to come to pass，but I don＇t want to deceive you．The amount of stuff you are furnishing us here is very pleasing to me and to my body，but you should also take into consideration the animals that you kill and the wood that you burin．You are very anxious that thing
should be closed up. So are we. I hawe now fully explained to our young men everything which you said to us. I hawe explained the nature of your mission, ane the offer that you made to us. I instilled into their minds, too, a point that we had gained, that all the past should be forgotten and wiped out. I showed them also the propositions that you hi mado, and their voice was unanimous that it was good and they have left it all to be settled by their chiefs. Now is the time to cone to an understanding. Now I wanth to make a proposition to see if we camot agree. I dont want to wi thhold what you came after.

About the line - as much as we have mentioned in our first proposition, is what we axe willing to cede. I do not believe, as you say, that our land is worthless. All the Chiefs hore say they code to you that portion of land. The great reason they code to you that land is for the purpose of putting behind them all the past ami stand without any crime whatever. And I think the amannt I asked of you at the council theri is nothing but a fair equivalont for the land we cede to you. My fsther, wo respect your words, and the words of our Great Father, and that is tine raason wo have made up our minds to this cesai on of land. And now all that we have to wait for is the answer that you shall give upon thie proposition. Wo shall soon hawe tha matter all fixed, if you will comply with the request we make of you. I have taken every thing in eonsidoration. I have invoker the Master of Life; if you want to betters my condition, you should Eive me enough to make me comfortablo.

MR. RAMSEY:
In agrecing to sell their lands, they have done a very wise
thing. Their Great Father has cortainly shown a great deal of consideration and kinduess to them, and a great deal of patience and
forbearance also, in serming a Commissioner here to diecuss this
matter with them for the sacond third time . But this patiance cannot last foxever. Horetofore they havo dereatod a troaty by asking extravagant prises for their lands, which they knew would not be accepted. They can prevent a Treaty again in the same way. It is another way of saying that they dont want to make a Treaty at a 21 . Now they had better think of it well before they refuse the offer I have made to them. It is probably the last opportianity they will have to make a Treaty for many yoars - possibly it is the last opportunity they will over have - certainly it is the most favorable opportunity they will ever have. By refusing to make a Treaty they will deliberately deprive themselves and their families of all the articles - the money, blankets, armuni tion, and a handred things whichare necessary to the comfort of themselves and families. By rofusing to make a Treaty, they sand word beek to their Great Father that they will not make any atonement for the offences they have comitited on the pop of his white children - that they prefor to reme in with that stain on their character - that they do not wish to settlo old difficultios, nor to avoid now ones in the future.

Now, in buying their lands, I do not wiah to treat them ary worse than their neighbors, the Pillagers were treated, who sold a much larger tract of country. They are no worse than the Pillagers and they are nof better.

Mr. Ramsey epeated again the argwnents used to induce tham to accept his proposition, which he stated in detail. Ho was willing to give them what the Pillagers got per head - $\$ 150$ annually to each Chief from the anruity fund - $\$ 500$ at the first payment to each Chief to enable him to build himself a house - all tho goods hare, which in their country are worth $\$ 10,000$.

## MOOSE DUNG'S SPEECH:

Moose Dung, who had heretofore remained silent, now arose and salide:

My friend, it is not because I am afraid of anything, that

- I never speak when there is a council. I should be very glad to be able to speak, and tob be heard when there is a Council. I dont want to say much of $t$ he reasons why I hawe got up to speak. I sometimes think that when I speak to a man of rank that he shall Iisten to me with pity. My father, is this the last proposition you have to make? Is this all you can give to your children? I wish to see it clearly before my eyes. I wish to know if you cannot change it a little, and make it a little nearer what would make us comfortable?

It here should be explained that Moose Dung, who was realIy the most influentiall of all the Chiefs, stood at the head of a party embracing the large majority of all the bands, who were favor able to us, and ever anxious for a Preaty, while May-dwa-gun-on-ind led a small and surly minority, who were determined, for reasons of their own, that no Treaty should be made. May-dwa-gun-on-ind had "heretofore succeeded in procuring the assent of their Councils to the enormous demands of which Little Rock had been made the mouthpiece, well knowing that they would not be accepted. And this speech of Moose Dung was the first step of the opposite party tow ards abandoning the rround oceupied by May-dwa-gun-dn-ind, which they found to be untenable, with the view of making a Treaty on the best terms they could obtain.

May-dwa-gun-on-ind saw that the tide was beginning to turn against him, and though greatly, averse to speaking, for which he thought he hadilittle talent, he determined t/ make a bold a ttempt
to arrest the action of Moose Dung, and thereupon made the following speech:
MAY-DWA-GUN-ON-IND'S SPIESCH:

- My friend and father - this is the time you shall hear from me for the first time. My father, I must say that my heart is bleeding when I hear you talk. I am sorry for the reason that the Great Father thinks so lightly of our land, My heart is right towards the Great Father, and towards you also. I do not want this at all, my father - not this little you offer me. I want enough that my children should all be beriefitted. The reason that my price looks large to you, you forget that the land will be yours as long as the world lasts. If you want to make a bargain upon the proposition you have made to us, I tell you frankly that I do not accept it, and shall go home instantly.


## .... MR. RAMSEY:

After consultation with Agent Morrili: tell them I have consulted with the other Commissioner, and conelude to divide equally per head between them and the Pembina Indians, the sum of $\$ 16,200$ per annum, and in addition to what I have previously mentioned, to give them at the first payment $\$ 2000$ worth of ammunition. Tell them if they are prepared to make a Treaty upon these terms, I will make out the papers. If not there is another matter of business I propose to talk about. Tell them we have offered them what other Indians as good as they get for their lands, and more of them. And that they had better accept it and male an end of it. I am their friend and am advising them for their interest.

MOOSE DUNG:
The old man (Broken Arm) could not speak for himself, be cause he was deaf. But what I said was moant for him. He agrees with me.

Mr. Ramsey feiterated some of the arguments he had usod. Moose Dung said that when he had. spoken it was with reference to the first proposition in regard to boundaries. He did not mean to give up the country east of a mile beyond tho road, if they acepted the proposition of the Commissioners.

Mr. Ramsey proceeded to show the liberality of his last offer - enlarging upon the benefits that would result from making a Preaty on these terms.

Moose Dung resumed: "My father - I have one hore word to say, and these are my own thoughts; my father, it is not for the mention of the goods that I want to speak. It is not for the sake of using good words to get goods. They are not very tempting, nor is it for the purpose of cheating our father. And it is not the lines, nor the measures of the land that I now talk about, but to hear you make a more liberal proposition than the othors. This makes me feel very much thankful. We were very giad to hear you make so good an offer over and above what you offered for the country Gent of the line we had fixed. As to the country West, he expected another offer. That was all he had to say to that. Now I want - he continued, to speak of another thing. I do not mention the name of any chief that $I$ see around me. The ides that I had and that I always have is this - and this is the reason that my thoughts run in this way. I have taken the mouth of Thieving River as my inheritance. I do not ask the chiefs hore where I shall go. I make my home there. I wanted it fo a reservation for myself, but I see you are ahead of me. You want to take these,too. I should have been very much gratified to have had one employep there to work for me. Whether the old man acts with me on this matter, I do not know. I used to think that that was the proper plaee for
me to settle - that it would be an inheritance for my children - wh where all my children could have enough to live on in the future." Mr. Remsey explainest theasons why he desired to push the line far ther Rast to take in the mouth of Thief River. It was in order to cover all the roads through the country.

## MAY-DWA-GUN-ON-I/

My father, there is no use in having many wards about this.
I never give up what I am once working at. I want to soe my chilaren. (i. e. want to go home.)

MR. RAMSEY:
All that can be said of the matter is, that the Chiefs who are trying to defeat a Treaty do not understand the ir own interests. I have made them the most liberal offer they will ever get. In after times there chilaren will rise up and say that but for their Chiefs they woilild have had a good arrangement.

## IITTLE ROCK:

Now, my friend, I will tell you what we think. It is very pleasant that we show each other our mode of thinking. My friend, I do not speak any more, nor take any interest in the business transacted here. I am very glad to meet you here, ard that you have treated us so well - that you have put asile everything which squeezes I was very much pleased that you put that aside at the time my chiefs put that burden upon me. We should grat if all our young men if you should accept our proposition. There is where my ohief has stood for fifty years. There is a little in "your proposition which we dont like. I wish you could concede something to our chiefs. I am afriad there is something which comes from another fire, and not from our fire, which has got into our friend. : There is something that arises there at the time we
held our first Council. You can see what he thinks thet it arises from.

- MR. RAMSEY:

What does he mean?
MAY-DWA-GUN-ON-IND:

At the time of our council we brought an Indian bofore us. He means that he is the cause of it.

MR. RAMSEY:
I do not consult him at all. This is childish nonsense.

## MAY-DWA-GUN-ON-T1

Hole-in-the-day said that he owned all land to the Pembina river, and that the Red Lake Indians did not own as much land as * they could put in the palm of their hands. That was tho matter.
...) MR. RAMSEY:
Taking no notice of this, which was merely a pretext for refusing to make a Treaty - repeated the liberal terms of his offer. No answer was made by any of the Chiefs, and he resumed: -. "If I understend them then, they are not willing to make a 4reaty, and now I wish to know what answer I shall take back to the Great Father in reference to the depredations committed on our mer"chanta8"

## LITTLE ROCK:

Now, we dont ys know what to calculate on. We have not yet come to an agreement. I should consider myself a chief, could my requests be complied with. The offer we made was a good one.

MAY-DWA-GUN-ON-IND:
Once more, I should eansider myself doing good to my children if I could get-more than you offer - if I could get some
more I should think I was benefitting my tribe as a chief should try ant benefit his tribe.

## mOUSE DUNG:

My father - I arise once more. I came here to meet you as a Chief. I do not consider myself a Chief as high as you are, but I have a right to speak treely. My father - I think when I look upon this land and compare it with other lands, that I have a very fine tract, and that the soil is good. It used to be my idea that we should be benef ted by this Treaty, and that you should not go far away unsatisfied. If we could agree on a price, all will be well. I fhow that I am no liar - no coward - and that there is nothing against me. That is the reason I demand that you should open up your heart a little. I ask for more, and beg for more. It had been my intention to agk for the good land about Thieving River - that I wanted my..ehildren to live upon - one million dollars, in addition to what I have already asked.

MR. RAMSEY:
Tell them that they cannot expect the patience of their Great Father to last forever. If they suppose an Rxpedition is to be fitted out at a great cost every year to send Commissioners here merely to hear their talk - I am afraid they will be mistaken.

MOOSE DUNG:
When I spoke just, now I merely wanted to state the value I put upon the mouth of Thieving River.

MR, RAMSEY:
Tell him I dont care anything about the mouth of Thieving
River. He carr have it if he wants it.

## MAY -DWA-GUN-ON-IND:

Father, let us take a rest.
-
MR. RAMSEY:
When shall I see them again?


Father, it is impossible for me to say a displeasing word to you. That matter has been fixed among thomselves.

## MR. RAMSEY:

Very well, then, go - and come back this afternoon and
let us make an end of this business. $----/ / 1 /-\cdots---\operatorname{sen}_{4}$
The session was resumed in the aft arnoon. Mr. Ramsey
"hoped that the Chiefs had now come prepared to make a Treaty which would would not only confer lasting benefits upon them, but save them from a great deal of trouble in the future.

## MAY-DWA-GUN-ON-IND:-

Rose with ereat promptitude, and replied as follows:
I salute my Great Father very hard. Dont let my Great Father is "hearet be turned against me when he hears what I have to say. I salute $y$ ai also, my father. Do not let your heart be turned against me as you listen to my words. I salute all your soldiers also, and the whites that are here. Do not let them think hard of me. The Master of Life has listened to our words. He has listened to us, and he has granted that we should part from here as friends Cthat on our side of the Ear th should be perpetual friendship. Now, I want to tell you,my father, It is impossible. There would not be enough that my children should be berefitted by it. Now I am
ready to return to my home. There shall be no bad thoughts on either side.
$\wedge$
LITTLR ROCK:
And also, my father, in the very same words I salute you. His words and my words are one. It is true, my friend, that I do not want to retain that land from you. I do not. That is all.

MR. RAMSEY:
To the Interpreter - Ask the other Chiefs what thoy have to say upon the matter. No response.

I understand then, he continued - that they adopt the language of the first Chief, and that they refuse to meke a Treaty. Everybody in all countries will know the prices I offered them, and It will be a wonder to everybody why they rejected an offer whioh "all will admit to have been not only fair, but liberal. The plain "Inference will be that their hearts are not right towards their Great Father. Now again, as they have concluded not to sell their Iands, I shind like to know what answer I shall take back to the Great Father on the subject of the dep redations comnitted by them down here at the Grand Forks.

## LITIIE ROCK:

I shall give you a history of the affair at the mouth of Buffa10 River.

## MR. RAMSEY:

I dont want a history of that affair. I want an answer on the subject of the depredations. That is an. The Great Father is required to compensate the injured parties for the damages inflicted by the Indiams on the ir property. Now what compensation are they going to make to him? That is what I want to know.

## MAY-DWA-GUN-ON-IND:

Ve were going to give a history of that matter.
$\lambda$

## MR. RAMSEY:

Tell him that the whole history of the mattar is that the goods were taken by his people. Compensation is demanded by the owners of the goods. All I want to know of them is, where the compensation is to come fromi
MAY-DWA-GUN-ON) IND:

I have spoken to my Great Father through you. He must not feel hard toward me. And to you also, I have spoken. You must not feel hard towards me. I estem myself so low thet I do not want to talk loud. I respect you too much. All winter I have sent word to the whites that the Chippewas of Red lake would never meddle with the Sioux.

MR. RAMSEY:
Tell him that all that is out of the question. The Great Father has treated them very gently about a great wrong committed by them. He has sent to them at great ense, and now he wants an answer. The wrong is done, and there must be some compensation "one way or the other.

## MAY-DWA-GUN-ON-IND:

This is the last word I have to say. After this word I have done. Concerning the trouble at the Grand Forks, I was there at the time. I saved a great deal of metal there at the Grand Forks I vent there at the time this happened. Some one asked me if the iron would be taken also. I told him I could not use the iron. There was no pillage. I was there when the man delivered the
things. My father - I have nothing that I can pay away. There is where you have me at a losi. What I said of the Master of Life you ought to accept.

## MR. RAMSEY:

There are persons here now who were witnesses of the robberies comitted, and who testify that the foods were delivered in consequence of threats of violence.

MAY-DWA-GUN-ON-IND: (Somewhat abashed)
I did not see that.

MOOSE DUNG:
The reason that I have come here is this. I should not have consented at all to what has bean said, if I had known any of their transactions (referring to May-dwa-gun-on-ind and his party.) because they keep secret from me what they want to do. When I call my young men together, I never hear any one speak. I am the only one who is always to work for my band. It had beon my idea to talk of the matter you are talking of now, had there been a good underv, standing. What I wanted to ask you in the neme of of 0.11 the Chiefs chraves and young men was to settle all these difficulties for us, becsuse we have nothing ourselves. I suppose our men think that rothing will be left if they undertake to pay for these tinings, and perhaps that is one reason why they dont want to make a Treaty. All the whites look upon me and respect me on account of my good behavior. That is always the way with me. Also the traders. It was my idea to have thought of them, and to have paid them what I owe them. My friend, I am speaking to you because you are my fath"er. I am sad at heart that you are about to be turned avay. I have met you before when we made a Treaty. I have always looked
back to that transaction, and thought we might be benefitted by it, but I see it cannot be. My friend Think a little more before you decide. Have pity on them. May be they think thare will not be enough for their children. May be that's what they think. If I was in your place, and had all your powers, and was a good Chief Zike you, I should feel very much ashamed if I couldn't ac complish anjohing. I always think that when we meet we can come to an under standing, and make everything satisfactory to you. I speak about this line and what they want to give you. I myself think it is too small a sum. There would not be enough for my children. There my father, I have spoken these few words that you may not be displeased with me. I speak loud when I want to gain a point. That "is my way of doing when I want to ga in a point. I like to fight i.t to the end. I have made up my mind that in speaking to you I shall always speak with respect. I know that our Great Father is strong. I know that you are strong. That is the reason I pressed "It. I thought you would offer me a little more. It is always my "way of tninking and spoaking. It is always my way.

MR. RAMSEY:
They cant tell their young men that I have not made fhem a rea sonable offer. They are no better than the Pillagers. I have offered to them more money for less land. They have not only refused it, but have fixed a price upon their land so extravagant and ridiculous as shows that they came here with no purpose to sell but only to trifle with me, and to treat their Great Father with disrespect. Under the circumstances their proceedings show a determination not only not to wipe out past offences, but to persist in them.

Mr . Ramsey followed this line of argument at length, and presented the subject in every possible aspect.

## LITTLB ROCK:

My father, I dont know anything about the trouble that happened there. May be you are speaking about the boat that used to be on the river while our young men used to look at that river for the ir support. They used to look there for their living, but the steamboat drove it away. I was never present when pillaging was going on, and was never benefitted by it, in any way. It, was about $\sqrt{\text { this }}$ he was working. He wanted tob be at peace.

## MR. RAMSBY:

I am very glad, indeed, to be at peace with him personally, but their bands must be held responsible for what they do.

## BROKEN ARM:

(In a broken voice, leaning over the table) Father, I am old and do rot consider myself a chief any longer, but our chiefs have marked their road, and do not want to vary from it, and you have marked your road and do not want to vary from it. How ther can you expect to come together?

## MR. RAMSEY:

I have marked a road by which, if your pople will follow it, they can escape from pastercher and keep out of future difficulties. There is a blot upon their character which they have refused to wipe out. I have pointed out an easy way to do it. I have shown them how they can make ample compensation for the injuries they have done. They refuse to make any compensation for the
injuries they have done. They refuse to make any compensation, and now the Great Father must get it in such a way as he thinks proper. For whatever consequences may happen to thom, they cannot now. blame me or the Great Father. I have done the best I could fo for them. Their Great Father $h$ as been at great expense and trouble to help them out of their difficulties. They refuse his kindness, and the responsibility must now rest wholly upon then.

Silence ensued for a few momerits. May-dwa-gun-on-ind fi"nally rose - shook hands with Mr. Ramsey, and without saying anything, went out of the tont. The rest remained a few moments, but Without imitating the coremonious leave-taking of May-dwa-cun-onind, left ons after another, and the prospects of making a Treaty seemed to be at an end.

Friday 0ct. 2d. When the Council broke up last evening, all hope of effecting a Treaty with the Red Lake Indiams seemed to be at an end.
muen
May-dwa-gun-on-ind, however, it was evident, was the only obstafle in the way. He was evidently a man of stern decisjon of character, and had inherited his repugnance to a Treaty from his father, who had died the year before, and whose precepts and example on this subject he considered himself bound to fol low. Moose Dung, Broken Arm and Leading Feather, on the other hand, hed from $3)^{2}$
the very first taken an equally decided stand in favor of a Traaty, and in this position they were supposed by the most finfluential men and the general public sentiment of the several bands, though they had so far yielded in the ir Councils to May-dwa-gun-on-ind's influence, as to assent on exorbitant demands as a tentative proposition in the hope of inducing the Commissioners to make them a
more liberal offer. But they were by no means willing to lose the opportunity to make a Treaty by too obsinate persistence in their first demands. One after another of the Chiefs was won over to "Moose Dung's side by the arguments of the Commissioner. On Thursday they held long and earnes $t$ Councils among themselves, and in "the morning it was amounced that they were gain ready to meet the "Comissioners.

They all appeared at the time appointed, except May-dwa-gun-on-ind, who sent word that he had bidden the Commissioners goodbye, and was not coming again. Moose Dung now took the leading part in the negotiations. He spoke as fol lows:

## MOOSS DUNG's SPRRGH:

My father, since I have made up my mind to speak, I shall in the first instancemake a circle in order to come to the point I "want to reach. As long as I have lived to to attain my" present age, it has always been my aim to procure peace, and a frienaly understanding, and whenewer there was anything wrong, I have always worked with all my might to set it right. Pather, when I think of the past and of the future, how sorry I should be if I shousd not be able to swallow in the future what would happen if we did not accept your offer. It would have been the same with me if I had swallowed what some have swallowed. It may be I shall be 10 th to aceept when you offer, but I will do my best to come to a friendly whiderstanding. It may be you shall hear nothing bad or wrong from me. I do not want to speak in any way that might cause offense. My way of doing business is when I commence I always like to carry It through. My young men all know me - how persevering I am. My father, let me fully understand the line that was pointed out to
you - that which we made up our minds to cede to you. Father, I am very mach afraid. I am not a coward. I am sometimes alone, but I am not afraid but something may sometime arise which it makes me afraid to think of. I was afrald that hereafter the Chiefs, the young men, and the children would point to me and say "he told a 1ie." I have all trust in you that things may be fixed in such a way that things will right, and that no blame will be thrown on me. I wanted to speak about the tract of country we talk of ceding to you, and that which you talk of. You must not be grieved at me because $I$ cennot express my views as I feel. Father, I do not want you to feel grieved. I want you to feel glad. I dont want to fix a price. I want you to help us so that we will feel proud and satisfied that we did our utmost to benefit our tribe. I do not exactly understand whether the term of our annuities is twenty or twenty-five years: We are just changing face with our legs. It is not necessary to turn about to talk over the subject.

A long conversation was now held as to the terms of the pro posed Treaty. Moose Dung wanted something additional - but did not insist on it. He was also solicitous that the Treaty should provide for wiping out all past offences, by making compensation "to the parties who had been robbed by their young men. He was also desirous that something should be done for their Traders. He always tried, he said, to pay his Traders, but when their season's hunt failed, he somet hes found it impossible, and these debts had been growing for many years, and it had always been his idea that When a Treaty was made they should be paid.

## MR. RAMSEY:

I have been induced to vary my proposition considerably in
consideration of the good feeling and respect shown me by the Chiefs. But because out of my regard for them and for thetir interests, I have boen thys generous and made the proposition. I do not want them thess me more. I contemplate a Treaty signed by both the Red Lake and Pembina Indians, because it would be a much more convenient and imposing paper.
He then said that he had been induced to offer them $\$ 20,000$ per year, to be divided among them in equal amounts pead - $\$ 100,000$ to pay damages for the robberies committed by their young men, and for their debts to their Traders - $\$ 150$ annually to their Chiefs to enable them to maintain their dignity, to boken out of the An-. nuity Fund - $\$ 500$ to each chief to enable him to build a house and to set an example of industry and comfort to their people, and $\$ 2,000$ to be distributed among them in powder, lead, twine and anything they might wish Aprovision would also be inserted in the Treaty to keep liquor out of the Ceded Country, as it was this whin which was the cause of all the troubles in other annuity receiving bands.

## MOOSS DUNG:

Father, you have hit my heart in the right spot, in speaking of the liquor as you did. That is what I dont want in my land, because it is the source of trouble and poverty. Father, I acoept of the propositions, because I see that I am going to be raised frm from want to riches, to be raised to the level of the white man. Father, I hope you will do what is right with me, and my young men. -I have always found that in holding in, I sometimes got more from my Traders., You and the Government have used every exertion for "a great many years to bring about a Treaty. I do not want you to exert yourself in vain. I now give up the tract of country. I hope
you will have pity on me, and see that these terms are carried out to the letter, so as not to lead to trouble hereaifter.


The col loquy continued for a long time between Mr. Remsey and the Chiefs of Red Lake and Pembina. They made a reques that $\$ 5,000$ should be appropriated to out out a road from woech lake to *Red/Lake. As the proposed improvement seemed to be as boneficial To the Government as to the Indians, a stipulation was insarted to "that effect. It was also requested that Hon, H. M. Rice should be "one of the commissioners appointed to audit olaims for dobt and damage. The Pembina Half-breeds made a strong effort to procure the insertion of a provision for the appropriation of an extravagant sum for the ir benefit. At the end of a session of three and a half hours duration, Moose Dung, who had stocd for an hour weighing amd deliberating upon every separate provision of this Treaty, asking for this explanation and that modification - appear"Ing to labor under a serious sense of the great responsibility he was taking - at last touched the pen which was to affix his vicarious sign-mamal to the Treaty. He was followed by Broken Arm, and one after another all the Chiefs of Red Lake and Pembina came up and touched the pen, except May-dwa-gun-on-ind, who true to his resolution, did not again make his appearance.

When the Chiefs and principal men had signed the preaty, the. beautiful medals provided by the Department were distributed to the Chiefs. During the night the consummation of the Treaty was celebrated with great rejoicing in the Indian Camps.

[^1]pervision of Mr. Benjamin Thomson, Major Camp and others. The presents were received with great satisfaction. May-dwa-gun-onind made his appearance during the distribution and received his at lofted share of the Goods - in the course of which he expressed himself satisfied with the treaty, but said that he had always doclared he would not sign a Treaty, and he could not break his word.

And finally the Flags provided by the Department for the purpose were presented to the Chiefs, at the request of Mr. Remsey, by major Geo. H. Camp, who ac companied the presentation with suitable remarks to each Chief.

During the course of the afternnon and evening, the chief's came. to talk wi th Mr. Ramsey. Won-so-mo, or Moose Dung, who had been chiefly instrumental in in bringing about the Treaty, urgently raquested that some of the Red Lake Chiers, himself among the number, might be invited to washington. He was desirous also that the same privilege should be extended to May-dwa-gren-on-ind for the reason, "as he said, that when he saw the power of the Great Father, he w would come baek with a greater respet for the whites than he now had. May-dwa-gun-on-ind himself, it was understood, was anxious to go to Washington, and Mr. Ramsey so far assented to thase requests, as to promise to use his influence to procure the permission of the President.
s....


Sunday Oct. 4th -- Barly this morning, on the fourteenth day from our arrival at the Troaty Ground, the Expedition started on its return home. It is arranged that the chief part of our escort and train shall take what is called the middlle road, which parts from the Crow Wing Road near Buffalo River, for Fort Abercrombie, Alexandria and other posts on that route - while the commissioners,
with an Escort of forty men, undes Lieut. Larnad, take the road to Crow Wing homeward.

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"Sunday ost. 21 th. We reaehed the Chippewa Agency to-day, where Mr. Ramsey was to have transacted some business with Hole-in-theDay and other ohiefs of the Mississippi Bands, under instructions From the Department. But as the Chiefs were not present, it was "arranged - by the advice of Agent Morrill, that Mr. Ramsey should return in some ten days, when the Chiefs would be present at the payment.
Wednesday oct . 14 Arrived in Saint Paul.

CONFRRENGEWITHTHECHIETSOETHE MISSISSIPPIBANDS。

October 29th. A conference was to-day had by Mr. Ramsey with the Chiefs of the Mississippi Bands at the Chippewa Agency. Mr. Paul Beaulieu acting as Interpreter. The following notes of the Conference were taken by Mr. Benj. Thompson:

MR. RAMSEY:
Say to the Chiefs that I came here at the request of their Great Father, and as they have asked to meet me, if they have any-. thing to say, I am willing to listen to them for a short time, and will report it to him if they wish me to do so.

BERRY-HUNTER FROM SANDY LAKE:
My friend, we are very happy to soe you here. We are very happy to hear that you have come here to look after our interests, and as we have done a great deal of business with you in old times pleasantly, we have confidence that you will make our difficulties lighter than they appear to us. I wish to say a fow words to you, and I wish you to treasure up what I say for the good of my children.

Aast winter some of the Chippewas went down to Washington. "When they returned, and I had heard what was done, I was very sorry and I could not sleop at night, it distressed meso. At the time that my nephew went down in 1855 to washington, they mede a Treaty whioh gris us reservations. I camot see, or I do not know that I have forfeited the one which was given to me. My Nephow hare (pointing to Hole- he Day) whon he was dow, had a reservation
set aside for me that I have wiahed to pass my days and be buried on. I wish to ask one favor from our Great Pather - to allow us to rems in on our old Reservations. There are several years yet for our anmuities to run, we were aatiafied, and I wish to remain until they are out.

We are always glad to listen to our Great Frather, and do as he us to. The Master of Life gave us a home. We have sold What we did not want. I did not help make the last Treaty, and I cannot, as I understand it, approve of it. I am getting to be "an old man, and shall not do much more business \&e. I leave it all to my nephew and son. What they do I will consent to, and be satisfled. We have all of us one mind. We all wish it left with "those I have named. It is too late to talk much about it, but we trust it all to you, and the ones I have spoken of. The last - Treaty we are not satisfied with, and we know that what was done there was done through fear. The country they gave us is not a good country for Ind lans, and is of no account to us. We leave it all with our Great Father, and trust all to your having things made right. We have great confidence in you, as we have known you long as our friend.

## LITTLIE FREANCHMAN, FROM POKIGGAMA:

My father, that that old man has stated as his feelings, are my feelings and views exactly. We have not been able to learn what was do at Washington. One of the reasons we fel bad ia - the Chiofs that made the last Treaty have never tola us what they did at Washington. Through respect to our Great Father, I wish to live up to his Treatfs, and do what is right, but we do not know what m'to do. Perhaps we could not murmur much if we knew all that was done then - You know all about it, and we all wish you to explain
to us what was done.

## DRUM BRATIER, OF POKGGZAMA.

I have a few words I wish to say. I think I have a right to be heard, and I agree with these older chiefs. We wish to know "where the new Reservations are? we have never wishod to part woith our old Reservations, and still wish to hold them. If others sold them, we did not wish to part with them for our Fathers told "us never to part with the one we have. We are not satisfied, that is any.

MAUB-OSE-O-GRAD; OF POKEGEMA.
I also hawe a few words I wish to say. I have never seen y ou before, but hope you can make things better for us, as we are very much to be pitied, since the Treaty was made last winter. It would be well to give us some of the new Reserve with our old one. We do not wish to be driven off our old Reserve. Father, we are already very poor, and, that would make us much worse off.
$\qquad$
NAY-GWON-A-BE of MILLE LAC:
There are great disaffections at Mille Lac in regard to the late Treaty. The Troaty made at Washington has made constant trouble among us. If I could tear it to pieces, I would do so for that reason, if for no other.

HOLB INN-THE-DAY, OF GULL LAKE:
It has pleased the Master of life to let us meet a person we are all glad to see, that our Great Father has sent to us. What we speak of to-day are subjects of the greatest importance to us they are matters of life and death to us. Father and friend, what these old men say to you are the sentiments of all of us, that did not go to Washington last winter, and of many of them that did What we think of this past, transaction I will not now say, as out of respect to the Goverrment
of respect to the Government we will submit without now complaining. I am sorry that by the terms of the treaty, no clease was lef left so that we would be allowed to amend $i t$. The consideration of these things makes it a matter of life or death to us, for when We look at the Treaty we have only about a stone's that is good for anything, and we see no way of bettering ourselves. We hope that you will use your influence for us. We respect the Govermment, and wish our Great Father to make it better for us. We speak to you, and we wish to say to you that we do not flatter, but we have known "you a great while, and we all know you have a great deal of influonce as you should have here and with our Great Father, and we ask you to do what you can to help us. I mast not now be misunderstood I might say much more, but I must now shield myself. If I have ever committed any errors, I wish to correct them, and my young men all feel the same way. I-am willing to sacrifice myself for my band, and die for it".

Father - I have to look to you. I told my friends you would come here. We have heard that you would not come, and it made us feel bad to think that we should not be able to talk to you - but now we feel mach better.

MR. RAMSEFY:
I have heard what they have said, and will emmunicate it to the Great Father. I have always had confidence in the Chippewas, and last year when the Sioux committed such horifible offences, and destroyed themselves, many others thought tho Chippewas also would be bad . I said they would not, and constantly stated that they would not throw away all of the goo name they had so long been endeavoring to acquire. I know their Great Father has the kindliest feeling for them, and if this Treaty whioh they complain

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of is hard on them, he will make it as easy as possible. I am glad to hear the Chiefs say they will live up to it and be content with.such modificationssas their Great Father may be willing to concede, as the best thing they can do now.

Now if I understand them, they have appointed two Chiefs to carry out their wishes, if the president will consent, and that this is the wish of all of them. If this is cansented to, I will emdeavor to have all things made right thr aigh thetr representatives. I think I understand the ir wishes, and will endeavor to see their Great Father, and secure his campliance with soms of their $r$ equests.
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## HOLE-TN-THE-D

Y. (Addressing the Chiefs). I now say to all of you, I will do what I can to arrange our difficulties, but if you entrust it to me, you "must be satisfied. (Addressing Mr. Ramsey): We are all like sick men, and you axe our Doctor. We feel much better since we have seen arut talked with you.

MR, RAMSEY:
I shall soon go down to Washington. There are many weighty matters of business to attend to, but I will attend to these things you have spoken of, as soon as I can, and I think there is a good o opportunity for a satisfactory arrangement.

After some farther conversation the conference ended, and Mr. Ramsey returned next day to Saint Paul.


Saint Pane Minw. Dctober J8iz Kow Nillian P, Dlole.

Commiosiover of dndian offfains: Naskington dQ. C.
Naving, in complianco with your mistructions, succeeded in effecteng a Jreaty with the Red Sale aus Pembina Bands of Clipplerra Oudiaris, for the extenction of their titte to the large ans infoort. -ant Visticet of country known os the Red River Vally, dhave the honer, to make the following Refors of the curcunstances ...connecter tharewitto:

My defarture frow Saints Paue Mrar paest poned by varions causes to a muck later date than $d$ had an. ricipates or desires. The Ireatey lioads forwarded by the Deferrtmente dia not arrins tile the letter and of dugusts. and the arrangements for aw eucors for tho Expedition, which was necessary th the suffeter of the Train, as suele ufom Tts route - which lar terough a conntry liable to be inferted ley hootile Sion4 - as when it reacked its desiviation, involved stile furttier delays. Your letter of initructions had led me to rely for thice purpoed on the Cuvaly Battatein of Major Atatch, of whose expervenes and influened witit the dudians d shoula baw laniglad to avail mrself. Bent the unexpectes delors in the organisoction and equigment of this forco confecled ne to apply to leneral Sibley, them opporturily returning from his

Eypredition against the Bconn - for a detaclement of the mountes troopes under his comomens-whidss with whatever atter assistanco conied forward tho - byects of the Cominission, was promptly and cordially furnished by that wbleging officer.

All errangements having been compeleter, I sturted from sainp Paur on the Seconv of September, taking tho routo sia Sains: Cloud to fat Ather. - crombio, culure se rese to recien a part of our bs. catp, and a quantity of provesions destived for the Red Later ouf Pembina dudians, and which mere stored There last year when the cutbreak of the Scous prevented their reaching their destination.

From this post our poute lay aloug the East--ern Dank … of the Red Ruver, ttrough the wide and vich savannahs which border thic remarkable streame, over a track of our oun making, Tile we crosied the sand hile river, whence we diverges to the North East, reaching tho Croseing of the Red Sake River on the 21 st of Septemileer.

This jplace, which by the route travelless, is alent four hundref niles from Sanit Paue, was sel. - eched as the moste converient rendezvons for the contract. -ing porties, as it mas nearly equirdistents betweens the Red dake and Psmbius dndians, and sonce teme before dl lefts saint Paw , mestengers had been dis. - patcluer to notifer the cliefs aus princifal mow of thivio dindiens to meet the commursioners at thus point. Accordingly the Red dake dudians were
already encanifed on the ground, this unexpected pune. tuaticy being doubtless due to the personae supervision of my associate, Mr lloriils, who had accompanied theme from Red Rake, aus who war now awaiting my arrival.

The Pembina Indians, however, had not yet arrived, and it was determined to joist pond the open. ing of negotiations tile they came in , as d deemed. is infrortant for obvious reasons of policy ans con. - venienco to unite cote Communities in one Jneaty, our to avoid, if possible, the separate negotiations to which it was founds then were inclined.

On the next day, Tuesday, the Pernbiene Indians arrived in greeter numbers than had been anticipates. bringing in their train as parties ts the business in land, nearly all the Half. 'treed polsulation of Pembura and saint dasefh, whose attendance was not expect. -ed or desired at all. Obad explicitly instructed the merlengois sent th sunenew the $A_{\text {usia }}$ aus to the render-- vous that $d$ desire the attendance only of their chiefs and principal men - thargh is was hardly expected this injunction would prevent the deices bringing their families.

By an enumeration carefully takes on the $28^{\text {th }}$ day of September ar a leavis for tho distribution of jarovisioms, there creme found to be preserest as the guests of the Howernment - men, Nomen ans children - of the Red. Sake Bands, 579 dudieins, 24 half breeds; and of the Pembina bands, 352 Indians and

663 Jtalf- breeds ,- or 1618 Indians aus Half. breads in all - not more then a hundred of whom at farthest, worked strictly come within the actures termor of mar invitation.

It wile be sech that nearly "twa-thurds of the whole Pembina velegatex, were staff. Creeds, who casio mbiddew under cedar of their relationship to the Chadians, th billet themselves upon the hospitality of the Socvernment, aus porobecbly to approfineate the lion's share of whatever presents or provisions might ball to the lat of ; the ur Indian friends. The messenger ot agent wholhad bean authorised to furnish subsisternes for tho Pembine Indians on their way to tho Jrecty esrouns, gave as lis excuse for bringing so large a number of uninvited guests, thad the Paribina Indians are completely under the control of their dtalf. breed relatives, and coned not have been induces ta come unless accompanied hep the latter, who lave long bean aceurtoned to consider Themselves, to a certain extent, the real covers of tho soil, ans as having even a greater interest in any ofreaty for 'ts purchace than its far less numerous or porer-- Jul alerigimal occupants.

If was now too late, as it would obviously lino Len unpolitic at this functuro, ty have disported this pretension; ans it hecanie necessary. Therefore to provide thine with subsistence from onus inadequate stores, hoping by an expeditions diejeatclos. \&busi-- ness to accomplish the objects in e be before ex. hanstuing our stock of jrovisions, which, of course,
could not have lever replenished at that destenice prom the source of supply. Another jormerfue motive for hastening the negotiations $t_{0}$ as rapid a con--elusion as possible, was the lateness of the season, the leave froits which mene munsually early aus severe - even for this etorthens Satilute - haring already nearly destroyed the gauss on which the animals of our Cavalry Esens and Supply Drains defender mainly for forage. Iortunatetiey the Indians themselves enere equally amnions to Netuno home in Time to jeregrase for the coming winters, aus they evinced as much disposition to purees the business before then ty s a speedy conclusion as could reasonably have lan espketber, emvidering the laggardness, tim. aridity ans indecision which ordimardy characterise their deliberations.
decordingly on Kedverday, the Shirr day af. ter my arrives, we held one first general council, a report of which, as of all sulieseguent proceedings, care-- Gully jarepares ley the secretory of the comminesions, wile bo found in the annexed dournab. I addressus them at length upon the object of our visit, en. -deavoring especially to cinjoress upon them the fact that thin treat Fathers desires to made a treaty with them - not us order to obtain possession of their lands, but chiefly witt a ne to their. benefit and to present the recurrence of difficulties hetereen thew ans his white children passing through their = country, ans which might end if not obviated

On some tividy understanding in consequences to his red clildrew sulich le would greatly defolore. was alan that they mend possesses write the belief, party arising from the fact that several perversions efforts had been made to fourchuse their country, aus partly from tho mi representations of intereober parties - that the Government was rent axioms to obtain fresescion of Heir lauds, and places a great value mon the aequi. vision. Isendearores tu disaleuse thew of this ins-- pression which anticipated would lead to cistrar. -agant demands, and agreeably to the tenor of your in. - tructions, while auphctically ignoring their right to interrupter or molest the travel and trade passing through their counting on any foretent! offered therms Seventy Jhousaus Dollars for a rights of way over the roads ans riven of tho contrib, which of regardes us a fair equivalent for a concession which really deforived threw of nothing then nor enjoyed, aus stile Reft thew in full occupancy of the country. I had not the slightest enfectateon that this offer would be aceefoted, ans was, of course, not disapporites when at tho council lela neat doors, it was emphatically and manimonsly rejected. Indeed, it was ibirins from tho curcunstances of the lace, that a Satisfactory Orectic for a Right of Pray merely, course not la effected sreefet anon tom for which they would he equally willing to cede the country itself: It was in their ness a matter of much less consequence what they surrendered, that what
they obtained in exchange for tho surrender. Hey had long lien accustomed toes look toes a Ireaty as a means of obtaining comfortable annuities, of the moment of which thea has formed the most extras--agaut expectations, and they very readily appreherded that ley merely selling the sight of way for the smile sum of mover then loved reassanily seven for it, they would indefinitely post pone the jos-- feck of moro lueratior arrmgement, ans jeerhaps, as they may han fancies, senonsly unfair the strength of a ito en which they had relies as the jarolifio source of future revenues.

Besides, as these Indians had assumed tho rights ty lew er coutriteutions of goods as a tole or tar upon merelients or steamboats jarring through tho comity, the forme purchase of a right. of man would have implied that such a right did not already ernst, and thess have sanctiónes an assumption on thew fast, and miangurater a precedent on ours, at variances it seemed to me, withe somber poling:

Monover, it mas not unlikely that their vague understanding of the nature of such ar arrangement would lead the new complications which could only be remedied by mew expenditures, and, in a very foes years at farthest, necessitate a Jreates for tho albolute extinction of this ito... It ally Nato it was apparent that such a necessity would rely soon be farectes upon the Sowernoment from another quarter, ley the repiois advances of settement-througtiont the Valley of the Res

Rives. Finally, in news of the surely disposes--ion manifested by these Indians in consequence of train isolation from tho control of the govern--mont, is seemed to mos of great infortaneo that Hey should lo brought into mono intimate velatums witt its reperesentaluves, aus vo oo directly under to suforision.
for all these reasons, looking at once to the lest advantage of the Movement, of the Cudianss aus of tho white communities interested in the develofenmert ans Trade of these regions, d dames it advisable under the discretionary borers conferrer upon we ley your letter of motmetims, to direct the negoinations isth a vies to au absolute purchase of their lands - at least, of such of their lands as could, for many years, full within the possible exigencies of trade, emigration or settlement.

The failure of previsions negotiations for this object. *amer ned that its accomplishments mas a tact of consideralibo difficultio ans delicacies, awing ta tho preposterous expectatoris formed ley some of tho Indians, the stolid indifference of the large maforitep to tho business before then ; and when these mere over-- cone, tu the timid reluctance of tho clineff to s take The responsibility ans a matter deemed ley them of momentous inpentance. The prognear of negotiations also developed some elernents of sullen opposition to a Ireaty - small in numbers lent influential aus obstinate, consisting of parties who had been concemed in tho

Deforedations of 1862 ~ who ferides themslows on having frustrated ale previous attemefets to make a Increate - and ale w had therefrom fernemae reasons of their am, jeerheges, for not writing to be houghts into close efficies relations with the Povernments.

The deliberations of thur Councils were at first so far controlled ley these adverse influences the at thin most extravagant wishes urease presences as their netimsat. -nnw, ans they basitinly refuses at one tirice, isth an appearance of unanimity and firmness, ti treat for a cession of their lands exceftet for tho enomuons anne--itu of one hundred and fifty fin dollars and sinter two and-a.half cents (\#J55.62 $/ 2$ ) per head, for fifty years - equivalate in the aggregate to from ten tor turivo million of ällars, aus even thew the probates cession unbraced but little more thaw half the area then afterwards relinguished for the thirtietlo of the sum firsts names. Eventually there intemperate news were over ruled lay the wise councils of the older and more mifluential men, tho wished by a Jreaty Ta condones for the paste offences of their lands, aus fores. - ant fatero difficulties, ans ley the general voice of the younger new, the traders aus staff. Creeds, who derived the more substantial fronts of the arrangenert.

Persuaded that then could do no letter, then were furalier satisfied to accept the terms forofores by the commissioners and thin satisfaction was largely miscreated by some concessions of no great in - bortance, which they gratefully places to the credit of
their our difalomacy.
The Jreaty was signed on the Shins of Oct. -ober. by sup out of seven of tho recognises chiefs of tho Red Sake and Penbiuna bands - the one * diesentiont who had led the opposition to a Ireater on this as on jorevious occasions, giving a verbal assent, bute refusing his signature from nos*irs of pride.

The events, site may be added, was secierad by all the bands witt greats satisfaction, which was ats least not lessened by their firsts experience of its out. - stantiar benefits in the distribution of goods ans pros. -sims which took place an the next day.

The tract of country ceded by this Treaty anbraces all the Anvericars Valley of the Red Rives of the North, except a small portion previously ceded, ans is estimates to contain over elevens million ( 11. asir. 1100 .) acres of land, equal th half the area of the state of Olio, ttrongls, as tho lateral boundaries are defines by the leads of srreanus the position of which is imperfectly uam, its epact area caunot hor be ascertaines. The whole of this area may ter regarded as netemsatety aril. - able for stgriculture and settlement, the soil being generally of atraordinang parities, and finely ad--apied to-thoproduction of tho smalo grains. though portions of if along tho banks of the Res River are insperfectly drained, and a re subject to accasional over. - floor. It embraces ale the parerente paths of comomencias travel, and the deignater "routes of profecter railroads and tele-

- grapher beteren the sellements of dienneeota ans tthe Briticho Colomies, of drorttumestens dmaniea.

On tho Cost of thin tract the Red Lako Ondians stile reaus a small stip of unceded terictoris, en-- closing the basim of Red Sako. Sitto the excefetion of a marrort border of fertite "shandwood" lauds arouud the shores of that Lake where these bauts nor' have their homes aus raise small erops of com ans po. tatoes, the tract resevves for their future accupancy, while abeundiuy in ganos, fish, fields, of kild rico aus atter resources adefeter th tho permitive cuants of tho Inaiaw is, from the naturo of the surfface, which may he goverally descrilued as a series of impassablo skales, sutvely valueleas to a cinlised people.

The Pareina bands who subesists ber buffalo hunt--ing allo retain for thonselves a traeb of country. clained by theno, enilraeing some of the jeresents facsite pastures of that animab noith ans nostlu-- meste of Llenil's dako.

The sura stifulated to be joiid in contideration of this cession is twenter thonsaud dallass (\$20.000) per annum for trentig years - making, uith ottur expenditures, abont five hundres ans ten thonsand dellans $(\$ 510.000)$ in ale.

The amourte agreed afforn wes not, of courde, regn. -lated by any suppeases staudans of valuo affelier tos the laud, thonglo, it is leliens that no territonal acquicitions of equal intrinsic value have been made from tho dndiens at so porr a tate per acre,
or on teri. so advantageous ty the Sovernments. Lems even more advantageous might have lew secures, if the exaction had befitted the dignity, the duty or tho establishes policy of the hover. - ment in its dealings wite there ignorant s savages. But tho explicitness of your instructions on this head saves mho the necessity of vindicating, on grounds of Justice or expediency, the cmoiderations which led tune to frame tho proirsuius of the Treaty, as far as possible for their benefit. Kith thin new thine annuities wevefised at a rate per capita nearly uniform with those granted te other bands. of Minneoster Clipfererras, and for a term of years which ought to intros such eu inferoveraent in their do--rial condition as wile place there o abhor tho necessitier wliclo tho anninity system is derequed to meet.

The stated rate per cofeta is presumed to bo an adequate confenssatero for such lases as there mar le supposed tu sustain from the encroachments of the white Mow, by the diminishes range ar resources of their hunting grounds, and exprenenco hos feroved if to be sifficierib, if prudently wed, to supply sonic of their mat recession pants while ot is not def-- ficient to release then from tho necessitio of exertion or ta seeppoot theme un a state of iollevess.

She amount of anniutier was fired on tho as-- sumption that the bauds who crave parties to the Treater mumbles from teeter to fifteen. Amadned souls, though upon then points it was ineprossible to
oftain ary accurato infonenation. From the lest dates dcaule collectra, it is belience that the Rer dake bands number hetween eighb hundves ( 800 ) ano ane thonsand ( 5000 ). The Pembina bands clain from four hundred ( 400 ) to sice hundres ( 600 ) mone, leuts as the latteo dindians live closo upon the Bist--isb border, ana mako thier hones indiscriminately on ietter side of tho line, it is inpossible to sar how many of their numbler lelong perofartly to tho gunsdiction of that fovemment, and of this sreates doould be carries into offect, it waved be neesesta-- My to insitute a carefue eurolment witto a new tu the arcertamment of this infortant fact - as athervise alarge accession of Britich dudian, of - flinated iotte the Perubina bauds, mar be expecters, to clain a particifation in the provisions of the Sreaty. and then seviniely affects the standave of annuition among tho reits, ans inflict a gross curng especially ufor the Res sako bauds.
dF in-sifulated that three-quarter of the anamut of aunuities are to bo paid in moner. This fome of proymient was reganded as at onee the most comverient foo the tovemment - considesing the great trouble aus cast of traupanatuy goods to such remote points - while expervence has proved it to le forr leetter for the Andian, as he is prov-- erbially for more jusudent in his expenditures of mover thew is the diffosition of arthdes suseffat ible of barfes. Ne cirle of cen quite us readiles
quachanpo a blauket as a holf dollar por an arfield he desires, expecialler if that arbiclo be whiskag. An ineppotant object of the Ireaty was the inprovement of the Indiaces. Que quarters of the amount of alemictier is to be resenredas a feund for this purfooso, to the converber into such artictes, or to leo applied to such beneficial objects as tho Oresident may direet - thir geveral pluravology, which advits of such adoplation to ofecie cercunistances as may be requived from time to tive, bing reganded as more esperdient than a mumber of provisions directing the sfrecific ap--plicitationi of ttir funco.
the Judians visisted with great urgency as ore of the condition of the cession, that such provisions should be made as would save them hamiless in the futero, from ane responsibiliter th the infured parters or to the lovemment, for the defredateons ans voblevires conninitted by soned of their number in 1862 , on the proferty of British and Awericecos Iraders, and ther wero solicitons thet tho Oneater should eublrace sono arranganent for the liquidation of their outstand--ing debfet to their traders:

If wer therefore stifulated that ane hundres theonstuad dollass (Ajuc. any) should bo afferopenated fortte frapments of thase hiabilition. and to guaro agaiust keculation, it was proindes that ale claines. for damajes or debl undes
this article should be ascertained and audited in consuttetim with tho chiefs, by a special conumissio, tu be appointed by tho President. The chiefs requested that ton If. $\mu$. Rice should be tho commissioners, to which ven. Tuned to give my assent in the belief that no otter appoint. - mont would be mono satisfactory to the department or tu the Indians.

It is believed that the provisions of the Treaty if faith. - fully carries ant, vile redound greatly to the advantage of the Judians. The peculiar geographical isolation of the Red Sake dudiane especially, affords a rare opportunity for training These simple childreso of the wilderness in the habits and pursiuts of ciricisation, undisturbed by the corrupting inftuenser which us -rally counteract all effort for their improvement, and it was th protect them pr par as posicble from the destruction agency which has fietherts sealed nearly even dudiain Treater with the curse of corm ts their wretched race, that tho introduction aus sale of spivituins liquors on the ceded lands is interdicted by the terms of thin Treaty, untie the Presidents shall otherwise directs.

The portion of tho ceded orract, en. -bracing. all tho routes of travel. commerce and emigration ketweew the Messisfapi Valley and the prosperous British Colonies of Kortto Kesteno America, renders tho ex tirelion of the indian site thereta a matter of the firal consequence ts the per-- ple of this state, and essential, indeed, tit the developerments if the North Hest.

The British Settlements on the Red River
established fifty yeas ago by dod Selkirk, already contain a profuculation of from ter to ttveler tHousand sones, aus avo rapidly ad-- vancing in members, wealth and infporkaned. The inmento fur trade of then regin, extender--ing noithurerd to the frozen seas aus west. ward to the Rocky Mocutamis, finds its outlet through lluinesto aver the lands acquires under? their Treaty: Hundreds of carts avo constantly enfloyed deng tho summer months in the trans--potation of merchandise from sack Paul to Foll Parr, and recently a stocintoot has bean placed upon the Red Rives to accommodate the raf--idly grorring commenced witt this region.
tho Hendsew Bay Company whose guns--diction over theso inmenso lerritiones dates back to the tine of Charles the seconds, has recently been reorgainted on a plan more con--sistent with tho progression civilisation of the ago then tho exclusive and monopolising guinib is which its chaster has heretofono been administered. This flan contenfletas the extension of settlement, of mace, telegraph, and eventually steouboal aus mailroas connumicatrons throughout the whole belt of fertile valley cobich spawn the west half of the Continent prom the Res River to tho magnificent hor-- bors of Vancouver's Bay, and tho development of the rich gold and otter mineras dis-

- convenes on thew slopes of tho Rocky leountaina. d live of transcontinental telegraph is about to be cinstuded under the auspices of the great corporation from Paubina to tho Pacific Cost, which vile undoubtedly be con--tin ed by dmencaw Enterfense to Saint Baud on the bast, ans before long bey a submarine chain termgh tho dilands of the forth Pd-- cific, to connect on tho asiatic coact unto the great lives of Lelegraph which Russia is sotoblishing from Saint Petessloungh to tho month of tho Amor.

The live of the daunt Paul ans Pacific Riel. -rad, nor in course of constmclein, rems for thur demurred miles northwesterly across the Cedee tract, as lacater by Congress, by which it was endowed irtte a valuable loans Istant, witt a nero to its nttiviate extension to the Pacific Coast. Ane it is not the least of the advantages of the Treaty that it inkle, nor moke these lands available for constraction.
of was nay good fortune while on my return homeward to meet Mo r Llalbas, the enamor of tho chudson Bay Company's Jer-- Entexis, who expressed the greatest sates-- faction that an arrangement had et lust been effected rite the durian on the route, which would not moly put an end tu tho
annoyances which had beretofore proved a serions check ufor the cominienciae intereource betwren the Britiih auj dwerican settle. -ments, but remoue a great obstade to the develofment of the inforbant enterpoises aboon referres tu.

Hoagh thos originae motin to the Treaty was the pacification of the dudians ccenfer--ing the Rer Rives Valen, aus tho remorae of tho obtrichins which their presumption head placed in the wray of tranl ans trade tterrigh theat regine, you wirle percien thed it was really demanded by considerations. of for widers seopo, and thot its ratifin -cation umila not only promote the local citerests of the communitions concomes in the conmereo of tho Valley. lent alvance the geveral development of tho Morthmest ans strengthew the bonds of ditemational comiter.

On fortter pursenance of your apince, on my retum form Rea deke Crossing A issites the agency of Crow Ning cirth a new if proriber, to aguest the difficultier groming int of the alleged divistisfaction of somo of the linisiffi Clifferevar with tho Incoty conclu--ded at Masbingtex lash viriter. Advised lyy agent Morile thot the chiefs were nob them precent, but would bo assecubles at the tive of tho payments some ten days of -
-terware, A precedes to saint laue, ans returned at the tine indicates. ley arrival was oppoorturie, for tho dudiaus use re beria--thy aborts recieniyg their payment muses the efferehension that it corolla be regarder as a fine acceptance of the temps of this treader, ans exclude then form any right of protest in the premises. Pent afore my assurance that such would nobs he tho case, aus that the Government merle gladly liter tu any repsesem--cations they had to mako, and as far as pasiber modify the execution if loot the tens of the treaty so as to bo agreeable to them, Heir objection censes, ans thar at once concenter to recien their pay.

By referring to the roster of the Comical held witt the chiefs, it wite be seam that their complaints had reference chiefly to the character of the Reservation set a part ley the Treaty, beet es $d$ had no nifomation which cosula lead me to saffereso it was not reasonably aduptee to their waits, $d$ did wot encourage thew to expect ane change in this respect. If the coneniessioners, then on Heir way to visit the tract in question, shale bean found, as dexpect they wile, that it contains a sufficient amount of cultivable lanes. for tho limited agriculture they can be induces to engages is id should think

It unadissable to place tho several bauds, as nor , upon separate reservations.

But ait the no is no present exiganar which demands their inmadiate removal, at least from several of their pererantitions, $d$ would as rinse they ter permitter to remain theron for the present, but that the dudiou Agency he remover as soon as convenients to Leech Saks, our the dudians tangle ty book moor it as their future hons.
ley impression is that their dissatisfaction is in cones degree the mere effect of comuded hide aricciey from then not having been consotted un framing the provisions of the Treaty. His felling nuplt readily be removes by sonic slight concessions, in aspition to that abon indicated, and for this object of wall recon-- mene that tiro or thees of the moro inflenentiae chiefs evicted ty loachengtor. The intimation bead would urge there points in their favor was reciena by them vito greet satisfaction, hut as circumstavey of my internees with the du? -dian had a chaffier effect is assuaging their discontent, then the address made by Hole-in. the-tlay. of full dates, to the chiefs, and which was marked by a breadth and elevation of new which are rove among lis race. He advised them to submit cheerfully to the pro. -sins of the Itrecty, since their treat Fath-
lles it the Chirfs who signed Irreaty undoubtesly did fo from the leed of: tives कf aus the recoumended theyns by de meave to adhere to it as if ther had been original parties to it. It referenco to the eccomparyings jounce will more fully explain tho position takew by the several cluif. I need bandly reconmend in corclusion that corppentation be paid to Mole-in the - dar for the dextnction of his hous, which is alleged to hars bean com-- nitted by whito men suring the disturbancas of last fall, if - as the lebions - a promise to that sffeck has alveader teen made hime by tho deeNetan of tho ditenios.
do écicluiven, it is jupper to day that ternytant ale there regotiations at ReS Seke Cvienving ans at the Clippheira dgeney, d was greatly molebtes to the cordiae coofferation aus actiee If Agent llorrille, whis wer arsociete witte the on ther connuision. Aud If regnet that the mecesister of separating from hiver at Crorr. King has prementes him from minteng sicte me in this Refoot.
d omitted to mention iu its penpures place, that, after the Oreater war signee, a writter regunch was preppared by the chicefs of Peribiva, that the sum of tuentifine Thovisand adolavs be apporppriated for the Pepathora stalf hereds. who bad motivicceided in engrafting in tho saecth the provisum for their berefits whict they had deaseas.
and that this tIme Thousand ul clans We granite to Pierre Botimeas as a tokens of their 1 teens and in "rectum for tho obligations which ho had placed them under by parts services. In accordance with my formica, this paper is respect. fully submitted this the llepertmient.
vang resputyoly
run 6



[^0]:    1\%。

[^1]:    Saturday October 3d. To-day the Treaty goods and what remained of the provisions were distributed to the Indians - under the su-

