



# LIBRARIES

UNIVERSITY OF WISCONSIN-MADISON

## **Ratified treaty no. 258, Documents relating to the negotiation of the treaty of July 23, 1851, with the Sisseton and Wahpeton Sioux Indians. July 23, 1851**

Washington, D.C.: National Archives, July 23, 1851

<https://digital.library.wisc.edu/1711.dl/GRV42MJ2YMEFX8V>

As a work of the United States government, this material is in the public domain.

For information on re-use see:

<http://digital.library.wisc.edu/1711.dl/Copyright>

The libraries provide public access to a wide range of material, including online exhibits, digitized collections, archival finding aids, our catalog, online articles, and a growing range of materials in many media.

When possible, we provide rights information in catalog records, finding aids, and other metadata that accompanies collections or items. However, it is always the user's obligation to evaluate copyright and rights issues in light of their own use.



RATIFIED TREATY NO. 258  
DOCUMENTS RELATING TO THE NEGOTIATION OF THE  
TREATY OF JULY 23, 1851, WITH THE SISSETON AND  
WABPETON SIOUX INDIANS



St. Peter's Agency } 1850  
Lake Lake }  
Alex. Ramsay } Commr.

Aug - 1851

Submitted two treaties negotiated by them with several bands of the Dakota or Sioux Indians on 23 July and Aug. 5 - 1851 accompanied by a map and copy of the first treaty in the Dakota language.

Rept. of journal and within - where are map & treaties - charts etc.

Talks. Councils &c)

Recd. 26 Aug 1851  
File

Cir.



L. 880, -  
(H. Peters - 1881)



Minnesota Superintendency.

Saint Paul. August 30. 1857.

Sir:

Enclosed I have the honor to send you the Journal of  
the joint Commission to treat with the Sioux Indians  
of the Mississippi and St. Peters, as kept by Thomas  
Foster, Secretary of said Commission.

Very respectfully

Your obt. servant.

W. B. White.

Prio. Sec<sup>y</sup> to Gov. Ramsey.

Hon. C. Lea.

Com<sup>r</sup>. Ind. Affs.

Washington

D. C.



St. Peters August 1851

St. Peters. - L 880 - (1851.)

Journal  
of the Joint Commission

to treat with

SIOWAS



The Congress of the United States having appropriated \$15,000 to defray the expenses of negotiating with the Dakotah or Sioux Indians of the Mississippi and St. Peter's rivers, to extinguish their titles to lands in Minnesota Territory, the President designated, (in pursuance of the act of 1851) Luke Lea, Commissioner of Indian Affairs and Alexander Ramsey, Governor of Minnesota Territory, and an office Superintendent of Indian Affairs, as a Joint Commission for that purpose and the Department of the Interior under date of May 16<sup>th</sup> 1851 having issued the necessary instructions in relation thereto, the Commissioners accordingly appointed Thomas Foster of Pennsylvania, Secretary of the Commission and A. S. A. White of Washington City, Clerk.

Notice was then given for the Indians of the Upper St. Peter's (being the Wah-pay-toans and See-see-toan bands of Sioux), to meet the Commissioners in Council at Traverser-des-Sioux, upon the St. Peter's river on the 1<sup>st</sup> of July, 1851, and that Sioux of the Mississippi being the seven Villages of Meday-wakantoons, Wah-pay-kootays should subsequently assemble at Traverser-des-Sioux on the St. Peter's, as soon after the upper treaty was made, as practicable.

June 28<sup>th</sup> 1851

This day the officers of the Commission having all arrived, the board met and organized for business, present, Col. Luke Lea and Gov. Alex. Ramsey Commissioners, Dr. Thomas Foster Secretary and A. S. A.



H. White Clerk.

Hugh Tyler Esq of Ia. who had previously been designated by the Department of Indian Affairs as Special Agent for the purchase of the necessary supplies etc. made a report in writing of the goods provisions and articles he had on hand ready for the use of the Commission which report (Marked A) was received and directed to be filed.

It was then ordered that Hugh Tyler employ a Steward, baker and such other additional labor as may be found necessary.

Ordered that Alexander Paribault Esq of Mendota, Rev G. H. Pond of Oak Grove and Rev S. R. Riggs of Lacque Parle be employed as Interpreters for the Commission.

Ordered that Hugh Tyler charter a Steamboat to convey the Officers of the Commission, employees and supplies to Traverses-des-Seoix.

In pursuance of this order the Steamboat Excelsior Capt Ward was chartered and the same day (June 28<sup>th</sup>) the Officers of the Commission and employees embarked for Traverses-des-Seoix. Stopping at Mendota at the mouth of the St. Peters river to take on board the supplies which had been accumulated at that point by Hugh Tyler Esq Special Agent; and arriving at Traverses-des-Seoix early on the morning of June 30<sup>th</sup>.



Traverse de Sioux }  
June 30<sup>th</sup> 1851

Having reached this point, early this day, the prairie in the vicinity of the old trading houses of the American Fur Company, was selected for the encampment and treaty grounds; and said buildings were secured for the warehouse and office of the Commission, the board having met, there, it was

Ordered, that 9 o'clock should be the hour for meeting daily

It was understood, that on account of the extraordinary high waters, and from other causes, the upper bands of Indians, were not in attendance, nor likely to be here for several days, it was

Ordered, That runners be despatched to hasten, as much as possible the in coming of the bands absent.

Tuesday July 1<sup>st</sup> 1851

The Commission met at 9 o'clock A.M., it being the day appointed for opening the Treaty Council, but, owing to the cause before mentioned, the Indians having all arrived, and measures having been previously taken to hasten their attendance, the Board

Ordered, That rations be issued daily to the Indians now in attendance, and to the others as they arrive.

Ordered, That Alexis or Bailly be employed as Camp Master, with especial reference to assisting in the daily issue of provisions, rations, to the different bands, in proportion to their numbers, to be carefully ascertained



4

and noted by him from day to day under the direction of Hugh Tyler Esq.

and the board then adjourned

Wednesday July 3<sup>rd</sup> 1857

The board met at 9 o'clock. a few Indians were reported as having come in since the last meeting; and others were en route for this place.

A number of applications from the Indians and employes have been made for Medicines and medical attendance it was

Ordered. That Doctor Foster be employed for this purpose.

The Chiefs and principal men of the bands of Indians assembled. formally waited upon and welcomed the Commissioners. and were informed by the board. that in a few days when the rest of their people arrived they had important matters to lay before them. directly from their Great Father. the President. The board then adjourned

Friday July 4<sup>th</sup> 1857

This being the anniversary of American Independence. The National flag was hoisted and a federal Salute fired at Sun rise. Arrangements had been made to celebrate the day by an Address and the usual ceremonies. but the decrease early this morning by accidental drowning of the Rev Mr Hopkins the Missionary of A. B. C. F. M. at this place



induced by Common Consent, an indefinite postponement of the intended festivities.

The Board having met, it was Ordered. That, deeply regretting the melancholly event of this morning which has suddenly removed from his pious labors among a benighted race, the Rev Mr Hopkins, and deeply sympathizing with the bereaved family, that the officers and employees of the Commission, will use their utmost endeavours to recover the body. And that the Indians be also induced to assist in the efforts thereof.

and the board immediately adjourned.

Saturday July 5<sup>th</sup> 1857

At 9 o'clock the board having assembled, and no other business presenting, the Commissioners proceeded to compare maps, examine former treaties, and to consider the provisions most proper to be embodied in those proposed. After some time spent, the consideration thereof, the board adjourned.

Monday July 7<sup>th</sup> 1857

The board convened at the usual hour. The unexpected delay in the arrival of the upper Indians, rendering it necessary to subsist the large body now on the ground for a much longer time than was anticipated, or fully provided for in purchasing the supplies it was

Ordered. That the utmost economy be observed in the issuing of daily rations, and that for the purpose of enabling the Commissioners to judge accurately of the daily disburse<sup>ments</sup>.



and the probable <sup>time</sup> the supplies on hand will suffice to subsist the Indians who are or may be here. Hugh Tyler Esq. be directed to report immediately in writing the amount of Cattle, Pork, Flour, Salt Bread, or other provisions on hand, together with the amount of Powder and Shot, and Tobacco in Store, and that he report daily, in writing from the Book of the Camp Master the Number of Indians at this place, the amount and kind of provisions issued to them from day to day. The Board then resumed the unfinished business of yesterday, made progress therein and adjourned

Tuesday July 8<sup>th</sup> 1851

Board assembled at the time appointed.

Two reports were received from Hugh Tyler Esq. in pursuance of the order of yesterday, one communicating the amount of provisions &c on hand, and the other, the amount issued up to this period

Wednesday July 9<sup>th</sup> 1851  
to July 18<sup>th</sup> 1851

In the interval between these two dates, the board met as usual daily, and were engaged with the standing order or receiving the several bands of Indians as they successively arrived, and with a variety of miscellaneous matters incident to the occasions.



7  
Traverse de Sioux }  
July 18<sup>th</sup> 1857 }

## The Council.

The last of the upper bands of Sioux, expected to participate in the proposed treaty, having at length arrived this morning, proclamation was immediately made, and in accordance therewith, the chiefs and principal men of the Wah-pay-trans and See-see-trans bands of Dakota Indians, met in Grand Council the Commissioners of the United States.

The pipe of Peace having been passed around, the Council was then opened by Gov Ramsey in the following address.

You Chiefs, Warriors, and Headsmen of the See-see-trans; and you Chiefs, Warriors, and Headsmen of the Wah-pay-trans: we are glad to meet you here to day. We have been waiting a long time for you. We are here, as the representatives of your great Father, and for him, and for ourselves are pleased to have the opportunity of conversing with you, his red Children. Your Great Father, who sent us here has often heard of the distressed condition of yourselves, your wives, and your children, and having a warm heart for you all, he is anxious that something should be done to mend your condition. For this purpose he has sent us here to confer with you the principal men of both bands to see if something cannot be done for your improvement, and real welfare. He has learned that



you have broad lands up here. yet notwithstanding that you and your children sometimes starve in summer and freeze in winter. He has been informed that there is little or no game on these lands. and that for all your purposes as Indians. they are of little benefit to you. while he has many white children who could improve them. Thus, while he has not quite as much land as his white children can use. he has plenty of money and goods. while you his Red Children, have much more land than you need. He thinks. therefore, an exchange could be made between you to your mutual advantage. To show you how important he considers this matter he has sent your father at Washington, who stands near him. and sees him daily, and to whose charge he has committed the care of all the Indians. to confer with you and see if a proper exchange cannot be effected. as he comes so far by direction of your Great Father whose mind he knows and will tell you. I hope you will listen to him. and regard what he says. From my own knowledge of him. I can assure you that he as well as your Great Father. has nothing more at heart than the prosperity and welfare of the red man. equally with the white. He will now explain to you the wishes of your Great Father.

Col Lea then addressed the Council as follows. Chiefs. Headmen and Warriors. I have come. as my brother has informed you a long distance to meet you in Council. Your Great Father the President of the United States. has requested me.



9

to visit you. I should seriously offend him if I  
spoke with a double tongue. He expects and  
requires me to speak nothing but the truth. He thinks  
that he has it in his power through my brother Gov  
Ramsey who has just addressed you, and myself  
to make certain arrangements with you, that  
will be beneficial to both you and his white  
children.

I trust therefore, you will receive what  
we have to say to you on this occasion, as spoken  
to you in sincerity and truth.

Your Great Father has appointed me especially to  
look to the interests of his red children. He has other  
and many chiefs to look after the interests of his  
white children, but it is my business to attend solely  
to the care of his red children. You may therefore  
rely that on this occasion, I will not ask of you  
any thing which your Great Father and I do not  
look upon as for your benefit.

You all, no doubt, understand, the general objects  
of our meeting together. The country you possess  
here is comparatively of little value to you, and your  
Great Father wishes to purchase it of you. But he would  
not want to buy it of you, if he thought it was not your  
interest to sell it. He thinks it would be to your  
advantage to sell all as far west, as Lake Traverre  
running up to the Red River of the North, and down  
to the western border of Iowa. - all that you own east  
of that, to the Mississippi River. But while he prop-  
oses to buy so much of your country, it is no part;



of his purpose to deprive you of a home. Your Great Father would not consent to our making any arrangement by which you would be deprived of a comfortable and sufficient home for yourselves and families. He expects to give a full compensation for all the land he purchases from you. If you agree to the terms we are instructed to propose to you, we doubt not it will be better for you and your posterity. Should you see this country, a portion of it will be set apart for the future, permanent, and common home of you all. There is a great deal ~~more~~ of it than you want, or can use. It is better for you to be settled in a small portion of it, where you can have your houses, your farms, and all your other interests collected together, than to be scattered over so large a region, poor and often suffering from want of the necessaries of life. We think, from all the information we have been able to obtain, that if you had a country provided for you high up on the Minnesota River where the farms and improvements I have mentioned could be made, it would be much for your good. Once collected there, you would be less exposed to the bad influence of bad white men, than if you should remain where you are, and an Agent would be sent to reside among you, to look after your interests.

But your Great Father is not only disposed to secure you a home sufficiently large and good, but he is willing to give you much in addition, enough, he thinks to make you comfortable in future.



11

There are many other tribes of red men, who, like yourselves, once owned a large country - it was of little use to them, and they were poor; so they have sold out to their Great Father receiving therefore Good provisions and money, with many other substantial benefits. Those tribes are now happier and more comfortable, and every year growing better and richer. We hear of no starving among them. They always have plenty to eat, and enough to cloth them. Your Great Father wants to put an end, in like manner to the sufferings and poverty, which has existed among you. If you will agree to be governed by his advice no doubt, the same happy arrangements may be made for your benefit.

In connection with the home which will be set apart for you, as I before mentioned, your Great Father intends to place farmers among you when you are settled there to teach and help you to cultivate the soil, so that you will not have to depend upon the chase, which is every year becoming more and more unsafe and unreliable for your support and subsistence. He expects, likewise, that in a few years, you will all have comfortable houses to live in; that your children will be taught, to read and write as those of the white people are. that you will not only have corn in plenty, raised by your selves, but cattle, horses and other animals. that you will have both provisions and clothing sufficient to keep you from starving or freezing. If you agree to go to this



15  
home which is to be provided for you. to many  
of you the removal will be expensive. Your Great  
Father has thought of this and he will give you  
enough money to bear your expenses thither. to supply  
you with provisions for a year afterwards. and to  
settle and arrange your affairs before you start.

Your Great Father will not only pay you a fair  
price for your land. but he will take care to have farms  
opened schools established and blacksmith shops  
erected and carried on for your benefit. and he  
will also have medicines and Physicians. provided  
so that you may <sup>be</sup> properly cared for when you are taken  
sick. You will not only be taught how to raise corn  
and potatoes. but he will also have mills erected  
to grind ~~into~~ flour for you the Grain you may  
raise.

In a word. should you be willing to sell your  
lands your Great Father in addition to the tract of  
country set apart for your common home. and in  
addition to a sum sufficient to settle your affairs  
preparatory to your removal to your new country  
to pay your expenses going thither. and to subsid  
you for one year afterwards. will pay you from  
\$ 25.000. to \$ 30.000. a year for many years. and  
will besides provide funds for farming. education  
and many other matters conducive to your hap-  
piness.

We have now made known more particu-  
larly than you have been previously been advised of



what we have been instructed by our Great Father to propose to you. We have perhaps said enough to day for you to think of until to morrow, and let me repeat, and I wish you to consider, that it has been said for your welfare. You can meet us to morrow and tell us what you think of it. Having come very far and detained here an unusual time I will take it as a special personal favor if you will let the business be transacted as speedily as possible.

Gov. Ramsey. We desire that the Chiefs and principal headmen should get together after we adjourn, talk over these matters among themselves make up their minds and meet us here again to morrow ready to go on with business.

Col. Lea. If there are any among you who want to speak to night, we will hear them now, if not they can come prepared to talk to us in full to morrow.

Gov. Ramsey. Guns will be fired and flags hoisted as a signal for the meeting to morrow at about 10 o'clock in the morning.

The Council then adjourned.

July 19<sup>th</sup> 1851

The Council met at 12 o'clock, and after the usual preliminaries, smoking &c was opened by Col. Lea addressing it as follows.

Chiefs, Headmen and Warriors Brothers - we met you in Council yesterday and after a pleasant interview adjourned at your request.



We are happy to meet you here again this morning and hope that we see you all in good health. You have no doubt considered the subjects brought to your notice yesterday, and we shall now be pleased to hear <sup>what</sup> you have to say in regard to them. There ensued a long pause - no one appearing ready to speak on the part of the Indians; at length a chief of the band of Lac Traverse See - see toans named Weetchan - k-pu - ee tay - toang (having the face of a star) called by the whites "the orphan" spoke as follows.

Fathers: - I listened to your talk yesterday, and I heard it all, but I do not see any of my young men here - my thoughts are turned towards my young men who are behind. And I should be glad if you thought the same way. On looking around yesterday, you said you were glad to meet and shake hands with us; but I am sorry you are not willing to wait and shake hands with those who are behind. That is all I have to say.

To which Gov Ramsay replied: Say to the chiefs, that we are very sorry, indeed after waiting so long for them this morning, to hear no other reply than the expression of a wish for further delay. A Mans life in this world is very short and each day should show some works. We have now been here three long weeks doing nothing. When we reached this place three weeks



ago. we expected to find you already here. We were dissatisfied. but the respect we had for you. induced us to grant you all this time until now. We knew moreover that the business we come upon was of the most vital consequence to you and your people for generations to come. We therefore waited for you patiently though other and important matters called us elsewhere. But there must be an end to delay. sometime. We came here with provisions sufficient as we supposed. to carry us all through this council. But we see it fading away very fast; and you know there are no farms in this country. where more can be obtained. when our present supply is exhausted. as it will be in a very few days. Nor is this all. Your Father who is here from Washington. has pressing business which calls him back to that place. and before he goes he had to meet with your friends the Meday-wakan-toan and Wak-puy-koo-tay in Council below. He has no time to spare and I think after he has given you more than three long weeks. it is unfair to ask him to stay any longer. We feel very sorry with the Chief that his young men are not here but if they did not come for six months would he want us to wait for them still. Young Men and old Men of other bands are here. and have been for some time. we suppose they are anxious as we are to get through and return to their families.



You who are here are men and chiefs, and you should just take hold of this business like men and arrange it at once. It is not a new thing, nor a new Idea - It has been thought over and talked over no doubt frequently; and you may as well settle it without further delay, or waiting for any more to arrive. The question is a simple one. It is whether you will sell your lands and get in return what will make you comfortable for many years, and your children after you, or whether you will continue to starve in the midst of a wide country, destitute almost of game, and therefore valueless to you. If you think you should make this exchange, say so, and the formalities and details as to what you should receive, and how, we can no doubt, easily agree upon. Your Great Father at Washington, and we his representatives you may rest assured, sincerely desire to deal <sup>liberally and</sup> fairly by his red children.

Colonel Lea then spoke as follows.

Say to "the Orphan" Mr Interpreter that I am sorry as he is that his young men are not here. I should have been <sup>very</sup> glad to see and shake them by the hand, as I am to see and take kindly by the hand all my red children whenever ~~and~~ wherever I chance to meet them. But I would neglect my duty in other parts of the country, should I continue to wait here.



until his young men came. I must not do so  
 The Great Father who sent me, thought I could  
 get through my business here, and return to  
 Washingtowin a given time, and I must not  
 dissappoint him by staying away for a longer  
 period. If I had no other Indians to deal with,  
 it would give me pleasure to remain here several  
 weeks longer. But the Great Father has other impor-  
 tant business for me at Washington, and it is there-  
 fore impopible for me to remain more than a  
 few days longer.

"The Orphan" (to the Commisponers)

I understand some persons was out, to meet my  
 young men who are on the road, and to send  
 them back, and that is the reason I feel so bad  
 about it.

Governor Ramsey (to "the Orphan")

It is not absolutely necessary that all your  
 people, or all your young men should be  
 here. The Government only requires the chiefs  
 and principal <sup>men</sup>, and they are generally present.  
 Your young men will understand, that you  
 requested us in open council to wait for them, so  
 they cannot blame you, if we proceed ~~at~~ once to  
 business. Besides those behind will share in  
 all the annuities and benefits accruing from  
 the treaty, equally with those here, and when they  
 learn this, they will not complain.

I fear very much if your young men were to come down,  
 they would find no food, for such a number; and if we



waited for them ourselves and all of you who are now at this place. would soon be destitute of provisions. and you know how difficult it is to go on doing business under such a state of things as that. We might have to wait long for them, and then they and us both suffer. By sending notice in time for them to turn back, they are at least prevented from suffering. and when our business is finished we may be able to send them something which will satisfy them with all that has been done. But at any rate, they can have no great cause to complain. sharing alike, as they will in all the benefits arising from the treaty.

Eesh-ta-hunt-a. or sleepy Eyes, an old chief of the See-see-toans, Traverse-des-Saix Band addressed the Commissioners:

Fathers: - your coming and asking me for my country makes me sad; and your staying - ing, I am not able to do anything with my country. makes me still more sad - Those who are coming behind are my near relatives. and I expect certainly to see them here. That is all I have to say. I am going to leave and and that is the reason I spoke. (Turning to the other See-see-toans. he said "come, let us go.")

Here this chief arose with the other See-see toans. and in confusion left the council, amidst loud cries from their young men on the outskirts, Upon this.



Gov. Ramsey immediately said: "as our provisions are short, and they seem indisposed to talk or treat, we shall stop the issue of rations to them for the present."

Col. Lee Interpreter, proclaimed, that we desire to understand distinctly whether they wish to have any further talk or interview with us about selling their lands. If they wish so in earnest, to say so. - If not, to say so.

We are in this last case, as ready and willing to come to a conclusion and go as they are. They must let us know by this evening, if they are serious in wishing to treat - If we do not hear from them to that effect by that time, I will leave for below early to morrow morning.

Upon this the Commissioners ordered the U. S. Flag to be struck, and ordered from the Council Ground.

Orders were then given to get the boats ready for departure in the morning.

Towards evening, however, a committee on the part of the Indians, waited on the Commissioners and expressed a desire to treat, requesting them to remain and resume the sessions of the Council on Monday, and disclaiming any intention on the part of the Chief, Sleepy Eye, or themselves to show any disrespect towards the Commissioners.

The orders for departure were then countermanded and provisions rations directed to be issued as usual.



July 21<sup>st</sup> 1857

The Council re-assembled at 12 o'clock M.  
 After the usual preliminaries, and a long pause,  
 the chief Eesh-ta-humta or Sleepy Eyes, whose  
 remarks on Saturday had caused the Council to  
 adjourn in confusion arose and said: On the  
 day before yesterday when we conversed together  
 you were offended, I here, at what was said. No  
 Offense or disrespect was intended. We only wanted  
 more time to consider. The young men who made  
 a noise were waiting to have a ball play, and  
 thinking the Council over arose, and as they did  
 so made the disturbance which we were sorry for.  
 Gov Ramsey. There was no particular objec-  
 tion to what was said. You had a right to ask  
 for further time. Your leaving the Council in  
 the manner you did, was objected to. But what you  
 have said is received as a full explanation. The  
 Council is now again open for business, and we  
 are prepared to hear anything the chiefs have  
 to lay before us.

The Chief Co-pee-ya-hed-ay-a, or "Curly Head"  
 then said: I am not speaking for myself, but  
 for all that are here. We wish to understand  
 what we are about, before we act - to know exactly  
 the proposition made to us by the Commissioners.  
 The Chiefs and people desire that you will make  
 out for us in writing, the particulars of your  
 offer for our lands, and when we have this  
 paper fully made out, we will sit down on the



will above us. Consult, among ourselves, come to a conclusion about it, and inform you what it is.

Col Lea then wrote out in detail, the terms as verbally given at the previous meeting of the Council.

The Indians cede to the United States all their lands in the State of Iowa and east of a line from the Red River to Lac Traverse, and thence to the North Western corner of Iowa.

1<sup>st</sup> The United States will set apart a suitable country for the Indians on the Upper waters of the Mississippi River for their future home.

2<sup>d</sup> An amount (say \$125, or \$130,000) will be paid to enable them to arrange their affairs preparatory to removal and to subsist themselves for one year after their removal - part to be paid in money, part in goods and provisions.

3<sup>d</sup> An annuity of from \$25, to 30,000, will be paid to the Indians for many years - say 30 or 40 years - part in money, part in goods and provisions, and part to be applied to such other beneficial objects as may be agreed upon.

Col Lea then said: I have written down at your request, the proposition made to you at our last meeting. But before we trouble ourselves further in relation to this business, we wish to know certainly whether they intend to sell this country, and have made up their minds to do



so if we can agree as to terms.

Curley Nead: - When those sitting around here have seen this paper, had it explained to them, and talked it over among themselves, we will let you know our opinion in regard to it. I meant to have said before that we wish to see, and we will give you our country if we are satisfied with your offers for it.

Col. Lea. If we do anything in regard to making a treaty here, it must be done quickly. You are not women and children, but men and chiefs, and ought to be able to act without delay, like men. We shall expect to hear your views decisively at our next meeting.

Gov. Ramsey. - We have made known to you our offer. When you meet us again if you are not satisfied with our terms, you can inform us what it is your wish for your lands, and we will then take your proposition into consideration likewise, as you are about to do ours.

Council Adjourned

July 22<sup>d</sup> 1851

The Council met at 7 o'clock A. M.

Col. Lea - The Council is now open and we are ready to hear from the chiefs their reply to our proposition submitted in writing to them yesterday.



After some hesitation as to which chief would take the lead.

E-yang-ma-nee, or "He whose walk is like running" generally known among whites as "The Big Gun" head chief of the Wab-pay-tans arose. Stepped forward to the Commissioner and placed in the hands of Col Lea a paper containing the terms upon which they would agree to sell.

"The Big Gun" then said - Fathers I desire that those young men around may live long to tell what I now say. We wish you to do as is written in this paper and therefore I have spoken.

Col Lea. - I am glad you have come to the wise conclusion of making us an offer to sell your lands. We will look it over and as soon as we can draw up the necessary documents we will meet again to complete ~~the~~ work and sign the Treaty. We will have our goods and medals ready for those who attend on that occasion and who behave well.

Gov Ramsey. Your Great Father has proposed this treaty we are about to complete, because he is your friend. Those who participate in it will be sustained by him. At any moment he can have soldiers without number here for the protection of his friends.

Council adjourned



At 12 o'clock the weather having cleared, the Commissioners took their seats, and the Council was opened by

Col Lea. who said: Chiefs, Headmen and Warriors—Brothers:— Our anxiety to make a treaty with you satisfactory to yourselves has induced us, after much reflection to agree to nearly your own terms— We have accordingly prepared a paper to be signed by you and ourselves containing the provisions which you have asked us to consent to. Nothing but our kind feelings towards the Sioux could have induced us to agree to a treaty so favorable to them.

No Indians under the same circumstances have ever had a more favorable treaty from the Government. We hope when we make it known to their Great Father he will be content with it though we have agreed to pay you more than we expected. We will now have it read to you and we hope there will be no difficulty hereafter in consequence of any one not understanding fully what is done here to day, and to prevent the possibility of such a thing occurring the treaty after being read in English will be read by a written Translation in Dakota.

The English copy of the treaty was now read aloud by the Secretary of the Commissioners, and then immediately afterwards the Rev S. R. Riggs the Missionary of the A. B. C. F. Mission at Lac-qui-



-Parle. and the author of the "Dakota Lexicon" who was acting as one of the Interpreters of the Commission read the translation in Dakota.

The reading finished. there was a short pause. when Gov Ramsey. announced that the Commissioners would now proceed to sign the treaty in duplicate and that immediately afterwards. the Chiefs and Headmen. would step forward to the table before the Commissioners. and affix their signatures.

Col Lea then signed the treaty. and after him Gov Ramsey.

When the Indians were called <sup>to come</sup> forward. Esh-ta-hum-ba. or sleepy Eyes. showed a disposition to make a speech. and arose for that purpose. but

Col Lea reminded him that the Council. was assembled for business. not for talk. for which there had already been sufficient time before. but they would hear him briefly.

Sleepy Eyes. Fathers. I think it will be very difficult when the year comes to be white for your children to live without some beef. and we would be thankful if our Great Father could furnish us at that time with some provisions. we will be very hungry. In the treaty we are making we have had mercy on our friends and our relatives. and we are glad it is so. Our young men thought they should have had more <sup>for</sup> our land



Col Lea. We have given you a treaty such as you said to us you wanted. and in it agree to pay you more than Sleepy Eyes has. mentioned. I suppose so old a Chief as Sleepy Eyes. who has been to Washington. would have understood better what we are paying. especially after having had it explained to him so fully. We are paying them in fifty years a great deal more than the amount he says the young men want for the land

Gov Ramsey. Say to "Sleepy Eyes" that he is not a very good hand to manage the business of his people. and if it had not been for other Indians wiser and more vigilant. they would not have obtained so much <sup>as</sup> will now be received by the treaty about to be signed. The Chiefs and principal men were now called and came forward and signed the treaty. one of each band alternately commencing with C. Yang-manee or Running Walker. called by the Whites "Big Gun" the principal chief of the Wah-pay-tans, The Star Face commonly known by the Whites as the "Orphan" principal chief of the See. See toans.

As each chief and principal warrior signed medals were presented to them by the Commissioners.

The "Orphan" as he was about signing said. "Father now when I sign this paper and you go to Washington with it. I want you to see all that is written here fulfilled. I have grown old. without whiskey. and



I want you to take care it does not come among us.

Oo-pee-ya-hed-ay-a or the Extending Tale commonly called "Curley Head" a Chief of the Wak-pay-tens. on signing the treaty remarked, "Fathers You think it a great deal you are giving for this Country. I don't think so. for both our lands and all we get for them. will at last belong to the white man. The money comes to us. but will all go to the white man who trades with us."

After he had signed. and a medal had been presented to him. he advanced. and taking from his neck the medal. he placed it around the neck of a young man standing near saying "Fathers I am an old man. This is my son. he will keep this for you."

Among those who signed the treaty were several who wrote there own names. having been taught to read and write in their own language by the Missionaries. They were full blooded Indians and painted and dressed like the others.

On delivering the medals to those who signed the treaty. the number brought by the Commissioners was ascertained to be insufficient to supply all the signers. and they were informed that medals would be sent to them here after.

Curley Head addressed the Commissioners. Our Father Gov Ramsey said something to the Chief the writer. which he will remember relative to the



line of Country between the Chippewas and the Sioux. A great deal of our Country was sold by the Chippewas without our consent, and our Father promised to make an arrangement about it. I had not anything to do with ~~the~~ making that treaty (of 1835). The Winnibagoes occupy the Country, and have hunted and destroyed all the game in it.

Gov Ramsey. Very well. We have now bought all that Country. He speaks of which he says the Winnibagoes rendered useless to them, and we are by the treaty just made going to pay them as much for that as any other of these lands. It is all sold by them, and bought by us, together. Col Lea now addressed the Council. - Friends and Brothers - We have happily concluded the important business that brought us together. I told you at first we were willing to give you a good treaty. I tell you now it is done that you have got a good treaty. And there is but one thing necessary for you to do, in order to feel hereafter, that you have acted wisely in making it, and that is to be honest, and faithful in observing it on your part, as the Government will be on its part. We are now about to separate, and I may never see you again. I came among you a stranger and a friend I leave you with the kindest feelings. The red Man will always find in me a sincere friend. Having now finished our business I bid you an affectionate farewell.



Go Ramsey. Chiefs and Warriors. you have  
 now made a treaty. which I as well as my brother  
 the Commissioner of Indian Affairs. Consider an  
 excellent treaty for you. If you make a proper  
 use of the good things it provides. prosperity and  
 happiness in all time to come will be your lot.  
 You and your children will become surrounded  
 with comforts to which you are now strangers.  
 have enjoyments which your fathers never  
 heard of. and possess advantages. physical and  
 intellectual. that will eventually place you  
 upon the same social platform of happiness occu-  
 pied by your white brethren.

You will have farms opened and mills erected  
 to grind into flour the grain you may raise.  
 Saws will be attached to these mills to cut the  
 lumber wherewith to build your houses. and  
 make furniture for them. Stoves to cook with and  
 to warm you in cold weather will be placed in  
 those houses. and waggon. perhaps given you to  
 draw your own wood from them.

Schools. which will educate your children chief-  
 ly in the arts of labor. will be established among  
 you. and a regular government. to encourage  
 the industrious and peaceful. and to restrain  
 the bad. will after a while take <sup>the</sup> place of the over-  
 bearing tyranny of those who are merely strong  
 without being good. Physicians will attend to  
 you when you are sick. and blacksmiths will  
 be sent who will not only repair your guns.



but will make a variety of useful tools and im-  
-plements required in your new and I trust improved  
condition.

Every year you will receive a quantity of provis-  
-ions, though not so much as to induce you to  
rely upon them for your support, without working  
to produce more from the soil.

Every year likewise you will be furnished  
with a considerable amount of goods but we  
have not thought it expedient that the amount  
expended in that way should be very large,  
as the mode in which they are distributed tends  
to keep up among you that community of property  
which is so serious a bar to your advancement,  
and moreover the cost to your Great Father for  
transporting them so far, as to your new home would  
be equal to the first price of the Goods and provisions,  
and he could not afford it.

You will be paid every year in addition a large  
sum of money, from \$8. to \$10 to each person. We hes-  
-itated long before we made up our minds to accede  
to this portion of your proposition, We did so at last,  
because we believed that it was for your ultimate  
benefit, because we thought as your friends,  
the good Missionaries and others advised that the  
individual receipt and care of money, would have  
the effect to produce a separation and individual-  
ization of interests among you, a sense of exclusive  
property therein induces habits of economy and  
forethought, and that like your white brethren, every



person among you would in consequence become more or less imbued with the spirit of acquisition which as a spur to exertion, and when not abused is a valuable element of personal and national character.

We hope you will be saving of your money when you receive it, and that you will spend it cautiously. We have taken care to provide that the Whiskey dealer shall be kept far away from your new homes he will not be permitted to come within a hundred miles or more of even its borders. Above all things, we want to caution you not to waste this money by committing depreciations on the whites living among you. Having now money annuities, you will be enabled to buy what you need, and will have no necessity to take anything without permission. If you were after this to take or destroy white mens property, you would be obliged to pay more probably, than it was worth so that you had better have bought it in the first place. Among yourselves and with the white men living among you, it is our desire you shall be friendly and peaceful, and as you know your Great Father at Washington is <sup>the</sup> father of all the red people, he desires they should act as friends and brothers towards each other, no matter of what name the nation may be.

We have the goods and provisions here that we promised you after the treaty was over, and we will leave your agents to distribute them among you



(The Commissioners were rising to leave the Council when they were requested to stay a while as the chief wished to speak about another matter.)

Courley Head came forward with his face blackened and naked except his blanket, addressing Gov Ramsey, said: "Father I want you to tell me if you can who has made me naked thus, and why I am in mourning. It is in consequence of listening to what you have said. Some persons have treated me very badly - knocked me down, and ill treated my young men - all in consequence of listening to you Father"

Governor Ramsey (to the Interpreter)

"I suppose he wants to talk about the Chippewias" the Interpreter replied that he so understood him. "Very well" said the Governor. "I will give them a few words on that score." Turning to Courley Head he said:

"I am sorry with you that you are under the necessity of blacking your face. Ever since I came into this country as the agent of your Great Father, I have laboured with all tribes of Indians, to induce them to desist from taking the lives of each other, and especially of each others women and children. I told them they both suffered and neither gained by this warfare. That generally the scalps were those of feeble women and <sup>helpless</sup> children, who could hurt no one, and would not if they could. That they thus made the Great Spirit above us angry



and their Great Father on earth to feel badly and that the latter had determined that this evil thing must cease among his red children. You will recollect that I brought you Sioux and Chippewas together in Council last year at Fort Snelling. and you recollect it was then agreed that this thing should cease. and that in future you would be at peace. but early the next fall this agreement was first broken by a war party of See-see-toans Sioux from Lake Traverse. who went over and killed four Chippewas children at Otter Tail Lake. and in retaliation the Chippewas during the past winter destroyed between here and Lac-qui-Parle a lodge of Sioux taking five scalps three of whom were children. That is the way your face became blackened. your own people committed the first wrong. If you had heeded what I first told you, as well as listened you would not now be in mourning.

(To this the Chief attempted no reply the Governor's speech appearing to be a home thrust that he could not parry.)

The Commissioners having left the ground agents McLean and Hugh Tyler Esq. the special agents of purchase for the Commission. distributed the presents among the assembled Indians.

The day was pretty well spent, ere the crowd dispersed. and orders were given to strike tents and be off early the next morning.



July 24<sup>th</sup> 1851

The tents were struck early this morning pursuant to orders. The Oxen, Corn and Flour with other provisions, were turned over in bulk to the different bands of Indians, and a large Durham boat having been loaded with the various property belonging to the Commission, at 12 o'clock P.M. the Commissioners and employees left Traverse des Sioux for Mendota at the mouth of the river at which point they arrived the next day at noon.

Mendota July 25<sup>th</sup>

The board having met at the quarters engaged for its accommodation in Mr. Peribault's large stone dwelling house it was ordered.

That the Interpreters notify the Med-ay-wa-Kaw-tran and Wah-pay-Kor-tay bands of Sioux here present, that the Commissioners are ready to go into Council as soon as all the Chiefs and head men arrive.

July 26<sup>th</sup> 1851

The board having met, the Interpreter replied that all the Chiefs and sub bands were not yet in attendance, but would arrive in a day or two and that as soon as they did, the Indians said they were ready to go into Council.



July 27<sup>th</sup> 1857

The Commissioners met at the usual hour and ordered. That rations of provisions for seven days consumption should be turned over in bulk to the different bands on the ground. The Interpreter reported that the chiefs and different bands were all present whereupon it was ordered.

That the council will be held to morrow at 3 o'clock P. M. and that the interpreters give notice thereof to the Indians.

July 29<sup>th</sup> 1857

## The Council.

At the appointed time the Chiefs and Principal men of the Med-ay-wa-Kan-toan and Wah-pay-Koo-tay bands of Sioux met the Commissioners of the United States in Grand Council.

The pipe having been passed around the Council was opened by the following remarks from Governor Ramsey.

"Chiefs, Headmen, and Braves of the Med-ay-wa-Kan-toan and Wah-pay-Koo-tay bands of Dakotas. — We are both of us gratified to meet you here to day. pleased to have this opportunity of smoking with you as an emblem of the good feeling and reciprocal kindness so long existing between the white people and yourselves.



We are here for the purpose of making known to you the wishes of your Great Father. You the Med-ay-wa-Kan-toans, have heard them in part before; and therefore to you, what is to be said to day, will not be entirely new. I have often told that your Great Father has many Children, White Red and Black, all equally commanding his attention and paternal care. He watches over their interests and where he sees an opportunity of aiding them he sends men in whom he has confidence to advise his children for their good. This is why we are here. He believes the time has come when you a portion of his red Children, may be benefitted by disposing to him the lands you own, that in turn he may transfer them to his white children. He makes this proposition because he believes it for your best interests, mutually. For at the same time these lands have ceased to be of much value to you from the rapid disappearance of the game. They have become more valuable to his white Children. And besides, the question of sale has assumed a more interesting aspect to you. Since your brothers, the See-see-toans, and Wab-pay-toans, have disposed of their lands in the rear of you. So that hereafter you would not only have the Whites along the river in front but all around you. Acquainted with the habits of you the red Children of the President.



as of the whites, we know that this state of things renders it much better you should pass away from the river and go farther west. This may not meet your views, but in this matter you should confide in your Great Father at Washington who knows best, you should have confidence in his judgment, for he considers well the interests of <sup>all</sup> his children red and white. Out of respect for you who have always been friendly with the whites, he has sent hither your Father the Commissioner of Indian Affairs, who seeing the President daily, is <sup>all</sup> acquainted intimately with his views upon these subjects. He will explain more fully the views of your Great Father, and as I know him to be truly your friend, I ask you to give particular attention to all he says."

The Council was then addressed as follows by Col Lea who said:

Chiefs, Braves and Warriors, I salute you as friends and brothers. You have been informed that I am the friend of the red man. What you have been told is true. All the red men who know me well consider me their friend. Your Great Father at Washington is himself the friend of the red man, and he would not permit me to hold the high office I do, if I were not like him your friend. What I may say to you therefore on this occasion I beg you



will receive as coming from a sincere friend.  
The President of the United States has a loving  
heart towards his red children and he ex-  
pects me to talk to you in a spirit of friendship  
and truth.

You see every year your white brethren are  
gathering around you. They say that you have  
lands here which you do not cultivate except  
a small patch here and there. Your Great  
Father thinks it would be for the benefit of his  
white children, and you his red children if  
you made a bargain to give us a portion of  
your land. But, while he desires you to give  
his white children your lands for their homes, he  
does not intend to deprive you of a home. he  
wants to provide you all not only a home, but  
a good home. As you have been informed by my  
brother, who has spoken to you, the See-see-tan  
and Wah-pay-tanase have sold your Great  
Father their lands except enough for their future  
homes. They think and we think they have  
acted <sup>like</sup> wise men in doing so. If you will do  
likewise we have no doubt it will be greatly to your  
benefit. They have selected a home on the Min-  
nesota River, where farms, will be opened for  
them, blacksmith shops, schoolhouses and mills  
erected, and their condition in all time to come  
will be much improved. Scattered about as they  
were and you are, your Great Father could



not exercise that care over you he desires. We think therefore it would be greatly to your advantage if you will consent to sell out your lands here and select a home on the Minnesota river near your brethren. They have agreed to live on the river, between Lake Traverse and the Yellow Medicine river. We think a comfortable home can be found for you and your children in all time to come between the Yellow Medicine and Red Wood rivers, and the Tchay-tan-bay and Tchapak rivers. It is our desire to see the various bands of Sioux more closely united than they now are. A kindred people, the same blood running through their veins, they should not be so far separated, into small bands. It weakens them if they will consent to live together united, they will increase and in time get to be a great people.

Our wish was to have met the W<sup>h</sup>-pay-~~toans~~-tay at Traverse des Sioux and to treat with them along with the other bands at that place. But we understood they preferred meeting us here and treating with those brothers the Med-ay-wa-ka-toans. We were willing to gratify them in that desire and expect that now they will manifest their willingness to remain united with the Med-ay-wa-kan-toans.

Your Great Father is not only desirous of securing a comfortable home for you but he is willing to do much more for your good. he is willing to pay



You a large sum of money for your land say \$800,000 - Should you remove it will cost you something, as well as to subsist after your arrival there, and to enable you therefore to pay your expenses for these purposes and to arrange your affairs preparatory thereto, we will pay you a large sum in hand. You will need schools and mills, blacksmith shops and farms in your new home, and a <sup>sum</sup> sufficient for these purposes will be set apart for you. And to further aid and support you for a great many years, say fifty years - the payments for your lands will be so arranged that you will receive about \$30,000 annually. By the end of this long time, your condition and that of your children, and grand children, will be greatly improved, and it will be your fault if they are not as well off as the children of your white brethren. I have now explained to you the terms generally upon which as the representative of your Great Father, we propose to treat for the sale of your land. I would not ask you to make a treaty if I did not believe it was for your good. - I hope therefore you will think kindly and seriously of what we have proposed and that you will believe it is our desire to make a treaty that is for your good. I know it is an unpleasant thing to leave one's country but sometimes it is wise to do so. I love the home where I was born and spent my boyish days.



as much as you do the country where you live, nevertheless. I have moved two or three times, and each time farther than you are now asked to go, and yet I am not an old man. Though you leave your homes here, recollect, that you will be for years to come on lands that have for centuries belonged to the great Dakota nation.

I suppose before you are prepared to say anything in answer to what we have said to you a consultation among yourselves would be necessary. We will, therefore, separate to day and hope you will meet us tomorrow and let us know what you are disposed to do in regard to the subject we have brought to your notice. If anyone wishes to speak however, we will hear him. We have put our proposition in writing and the Interpreter will hand <sup>it to</sup> you when we adjourn.

After the conclusion of Col Lea's remarks Wah-pay-shaw or Red Leaf Chief of the Medaig-wa-Kan-tans, arose and said

Fathers:- These chiefs and braves that sit here, have heard what you have said from our Great Father. I have but one thing to say to you Fathers, and then we will separate for to day. I was among those who went to Washington and brought home the words of our Great Father - Some of those here were there also, and some who went are now dead. According to what our Great Father then said we have some funds laying back in his hands.



which we spoke of to our Fathers the Commisproiners who were here last fall before last. I have you see around, are anxious to get that which is due them before they do anything. That is all I have to say on this occasion.

The Chief Warrior of the Wah-pay-koo-tayp. then spoke to the Commisproiners. Fathers perhaps you think to yourselves, what is this man before you going to say. Listen you have come here, and grasped him firmly by the hand, and he feels strong to speak. The Wah-pay-toana wana had four chiefs, but they have passed away from us. The last one was made by my father Gov Ramsey, who placed this medal. I now hold in my hands around his neck. Father I wish you to have those who killed the owner of this medal pay for it and satisfy his people. The fall before last you spoke of this - the medal was then bloody and if <sup>you</sup> will look at it you will see it is still so. I wish you to wash that blood off. I return it to you (handing it to Gov R) yes my father if you will wipe this blood off, we will be glad.

Col Lea (to Wah-pay-sha.) I have heard what you have had to say, with respect. The subject to which you refered. I have before thought of it has not been forgotten by me. If we can come to an arrangement, about other and more important matters, no doubt all can be satisfied in referance to the back money.



Gov Ramsey (to the Wah-pay = Koo-tay. warri)  
 I understood very well to what the Wah-pay =  
 Koo-tay refer. At the time the disaster occurred  
 I felt with themselves much distressed about it.  
 It was shortly after I came to this country,  
 that I placed a medal around the neck of  
 their young chief. I recollect him as a promising  
 young man, and I remember likewise with sorrow  
 that he and 15 of his people, were cut off while  
 hunting in their own country, by some roving  
 band of Indians then unknown. The Wah-pay =  
 Koo-tay, will recollect that when they called  
 upon me in the fall, and talked about the sad  
 event, they themselves were ignorant what Indians  
 had committed the massacre. But I deter-  
 -mined if at all possible justice should be done  
 them and I made every effort to discover who  
 had perpetrated the deed. It took a long time  
 to discover them but I persevered. When Major  
 Woods the Commanding officer at Fort Snelling  
 went down to Iowa, I requested him to make  
 enquiries. He wrote me back, he thought the  
 murderers were a mixed band of Pottawattom-  
 -ies, some Winnebagoes, and some Sauks and  
 Foxes. But last fall, through a white man who  
 was surveying through the region of country  
 which was the scene of the murders, at the time they  
 were perpetrated. I learned that the deed was  
 done by a band of Sauks and Foxes. I then  
 wrote to your Great Father, so that he should



should demand satisfaction from the Sauts and Foxes. and ask \$ 1,000. for every person killed by them. My last information on the subject is that a demand had been made on the Sauts and Foxes. and I expect shortly to hear the result. That is the way we will wash the blood of this medal. I shall not neglect their interests. they may rely justice may sometimes be slow but it will come at last.

(These remarks were frequently interrupted by a universal "he" of satisfaction from the auditory.)

Wah-pag-sha. remarked "Fathers I have one single thing to say to you. and then I will go out. You came to speak the words of our Great Father. but it is warm in this place and we should like to morrow to hold the Council in the open air

To which the Commissioners replied that they would take it into consideration.

July 30<sup>th</sup> 1851 }  
3 o'clock P. M. }

Under the direction of Alexis Bailly Esq a large arbor was this morning constructed on the high plain near Pilot's Knot immediately above the landing and commanding a fine view of Fort Snelling and the beautiful surrounding country.

a stand and tables for the Commissioners. with seats in a circular form in front for the chiefs.



having been likewise erected at 3 o'clock P. M. the Council assembled and was opened by Col Lea, who said

Chief. Headmen and Warriors—Brothers: We met you in Council yesterday, and made known to you the terms upon which we have been instructed by your Great Father to make a treaty. In the house where we met yesterday it was warm and uncomfortable. You then expressed a wish we should meet you to day out of doors, in the open plain. It gave us pleasure to accede to your request, and we have had this place prepared to day. We hope you have considered seriously what we said to you yesterday, and we are now ready to hear what you have to say in answer.

No one speaking for some time, at length, Wok-pay-sha said: Fathers these chiefs soldiers, women and children around have heard what you said yesterday, you told them the words of the Great Father, concern our welfare. You gave us this paper (the proposition of the Commissioners) and requested us to consider it we have done so and now return it. I have nothing more to say.

Col Lea we have listened respectfully to what the Chief Wok-pay-sha has spoken there are a number of other chiefs here we would be glad to listen to what they may have to say, if any of them are ready to speak. There are seven or eight - we consider them all chiefs of equal rank



All have the same power and dignaty. and we will listen to one with the same respect as another.

(Here there was a long pause and no reply)  
Gov Ramsey remarked. Say to the Chiefs. that as some of them only arrived here last night, and may not have had sufficient time for consideration we adjourn for to day. to allow them a further opportunity to talk over the subject.

Col Lea. If we adjourn now we expect you to meet afterwards and consult, and consult among yourselves. and arrive at a speedy conclusion. I am a great distance from home and having been a long time away I am obliged leave in a few days. and I therefore would impress upon them the necessity of making up their minds with as little delay as practicable.

The Chief. Wah-Koo-tay. replied our habits are different from those of the Whites, and when we have anything to consider it takes us a long time.

Col Lea - What the chief says is true. But this subject has been before them so long time. They are chiefs. and men. not women and children and they can certainly be prepared to give us an answer to morrow. They should recollect, we come among them not as enemies but as friends and would not take advantage of them if we could.

The Council stands adjourned until to morrow.



July 31<sup>st</sup> 1851 }  
3 o'clock P.M. }

The Council assembled as before in the bower upon the hill.

Gov Ramsey, having announced the Council open. After a short pause.

Wah-pay-sha arose and said Fathers. I have listened to the words from our Great Father, that you have spoken. These chiefs around may have something to say too. I will sit and listen to what is said.

(There ensued a long and on the part of the chiefs, apparently constrained silence when it was broken by the rising of the Chief.)

Ichay-tan-wa-koo-wa-ma-nee-or Little Crow. (the Ka-po-cha-chief) who said:-

Fathers: These chiefs and soldiers, and others who sit there, have something they wish to say to you, and I am going to speak it. There are chiefs here who are older than myself, and I would rather they had spoken it, but they have put in upon me and I feel as if my mouth was tied. These chiefs went to Washington and brought a good report concerning the settlement of our affairs in the treaty there made, and they and we were glad. But it has not taken place as it was promised. These men sit still and say nothing and you perhaps are ashamed of us, but you fathers are the cause of its being so. They speak of some money.



that is due them. It was mentioned the other day to Gov Ramsey, and we spoke about it last fall but we have not yet seen the money. We desire to have the money laid down to us. It is money due on the old treaty, and I think it should be paid and we do not want to talk on the subject of a new treaty, until it is all paid.

Col Lea replied. We have listened attentively to the remarks of the Chief. I have read the treaty to which Little Crow alludes. I find it there written that the money he demands was to be "expended under the direction of the President." I hear Great Father thought it would be for the benefit of the Dakotas to apply that money to the education of their children. The Dakotas thought otherwise. An unfortunate difference of opinion, therefore has existed between them and their Great Father in regard to the mode of applying it. Your Great Father did not wish to keep back anything that was justly yours. He thought one way, and you thought another. And in consequence nothing has been done with it, at all. We regret that this was so, and we are anxious now to make a treaty which will release them from this difficulty. There was a misunderstanding merely as to what the other treaty meant. We wish now to make a treaty that will be <sup>so</sup> plain that there will be no difference of opinion about it. And as I stated on Tuesday when we first met, that



When we succeed with the more important business we will be able to arrange satisfactorily the money matter.

Gov Ramsey. If this treaty can be arranged, so that we can be justified in paying ~~you~~ <sup>the</sup> money, as much of it will be paid down to you as will be equal to your usual cash annuities for three years - would <sup>you</sup> wish that amount paid down in the same manner your annuities are paid.

(To this the Chief appeared to assent, when the Governor repeated) "Do all the people desire it should be paid in that way."

Little Crow. If it is divided among us by the whites, it would be best, if by ourselves there might be some difficulty.

Gov Ramsey. To get this money ready, and everything arranged to pay it, will take a good while, and we may as well therefore proceed with the treaty.

Little Crow. We will talk of nothing else but money, if it is until next spring. That lies in the way of a treaty. I speak for others not for myself.

Gov Ramsey. It is all very pretty to talk about money. Money is a very fine thing if properly used, but there is also some business to be done first and besides it is in many boxes, and will take several days to count, and put in order, and in the meantime we can go on and complete the business.



for which we are assembled. You talk about money. We are willing to give it to you as soon as we get through with this treaty. Now if your people want this money, you know how to get it for them. Cool Sea You do not think your Great Father would send a man here from Washington who would tell you a lie. You do not think my brother Gov Ramsey would tell you a lie. This tongue of mine don't know how to tell a lie to you. Now I say to you, that if we make a new treaty, three times as much money as you every year receive shall be paid to you immediately afterwards. I have told you before, that all that I speak to you shall be true, and you may rely upon my word relative to this money. - it shall be paid as soon as the treaty is concluded. If you sign a treaty to-morrow your Father the Agent will commence paying it out to you the day after, or the same day if there is time. If you haven't confidence in me to believe what I tell you, it won't worth while to talk any more. We hope you are now all satisfied in reference to the money. We now go back to the proposals for a treaty we have made you. If you wish to hear them again, the Interpreter will explain them to you.

There there was another long silence -  
The Indians looking at each other and at



the Commissioners, without uttering a word. It appeared afterwards that the money offer was acceptable, but they had no concern among themselves as to the terms of the treaty; the chiefs were overawed by the soldiers, and the latter did not appear to know their own minds on the subject.)

Gov Ramsey. - as they do not appear ready for talk, we will leave them to reflect further upon what has been said.

The Commissioners then adjourned

August 1<sup>st</sup> 1851 }  
4 o'clock P.M. }

(It was doubtful whether there would be a Council to-day at all - the Commissioners having determined not to attend another Council until the Indians sent for, and desired to speak to them. Finally, messengers came saying that the chiefs were all assembled at the Council Ground and wished the Commissioners to attend there - They accordingly proceeded to the ground, and having taken their seats)

Col Lea stated that the Council was open and prepared to hear anything they had to say. There was now a very long pause; when the second chief of Sha-ko-pis band Enog-uy-na-zhe, remarked from his seat, that it was decided in the Indian Council that day that Wa-ko-tay should speak to the Commissioners.



Wa = Koo - tay. I would rather be excused, and that some other chief should speak. I am of the same mind of with my friend here Wahi-pai-sha and will sit and listen.

Here another pause in the proceedings occurred.

Cool Lea. They are all chiefs and ought to speak. We met them as chiefs and thought they were all chiefs who would speak out what they thought.

(No response and another <sup>long</sup> pause)

Cool Lea Your Great Father has sent us here to meet you in Council on important business. You have no better friend than he is. We came here in order that we may make arrangements for your good. If something is not done, it will not be long before trouble will be upon you. It is to save them from trouble and difficulty hereafter, that we have come to talk to them. We would not make a treaty with them which we do not believe would be for their good. But they seem to think we have come among them as enemies, seeking to do them harm. They know they must look to their Great Father for protection and that their best interests will be promoted by conforming to his wishes. If they will not however allow him to do the good for them he desires to do it will be their own fault and when they get into trouble hereafter they must not say it was their Great Father's fault.



This subject of a treaty for their lands is not a new subject. It has been talked about a long time. Their Great Father thought they wished to sell this country and he sent us here to buy it on terms favourable to you. I shall be sorry to return to Washington and tell him his red children are not so wise as to be governed by his advice. I know their refusal to treat will bring trouble upon them and as their friend I shall be sorry for it, though they will have themselves to blame for it. I am afraid you have bad advisers among you. You are disposed to listen to others rather than your Great Father. It is wrong for you to do so, for he is your great friend and your best friend. He who advises you to oppose the wishes of your Great Father is not your friend and if you listen to such a man he will bring trouble upon you. We have made known to you the terms upon which your Great Father wishes to buy your land. You know it is not his intention to deprive you of a home. He intends to secure you a home, a comfortable home for you and your posterity. He is willing to give you the means of establishing yourselves in your new home and for many years to come will pay you enough to make your condition much more happy than at present. In this he shows he is your true friend. Who else can do as much for you? Who else is willing to do anything for you? Sensible men among you must know that your Great Father is disposed to treat you fairly, but there are perhaps



Some bad and foolish men among <sup>you</sup> who advise you to pursue a different course. You ought to have sense enough to know what is for your good, and sense enough to act accordingly. But if you are not prepared to do so, we have nothing more to say.

Gov Ramsey among you as among all other tribes of Indians in the country the Government recognizes chiefs among the Med-ay-wa-Kan-trans. we know of several, and one among the Wah-pay-Koo-tayp. they are generally men of age and experience, and supposed to be men of wisdom. That their judgment may sometimes differ from that of the younger men of the tribe is not strange, they may know and are expected to know, and do know, what is better for their people than the young men. Now <sup>no</sup> doubt, the chief before us see just as their Great Father sees, the trouble that may come upon them. But some of the younger men who do not reflect, may not perceive it. The old men and chiefs can see how the offers of their Great Father can improve their condition and therefore they ought to come forward and without hesitation approve of them. The Government recognizes these men as chiefs and will and can protect them in anything they may do to save their tribe from difficulties and to carry out the benevolent wishes of their Great Father.

Col Lea say to the Med-ay-wa-Kan-trans that, as they seem to have nothing to say, we take it,



granted they do not wish to sell their lands. I hope they will not regret it. It grieves my heart and I know it will make the heart of your Great Father sad. to know that they are disposed to act in a manner that is so little for their own good. Say to the Wok-puy-koo-tay- Chiefs and headmen that we will meet them here tomorrow or at any other place they may desire.

(The Commissioners now hastily adjourned, leaving the chiefs still sitting on their <sup>and apparently</sup> the benches, not a little astounded at the result.

August 5 1851

After an interval of several days profitably spent in maturing the terms of treaty nearly acceptable to both parties. the Grand Council again met at 11 o'clock this day.

The Council having been opened by the usual preliminaries

The Chief Good Road said they desired to say several things in reference to various matters before signing the treaty.

Good Lea The treaty has been prepared in pursuance of the terms agreed upon and being now ready for signatures it is best not to delay any further. We will have the treaty read and explained so all can see it is a good treaty.

The Secretary then read the treaty in English and it was afterwards explained to the Indians in their own language by the Rev. G. N. Pond.



Gov Ramsey. The Chiefs and principal men have had the treaty explained to them. Have they arranged among themselves who shall first sign, or is it left to us.

There was no response for some time, and Col Lea designated Little Crow as the first to sign but he did not come forward.

At last the Chief Wa-pa-sha arose and addressed the Commissioners. You have requested us to sign this paper and you have told these people standing around that it is for their good, but I am of a different opinion. In the treaty I have heard read you have mentioned Farmers and Schools, physicians, Traders and half breeds. To all these I <sup>am</sup> opposed. You see these chiefs sitting around. They and others who are dead went to Washington and made a treaty, in which the same things were said but we have not been benefited by them. And I want them struck out of this one. we want nothing but cash turned over to us for our land. you have named a place for our homes but it is a prairie country. I am a man used to the woods, and do not like the prairie, and perhaps some of those who are here will name a place, we would all like better. When I went to Washington to see our Great Father, he asked us for our land and we gave it to him, and he agreed to furnish us with goods and provisions for 20 years. I wish to remain in this



country until that time expires.  
 Col Lea. Say to the Chiefs that I have heard  
 of Wa-pa-sha. before I came here. I expected  
 to see a man who was a chief and was a friend  
 to his people. I expected to see a man who did  
 not speak with a forked tongue. But we know he  
 has been talking in a way that shows he has  
 been neither the friend of the white man nor of  
 the red man. We are satisfied he has been  
 attempting to deceive <sup>both</sup> the Indians and us. We  
 know full well. the treaty does not meet his  
 views nor is it what he wants. We don't expect  
 to be able to make a treaty to suit him. That  
 would be impossible. for he wants none. You  
 recollect how Wa-pa-sha advised you to make  
 a proposition to sell for six Millions of Dollars  
 he knew it was a foolish proposition. and said  
 so. and he did it to prevent us making a treaty  
 with you at all. as we wished to do. Is that the  
 way for a chief to talk and act. Now we ~~understand~~  
 he wanted to make an arrangement to treat  
 seperately along with the Wah-pay-Kovatsay  
 and cut these upper bands off from participating  
 in it. We have understood his movements all  
 along very well. He was not willing the others  
 should make a good treaty unless he could  
 have things his own way. We are surprised and  
 mortified to find a chief like him. whose father  
 and Grand father were great chiefs. act in this.



manner. suppose your Great Father wanted your lands and did not want a treaty for your Good. he could come with 100,000 men and drive you off to the Rocky Mountains. But your Great Father loves his red children, as he does his white children, and he wishes us to make a treaty which he knows will save you from <sup>the</sup> trouble which is now coming upon you. Since I have been here I have tried to inform myself in regard to your wishes, condition and wants. Now you are all men, and have your peculiar notions about things, and you can hardly get two men to look alike upon the same proposition. It is impossible to get a treaty to suit all, what suits one, won't suit another, but it is our wish to make a treaty to do you all the most good. We have thought upon this a long time, and we have written this in such a way, as we think will be for your good. We have talked about the matter until there is no use of talking any more. We have written this treaty and signed it, and it is now too late to talk of changing it. We could not make it any better if we tried.

Gov Ramsey, will either of the principal chiefs sign the treaty, do they say yes or no.

There was a pause and silence for some time and the confirmation of the treaty appeared for a while doubtful.

Bad Nail (second Chief of Gray Irons Band)



remarked that they had two claims to talk about, and then they would sign.

The Commissioners hereupon told them to proceed and they would hear them.

The Chief Sha-ko-pu then came forward and laid before the Commissioners a manuscript deed executed in 1837 by which the Indians had made a gift of three sections of land on the present site of Sixs village to their relative Mrs Lucy Bailly wife of Alexis Bailly Esq. Sha-ko-pu said they desired that this land might be secured to her by the treaty or that \$10,000. should be paid her instead of it.

Bad-Hail presented a similar paper relative to a reservation of several hundred acres to the heirs of Scott Campbell the old Interpreter of the tribe.

Anoageenayheen (second Chief of Sha-ko-pu's band) also came forward, and taking up both papers handed them again to the Commissioners, and said he wanted them to comply with the request made in regard to them.

Col Lea said. We have before seen these papers and considered what they relate to. Our Great Father has instructed all his agents who make treaties with Indians, not to write such things in them. Now if you wish to pay \$10,000 to Mrs Bailly instead of the land when this treaty is ratified, the money will be in your hands. - you can pay to Mrs Bailly and to Scott Campbell's heirs, as much.



or as little as you please. You have the power to dispose of it as you desire.

Little Crow now arose and said that he had been brought up and always lived in a country where there was woods, and in which could be found something (wild) to live upon. The land set apart for their home was too much prairie. He wanted the reservation extended down to Traverse des Sioux and then they would have woods sufficient, and he would make no further objection.

One of the Soldiers, Sha-ko-pees brother now came forward, and in a loud and vehement manner claimed to represent their wishes and feelings in contradiction to those of the chiefs.

He said the chiefs didn't seem to do anything. He was of the soldiers, one of the people who owned the land. He objected like Little Crow to the reservation, as being too high up among the Prairies, and indicated the Big Lake or Falls Creek as the place where he thought the Indians would wish to live and die, to stay without end.

The soldiers, he said were satisfied with all the other parts of the treaty.

Gov Ramsey. I have a great regard for the warriors who had last spoken. You talk out boldly and I like a man. I am glad to hear you say for the soldiers that they like the treaty in all respects but one. As my brother Commissioner has remarked it is impossible to make



a treaty satisfactory to all. We have come as near to it, as we are likely ever to come. But I repeat, I am glad to hear from him, as he speaks for the soldiers, that they are satisfied. What we wanted was to hear their wishes expressed and having heard them, we will now consent to come down with the reservation to Little Rock river, which gives them timber enough (one of the soldiers now made some rambling remarks, mainly about the treaty of peace with the Chippewas, which he said the latter had not kept, and he wished the treaty destroyed and to be allowed to go to war.)

The Chief Wa-koo-tay, said Fathers, your Council and advice is very good to Indians, but there are a great many different opinions, and it appears almost impossible to get an agreement, though we have all been consulting so many days. Fathers you have come with the words of our Great Father and have put them in this paper, but the Indians are afraid it may be changed hereafter. I say this in good feeling. Perhaps you think many of these things will be altered at Washington yourselves. You have been asked many questions and have answered us to them. If all prove true as you say, it will be very good indeed. But when we were at Washington the chiefs were told many things which when we came back here and attempted to carry out, we found could not be done. At the end of three or four years, the



Indians found out very different, from what they had been told, and all were ashamed. I hope when the people sign this treaty you will take and deliver it to the President as it is. I want you to write first, that I wish the Country for our home to be reserved south of where I now live. I was not brought up in a prairie country but among woods, and I would like to go to a tract of land called Pine Island which is a good place for Indians. I want you to write this in the treaty. I mention to you my wishes in this respect, but if you do not think it can be complied with and is not right, and just, I will say no more about it. This Chief farther expressed himself pleased with the band payments, and the provisions of the treaty generally, but made a complaint about the present system of farming among them.

Gov Ramsey replied: Say to Wa-koo-tay, that he is a man I always listen to with a great deal of respect. On this occasion I have paid particular attention to every thing he has said. I am satisfied from the good sense he has always shown, that he <sup>will</sup> understand the difficulties which surround this question how impossible it is to consult the wishes of every chief and individual. One of the soldiers has said they wanted to go up near the Chippewas, their old enemies. The Chief has requested to go south in another direction. Thus every Indian here would perhaps



want to go in a different direction. To scatter you about, would only weaken you, and do no good. The country we have selected for you is both sides of the river. It is a good country, and is near the Wah-pay-trans, and See-sie-trans, your brothers. As we had first written it, we supposed it was large enough for you, but as the soldiers through six's Brother, have requested it, we have come much further down the river, and given you much more extensive boundaries. This is the place were your annuities, will be paid, where the Improvements for your benefit will be made - and which you can know as your home. But for many years until the whites want it, you will be able to hunt over the large country you sell, just as you hunted before. We will take care to let you know in time how much of the country you must fall back from. A great deal could be talked about, but it is useless to say more. You <sup>must</sup> have confidence in us and in your Great Father he might talk a month and no business be done (One of the soldiers, a brother of Wa-pay-sha here made a long rambling speech, which the Interpreter even found some difficulty in understanding) Wa-pa-sha himself now arose and addressed the commissioners, wishing to know whether it was designed to distinguish the chiefs and 2<sup>d</sup> Chiefs by marks of distinction, and to allow them greater pay &c.

Col Lea - we have listened to Wa-pa-sha with



pleasure. He is now talking more like a man than before. We fully agree with him. The chiefs ought to be distinguished in some way from the other Indians. and our endeavor will be hereafter to distinguish them. It is due to their station and the responsibility which the Government expects of them. Each chief ought to have a medal and a house to live in so that when their friends come to see them they will have enough to accommodate them.

Wa-pa-sha. (turning around so as to face the map of the soldiers. with his back to the Commissioners) now spoke to them with some vehemence and not a little dignity: "You have said young men that the chief who got up first to sign the treaty. you would kill. it is this that has caused all the difficulty. It appears you have agreed among yourselves to sell the land"

Six brother replied Wa-pa-sha. has accused us of something we never thought of. The soldiers heard that the chiefs were making a paper (treaty) and they didn't like it. for the land belongs to the braves. but they never spoke of killing the chiefs. The soldiers afterwards had got together and agreed to sell the land. They had told him to say so. and he now said it.

Gov Ramsey This, then being the understanding let the soldiers tell us which of their chiefs shall sign first.



Wa = Kan = o = zhan = zhan = or. "Medicine Bottle"  
 1<sup>st</sup> Soldier of the Kaposia band said: To the people who did not go to Washington, and had no part in the first treaty to them belongs the land on this side of the river. There is one Chief among us who did not go to Washington at that time the soldiers want him to sign first. He has been a great War Chief and has been our leader against the Chippewas. It is "Little Crow."  
 Now we want to sign first.

Little Crow or Tchay = tan = wa = Koo = wa = ma = nee, being thus designated arose and first turning to the soldiers, and speaking briefly to them. (Saying among other things in justice, that he was not afraid of any one killing him, though he should sign first, for a man had to die sometime, and could die but once, and it mattered little when his time came or how) then addressed the Commissioners and reiterated his request to have the line of reservation extended down to Traverse des Sioux where he said wood was plenty, wild rice &c.  
 Col Lea replied briefly, that in pursuance of the request of the soldiers they had already come down the river farther than the interests of the Indians themselves required. There is no agreement among you, and it is impossible to satisfy everybody. We have looked the matter all over and the reserve is right, as it is. It is a good farming country, the improvements can be easily made for you there and you will be more out of the way of the Chippewas



and white people than if lower down.  
 Gov Ramsey. These chiefs make us feel ashamed, by the way they talk all the time. They seem to think we have come here as the representatives of their Great Father to cheat them. The only encouragement we receive is from the soldiers. They seem to understand us. We look around upon them and have confidence that all will yet go right. If not for this we don't know that we could sit here. We have marked out a <sup>large</sup> piece of land for your home. The soldiers asked us for more. We gave it. It is all we can do.

Col Lea We have certainly talked about this business a long time - as long as will do any good. No man puts any food in his mouth by long talk, but may often get hungry at it. Let Little Crow and the chiefs step forward and sign.

(Finding that the Commissioners were firm, Little Crow now stepped forward to the table and being handed a chair, sat down and wrote his <sup>own</sup> name to each of the duplicate copies of the treaty, and was immediately followed by Wa-pa-sha, who came forward without being designated especially and made his mark to the treaty. Sixty four chief headmen and warriors in all signed the treaty.)



(Copy) 1851

Articles of a Treaty  
Between the United States of  
America, and the Nah-pay-toan  
and See-see-toan bands of Dakota  
or Sioux Indians,

Concluded at Traverse des Sioux  
Minnesota Territory.

July 23<sup>d</sup>. A.D. 1851.



St Peter's Agency M 1227

Governor of Minnesota  
St Paul, Minn. Aug. 1851

Transmits dupl originals of the  
treaties with bands of Leary  
of July 23. 1851. + Aug 5. '51

(See L 880)

Recd. 1. Sept. 1851.

Filed 12. Dec. 1851.

Filed 1. Dec. - treaties not enclosed  
C. W.



Minnesota Superintendency.  
Saint Paul. Augt 18. 1857.

Sir:

Herewith I have the honor to enclose you the duplicate original of the Treaty of July 23d. 1857. with the See-see-toan and Mah-pay-toan bands of Sioux; and the duplicate original of the Treaty of Aug 5. 1857. with the Med-aywa-kan-toan and Mah-pay-koo-kay bands.

Very respectfully  
Your obt. S<sup>vt</sup>.

Wm. Ramsey

Don Luke Lea.  
Com<sup>r</sup> Ind. Affs.  
Washington.  
D. C.



Articles of a Treaty, made and concluded at Traverse des Sioux, upon the Minnesota River, in the Territory of Minnesota, on the twenty-third day of July, eighteen hundred and fifty one, between the United States of America by Luke Lea, Commissioner of Indian Affairs, and Alexander Ramsey, Governor and ex officio Superintendent of Indian Affairs in said territory, Commissioners duly appointed for that purpose, and the See-see-toan and Nah-pay-toan bands of Dakota or Sioux Indians.

Article I. It is stipulated and solemnly agreed that the peace and friendship now happily existing between the United States, and the aforesaid bands of Indians shall be perpetual.

Article II. The said See-see-toan and Nah-pay-toan bands of Dakota or Sioux Indians agree to cede, and do hereby cede, sell, and relinquish to the United States, all their lands in the State of Iowa; and also all their lands in the Territory of Minnesota, lying east of the following line, to wit; Beginning at the junction of the Buffalo River with the Red River of the North; thence along the western bank of said Red River of the North to the mouth of the Sioux Wood river; thence along the western bank of said Sioux Wood river to Lake Traverse; thence along the western shore of said Lake to the Southern extremity thereof; thence in a direct line to the junction of Kam-pes-ka Lake with the Tchan-kas-an-da-ta or Sioux river; thence along the western bank of said river to its point of intersection with the northern line of the State of Iowa, including all the islands in said rivers and Lakes.

Article III. In part consideration of the foregoing cession the United States do hereby set apart for the future occupancy and home of the Dakota Indians, parties to this treaty, to be held by them as Indian lands are held, all that tract of country on either side of the Minnesota river, from the western boundary



of the lands herein ceded, East to the Tchay-tam-bay river on the north and to the Yellow Medicine river on the south side - to extend on each side a distance of not less than ten miles from the general course of said river: The boundaries of said tract to be marked out by as straight lines as practicable, whenever deemed expedient by the President, and in such manner as he shall direct.

Article IV. In further and full consideration of said cession, The United States agree to pay to said Indians, the sum of one million six hundred and sixty-five thousand dollars (\$1,665,000) at the several times, in the manner, & for the purposes following, to wit:

1<sup>st</sup>. To the chiefs of <sup>the</sup> said bands, to enable them to settle their affairs, and comply with their present just engagements; and in consideration of their removing themselves to the country set apart for them as above, which they agree to do, within two years, or sooner, if required by the President, without further cost or expense to the United States; and in consideration of their subsisting themselves the first year after their removal, which they agree to do without further cost or expense on the part of the United States; the sum of two hundred and seventy-five thousand dollars (\$275,000). Provided, that said sum shall be paid to the chiefs in such manner as they hereafter in open council shall request, and as soon after the removal of said Indians to the home set apart for them as the necessary appropriation therefor shall be made by Congress.

2<sup>nd</sup>. To be laid out under the direction of the President for the establishment of manual-labor schools, the erection of mills and blacksmith shops, opening farms, fencing and breaking land, and for such other beneficial objects as may be deemed most conducive to the prosperity and happiness of said Indians - thirty thousand dollars (\$30,000).

The balance of said sum of one million six hundred and sixty-five thousand dollars (\$1,665,000); to wit: one million three hundred and sixty thousand dollars (\$1,360,000), to remain in trust with the United States and five percent. interest thereon to be paid annually to said Indians for the period of fifty years, commencing the first day of July, eighteen hundred and fifty-two (1852); which shall be in full payment of said balance,



principal and interest; The said payments to be applied, under the direction of the President, as follows, to wit:

1<sup>st</sup>. For a general agricultural, improvement and civilization Fund, the sum of twelve thousand dollars (\$12,000)

2<sup>nd</sup>. For educational purposes, the sum of six thousand dollars (\$6,000).

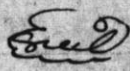
3<sup>rd</sup>. For the purchase of goods and provisions, the sum of ten thousand dollars (\$10,000).


6<sup>th</sup>. For money annuity, the sum of forty thousand dollars (\$40,000).

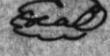





Article V. The laws of the United States prohibiting the introduction and sale of spirituous liquors in the Indian country, shall be in full force and effect throughout the territory hereby ceded and lying in Minnesota, until otherwise directed by Congress, or the President of the U.S.

Article VI. Rules and Regulations to protect the rights of persons and property among the Indians, parties to this treaty, and adapted to their condition and wants, may be prescribed and enforced in such manner as the President, or the Congress of the United States, from time to time, shall direct.

In testimony whereof the said Commissioners, Luta Lea and Alexander Ramsey, and the undersigned, Chiefs and Headmen of the aforesaid See-see-tan and Mah-pay-tan bands of Dakota or Sioux Indians, have hereunto subscribed their names, and affixed their seals in duplicate at Traverse des Sioux, Territory of Minnesota, this twenty third day of July, one thousand eight hundred & fifty one

L. Lea. 

Alex. Ramsey. 

- ✗ Len-yang-ma-nee. (Running water or "The Gun") his X mark 
- Ma-ke-han-ke-pen-ee-tay-tan. (The Star face or the "Orphan") his X mark 
- ✗ Pe-tay-wa-keeyan (Limping Devil or Thunder Face) his X mark 
- ✗ Eek-ta-kum-ba (Slabby Eys.) his X mark 
- ✗ Co-pa-yah-ban-danga. (Ez standing train) his X mark 
- ✗ Ma-na-kloo-tay. (Walnut or Blunt head arrow) his X mark 



Ma-za-sha	(Metal sounding)	his & mark.	
Ya-gaa-pee	(The wind instrument)	his & mark.	
Aoan-pa-kaen-yan	(Voice flying)	his & mark.	
Maah-tay-da	(Gavel a little)	his & mark.	
Ma-kaen-yan-ho-ta	(Gray Thunder)	his & mark.	
Ma-sha-schoon-ma-za	(Iron Frenchman)	his & mark.	
Maak-sha-daw-wash-tay	(Gavel Body)	his & mark.	
Ea-day-fahs-ka	(Face in the middle)	his & mark.	
Hay-a-ho-day-ma-za	(Metal Horn)	his & mark.	
Am-pay-too-sha	(Red day)	his & mark.	
Eesh-ta-hum-ta-kocah-ka	(Sleepy Eyes young)	his & mark.	
A-ma-wang-ma-nee	(Who goes galloping on)	his & mark.	
Mah-ya-ya-wa-tah-ta	(Blood man)	his & mark.	
Tan-pa-ha-da	(Sounding moose skin)	his & mark.	
Eent-ka	(The upper end)	his & mark.	
Mee-ya-kae-yan	(The Standard)	his & mark.	
Ma-kan-ma-nee	(Walking Spirit)	his & mark.	
Ea-tay-sha	(The one who reddens his face)	his & mark.	
Ta-ka-ghay	(Elk makes)	his & mark.	
Tape-ta-tan-ka	(His big fire)		
Mah-pee-yah-na-shkan-shkan	(Moving cloud)	his & mark.	
Ma-nan-pay-a	(The pursuer)	his & mark.	
E-sha-shkan-shkan-ma-nee	(Who walks shaking)	his & mark.	
Ta-wa-kan-ho-day-ma-za	(His metal lightning)	his & mark.	
Ea-tay-doo-ta	(Red Face)	his & mark.	
Kanta-Mah-pyeh-din-ka	(Reappearing cloud)		
Tahaa-ka-dash-ka-ho-taan-ma-nee	(The moving sounding horn)	his & mark.	
Am-yah-ma-nee	(Metal walks shooting)		
A-ka-sha-ta	(Standing soldier)	his & mark.	

Signed in presence of

Thomas Foster. Secretary.

Nathaniel McLean. Ind. agent.

Alex. Faribault }  
 Stephen R. Riggs } Interpreters  
 Thos. S. Williamson  
 Jas. McNeal  
 Alexis Bailey

A. S. H. White.  
 W. B. Henderson  
 J. Jackson.  
 W. G. LaDue.  
 R. L. Douceman.

Hugh Tyler.



Articles of a Treaty

Between the United States of America  
and the Wah-pay-tran and See-see-  
-tran bands of Dakota or Sioux In-  
-dians, concluded at Traverse des  
Sioux, Minnesota Territory

July 23<sup>d</sup>. A.D., 1837.



Articles of a Treaty, made and concluded at Traverse des Sioux, upon the Minnesota River, in the Territory of Minnesota, on the twenty-third day of July, eighteen hundred and fifty-one, between the United States of America by Luke Lea, Commissioner of Indian Affairs, and Alexander Ramsey, Governor and ex-officio Superintendent of Indian Affairs in said territory, Commissioners duly appointed for that purpose, and the See-see-toan and Wah-hay-toan bands of Dakota or Sioux Indians

Article I. It is stipulated and solemnly agreed that the peace and friendship now so happily existing between the United States, and the aforesaid bands of Indians, shall be perpetual.

Article II. The said See-see-toan and Wah-hay-toan bands of Dakota or Sioux Indians, agree to cede, and do hereby cede, sell, and relinquish to the United States, all their lands in the State of Iowa; and also all their lands in the Territory of Minnesota, lying East of the following line, to wit: Beginning at the junction of the Buffalo River with the Red River of the North; thence along the western bank of said Red River of the North to the mouth of the Sioux Wood river; thence along the western bank of said Sioux Wood River, to Lake Traverse; thence along the western shore of said lake to the southern extremity thereof; thence



in a direct line to the junction of Kam-pes-ka Lake with the Tchan-kas-andata or Sioux river; thence along the western bank of said river to its point of intersection with the northern line of the State of Iowa; including all the islands in said rivers and lake.

**Article III.** In part consideration of the foregoing cession the United States do hereby set apart for the future occupancy and home of the Dakota Indians, parties to this treaty, to be held by them as Indian lands are held, all that tract of country on either side of the Minnesota river, from the western boundary of the lands herein ceded, east to the Tchan-tan-bay river on the north and to the Yellow Medicine river on the south side - to extend on each side a distance of not less than ten miles from the general course of said river: the boundaries of said tract to be marked out by as straight lines as practicable, whenever deemed expedient by the President and in such manner as he shall direct.

**Article IV.** In further and full consideration of said cession, the United States agree to pay to the said Indians, the sum of one million, six hundred and sixty-five thousand dollars (\$1,665,000), at the several times, in the manner, and for the purposes following, to wit:

1<sup>st</sup>. To the Chiefs of the said bands, to enable them to settle their affairs and comply with their present just engagements; and in consideration of their removing themselves to the country



set apart for them as above, which they agree to do, within two years, or sooner, if required by the President, without further cost or expense to the United States; and in consideration of their subsisting themselves the first year after their removal, which they agree to do without further cost or expense on the part of the United States; the sum of two hundred and seventy-five thousand dollars (\$275,000). Provided, That said sum shall be paid to the Chiefs in such manner as they hereafter in open Council shall request, and as soon after the removal of said Indians to the home set apart for them as the necessary appropriation therefor shall be made by Congress

2<sup>d</sup>: To be laid out under the direction of the President, for the establishment of manual labor schools; the erection of <sup>mills, and</sup> blacksmith shops, opening farms, fencing and breaking land, and for such other beneficial objects as may be deemed most conducive to the prosperity and happiness of said Indians - thirty thousand dollars (\$30,000)

The balance of said sum of one million six hundred and sixty-five thousand dollars, (\$1,665,000); to wit: one million, three hundred and sixty thousand dollars, (\$1,360,000), to remain in trust with the United States, and five per cent. interest thereon to be paid annually to said Indians for the period of fifty years, commencing the first day of July, eighteen hundred and fifty-two (1852); which shall be in full payment of said balance, principal and interest; the said payments to be applied, under the direction of the President, as follows, to wit:



3<sup>d</sup>: For a general Agricultural, Improvement, and Civilization Fund, the sum of twelve thousand dollars (\$12,000)

4<sup>th</sup>: For Educational purposes, the sum of six thousand dollars (\$6,000)

5<sup>th</sup>: For the purchase of goods and provisions, the sum of ten thousand dollars (\$10,000)

6<sup>th</sup>: For money annuity, the sum of forty thousand dollars (\$40,000)

Article V. The laws of the United States prohibiting the introduction and sale of spirituous liquors in the Indian Country, shall be in full force and effect throughout the territory hereby ceded and lying in Minnesota, until otherwise directed by Congress or the President of the United States

Article VI. Rules and Regulations to protect the rights of persons and property among the Indians, parties to this Treaty, and adapted to their condition and wants, may be prescribed and enforced in such manner as the President, or the Congress of the United States, from time to time, shall direct

In testimony whereof, the said Commissioners, Luke Lea and Alexander Ramsey, and the Undersigned Chiefs and Headmen of the aforesaid See-see-toan and Wah-hay-toan bands of Dakota or Sioux Indians, have hereunto subscribed their names and affixed their seals <sup>in duplicate</sup> at Traverse des Sioux, Territory of Minnesota, this twenty-



third day of July, one thousand eight hundred and fifty-one

L. Lea

Thy. Ramsey Seal

Een-ang-ma-nee, (Running Walker, or "The gun") his Xmak Seal

Wetchan-fee-ee-tay-tran (The Star Face, or the "Aphani") his Xmak Seal

Ee-tay-wa-ke-yan (Limping Devil, or Thunder Face) his Xmak Seal

Eesh-ta-hum-ba (Sleepy Eyes) his Xmak Seal

Oo-fee-ya-hen-day-a (Expanding his brain) his Xmak Seal

Wa-na-keom-tay (Walnut or Blunt Headed Arrows) his Xmak Seal

Ma-za-sha (Metal Sounding) his Xmak Seal

A-ya-zhwa-fee (The wind instrument) his Xmak Seal

Noan-ha-keen-yan (Twice Flying) his Xmak Seal

Wash-tay-da (Good, a little) his Xmak Seal

Wa-ke-yan-ho-ta (Gray Thunder) his Xmak Seal

Wa-shee-tchom-ma-za (Iron Frenchman) his Xmak Seal

Noak-shee-dan-wash-tay (Good Boy) his Xmak Seal

Ee-tay-tcho-ka (Grace in the mud) his Xmak Seal

Hay-a-he-day-ma-za (Metal Spear) his Xmak Seal

Am-pay-too-sha (Red Day) his Xmak Seal

Eesh-ta-hum-ba-koash-ka (Sleepy Eyes, young) his Xmak Seal

A-na-wang-ma-nee (Who goes galloping on) his Xmak Seal

Ma-h-fee-nee-tchas-ta (Blind man) his Xmak Seal

Tan-pa-he-da (Sounding Moccasin) his Xmak Seal

Enk-pa (The upper end) his Xmak Seal

Wee-ya-ke-yan (The Standard) his Xmak Seal

Ma-kan-ma-nee (Walking Spirit) his Xmak Seal

Ee-tay-sha (The one that adds his face) his Xmak Seal

Sa-ka-gay (Elk maker) his Xmak Seal



Tape ta tan ka (His Big Fire) — Seal  
 Ma-hue-gandina-shkanshkan (Morning Cloud) his Xmark Seal  
 Ma-na-pay a (The funeral) his Xmark Seal  
 E-tcha-shkanshkanama-nee (Who walks shaking) his Xmark Seal  
 Sa-ra-kon-he-day-ma-ya (His Metal Lightning) his Xmark Seal  
 E-tay-doota (Red Face) his Xmark Seal

Henok Marpiyehdinape (Reappearing Cloud) — Seal  
 Schan-he-day-shka-ho-tan-ma-nee (The moving sounding Roof) his Xmark Seal  
 Ma-yo-hu-te-ma-zi (Metal Walks Shooting) — Seal  
 A-kee-teee-ta (Standing Soldier) his Xmark Seal

Signed in presence of

Thomas Foster, Secretary

Thomas Mearns

Agent

Alex Danibault

Stephen A. Papp

Interpreters

H. A. White

Thos. S. Williamson

W. C. Anderson

W. Jackson

Edw. M. Ford

W. G. Le Duc

Alexis Bailly

H. S. Doubman

Nann Tyler



copy, in the Dakota Language, of a

## Treaty

Between the United States of America  
and the Wah-pay-toan and See-see-  
toan bands of Dakota or Sioux

Indians. Concluded at Traverse  
des Sioux, Minnesota Territory

July 23<sup>d</sup> A.D. 1837



Minnesota maksee, Minnesota wakpa ohna Ojibwege eci-  
yapi kin. hen, banpapa wi anpetu iwikeemna  
nonpa banpa yamni, amaka kettopawinge wan-  
jidaw banpa opawinge pahidogan banpa wikee-  
mna gaptaw sam wanjidaw, Isantanka Wic-  
astayatapi nom, unna Luke Lea eciyapi, Ike-  
wicasta, ~~Wicasta~~ kin awanyag kin yapi kin hee,  
ga unna ip Alexander Ramsey Minnesota ma-  
ksee en Wicastayatapi ga Ikewicasta en unpi  
kin atayadaw ~~awicasta~~ eiv, hena oza Isan-  
tanka Wicastayatapi tanka uwicapi, hena epi  
ga Dakota Warpetowan oyate Sisitowan ko  
mnicayapi ga maksee aiapi, woliconge kazapi  
ga tanyaw yuptapi. Oohde kin hena kabata.

Oohde II. Isantanka oyate ga Dakota Warpetowan  
ga Sisitowan awicakiyapi kin hena okicicayapi  
ga odakonkicicayapi kin ohinnyaw detanhan  
cawekicicayapi kta e makaha awicakihan wak-  
congapi ga yuptapi

Oohde III. Dakota Sisitowan oyate Warpetowan ko  
maksee wiyopukiyapi ga deiyatanhan upiyapi  
ga Isantanka Wicastayatapi tanka gupi, maksee  
wan Iowa eciyapi kin tohanyan tarapi hecinhan,  
ga Minnesota maksee kin en, Tatanka kazapi wa-  
kpadan mdoto kin hetanhan unpi ga Para ohna



tatowan ayapi, baninkpa wakpa ceen ayapi,  
ga Mdehalingan wiyorpejatanhan huta kin ceen  
ayapi, ga Itandinta itanhan owotanna ayapi ceen  
Kanfaska mde mdote kin ken Wakpa Ipaqan iyorpe-  
yapi, ga wakpa kin ke ohua ayapi ga Ipaqan  
kin hehan aipi; wakpa ga mde kin ohua wita  
kin hena owasir koya; icagopi kin hetanhan  
malloce iwiyohiyansatanhan warke cin owasir  
kopi.

Ochde III. Dabota malloce tarapi epeyapi kin ken  
itanhan malloce onpa en onyapi Nta ga ohua  
tapi maga Na icicagopi Nta e Isantanka Wicasta-  
yapi tanka wicagu; Ikericasta malloce yuhapi  
kin heen heluhapi Nta; wiyorpeyata icagopi kin  
hetanhan anpi, Wakpa Minisota anskatanhan  
wiyutapi hanskla willecunnua (anskatanhan  
wiyotanhan imani) heen anpi ga Pijihutayigapi  
mdote kin itanhan wiyutapi willecunnua ken iyo-  
peyapi; ga unna eiyatanhan betanbe wakpa  
mdote kin itanhan wiyutapi willecunnua ken iyo-  
peyapi, ga wakpa kin hena ohuhua ayapi  
ga ceen Wakpa Minisota iyahduyapi Nta.  
Isantanka Wicastayapi tanka kin tohan  
eeapi Nta iyecw dabe ga ceen wicapi kinhan  
heem owotanna iyutapi Nta.



Ochde IV. Ishaan makooce epeyapi Min heon stanhaw  
Isantanka Wicaptayatapi tanka Dakota ka-  
kenkuw eowicakicou kta ga kakunkun wica  
kicicajuju kta.

1. Wapetonwan Lisitowan ka wicaptaya-  
tapi wicayuhapi taku eoupi kta kcinhan  
Induxtan wicakijye kta, ga tuwee eanto en wicayu-  
gapi tokun owicakinanpi kta cinhan okihiwicaye  
kta; ga makooce wicayupi Min kta iyotanbapi kta,  
ditanhan wanigetw nonpa, ga iy iyokspani, Isantanka  
Wicaptayatapi tanka eowicapi kinhan eoupi kta,  
ga toicikrupi Min on taku sampa wokajuju dapi  
kta xmi; ga mallun kta iyotanbapi kinhan en  
migetw tokahya on taku yutapi opicitoupi kta,  
ga heon taku sampa wokajuju dapi kta xmi; hena  
owasin okihiwicaye kta e on magaska kuktospa-  
winge eee opawinge nonpa sampa kuktospawinge  
wikcumna pakowin sampa kuktospawinge gaptan.  
Ishaan Dakota kta iyotanbapi ga magaska  
iyog chnabapi kinhan cinhan wicaptayatapi wica-  
yuhapi Min hena ke wicayupi kta.

2. Tipi ohua waonspewicakijapi kta, wiyutpan  
tipi, eantaseddeca tipi, magaska tipi ka kagapi  
kta ga maga wicakicagapi kta, ga tokun Dakota  
tanyaw unpi kta naeoca, on owicakijapi kta  
magaska kuktospawinge ~~wikcumna~~ yamni epe-  
yapi kta

3. Da nakan makooce on tanyaw kajuju-  
pi kta, omaka eca kakunkun eoupi kta ee;



Wayunpa wi 185-2 hitanhan wanizetu wikemna  
zapta w hehanyan.

(A.) Maga ikicoye kin hena, wanuyampi  
opitampi kta ga taku heekun owasin on  
mazaska kiktospawinge akemupa erpeyapi kta.

(B.) Wawupelikiyapi kin on mazaska kiktos-  
pawinge waktepe

(C.) Woyuha ga taku yutapi opitampi kta, on ma-  
zaska kiktospawinge wikemna.

(D.) Mazaska eee, omaka eea, wicayapi kta, kiktos-  
pawinge wikemna topa.

Ochde V. Isantanka wicoye eiyatanhan, Mewicapta tama-  
kooe kin en mini wakan aupa ga wiyopelikiyapi  
kta cin he terindapi eee kin, makooe makaha  
opitampi tinskoja Minisota eiyapi, hinskoya  
hena heetu kta; tohanyan Isantanka omnicoye  
tanka ga iy Wicayayapi tanka togye wakicoye-  
pi qni hehanyan.

Ochde VI. La Dakota tona wovapi kin de yutanpi ga opapi  
kin hena owasin <sup>iy tanatayedan</sup> tanyan unpi kta, tawapaya qulka-  
ka ho tanyan hduhapi kta e heon woye ga wic-  
kicoye, tona on waptaya unpi kta iyceea, hena  
wicakicoyapi kta ga iyceetu wicakicoyapi kta  
Wicayayapi tanka ga omnicoye tanka kin tohan-  
kin ga tohanhan eyapi kinhan.



Nakaha wicaunkapi kta e heow Isantanka Wicaxtatapi, Luke  
 Lea eciyapi ga Alexander Ramsey eciyapi ga Dakota  
 Warpetowan ga Sisitowan wicaxtatapi akicita  
 wicayuhapi ko wowapi kin de yutaupi ga oje icicyapi.  
 Oiyuweje kta Minisota malice kin en,  
 omakka 1857, sanpara wi, anpetu iwikeenna nonpa  
 sanpa yamni.

Traverse des Sioux }  
 July 23, 1857 }

We, the Undersigned, Interpreters, certify that  
 the above is a correct translation of the  
 Treaty this day made with the See-see-tran  
 and Wah-pay-tran bands of Dakota Indians;  
 and that it was read to them as above translated  
 before signing

Witness: Thomas Foster, Secretary -13

G. R. Pigg } Inter-  
 A. J. Fairbank } preter



Copy, in the Dakota Language, of a

## Treaty

Between the United States of America  
and the Wah-pay-toan and See-see-  
toan bands of Dakota or Sioux  
Indians. Concluded at Traverse  
des Sioux, Minnesota Territory

July 23<sup>d</sup> A.D. 1837



A Peters, L-880-1831

-15

(Robert)



Sir

1 Mendota, Minnesota Territory  
6<sup>th</sup> August 1857.

We have the honor to submit the following Report, of our proceedings, as Commissioners on the part of the United States, to ~~negotiate~~ <sup>negotiate</sup> ~~treaties~~ with the Dakota or Sioux Indians of the St. Peters and Mississippi Rivers, for the purchase of a large tract of their country in the Territory of Minnesota, and also of a considerable area in the State of Iowa, to which the Indian title ~~was still unextinguished~~ <sup>has not been</sup> ~~extinguished~~ <sup>extinguished</sup>.

In accordance with our instructions, ~~the undersigned, having made the necessary~~ <sup>After making</sup> ~~preliminary~~ <sup>the undersigned left</sup> ~~arrangements,~~ <sup>at St. Paul the Capital of Minnesota</sup> Territory ~~left there~~ on the 28<sup>th</sup> day of June, 1857, and proceeded to Traverse Des Sioux on the ~~River~~ St. Peters or Minnesota river, in the country of the Sisseton and Wakpatoan Sioux; that place <sup>having</sup> being fixed upon as the most proper <sup>and eligible</sup> ~~and suitable~~ point for holding negotiations with those bands. It was our intention and desire in the first <sup>instance</sup> ~~place~~ <sup>to endeavor</sup> ~~to~~ <sup>to</sup> meet all <sup>the</sup> bands in Council at some spot near the mouth of the Minnesota river, and <sup>to</sup> ~~make~~ <sup>but</sup> one ~~general~~ <sup>with them all</sup> treaty ~~for the purchase~~ of the extensive domain ~~owned by them;~~ but upon further inquiry, it ~~was found~~ <sup>we found</sup> that ~~was found~~ <sup>was found</sup> impracticable to do so, the feelings of the upper and lower Dakotas ~~were~~ <sup>were</sup> so diverse and their interests, as <sup>they imagined,</sup> ~~conceived,~~ <sup>so opposite</sup> ~~to~~ <sup>to</sup> each other, that ~~the prospect of uniting them in one~~ <sup>we were constrained to abandon</sup> ~~general negotiation~~ <sup>the project of uniting them in one</sup> ~~was at once abandoned~~ <sup>general negotiation</sup>.

The upper bands having received some weeks previous notice, that they could



be called together by the first of July. it was expected that they would convene at Traverse de Sioux within, ~~at least~~ a short time after our arrival ~~there~~ but ~~the necessity~~ <sup>as these</sup> people were under the necessity of furnishing ~~themselves~~ <sup>themselves</sup> with subsistence by ~~the chase~~ <sup>hunting</sup> at a distance from their Villages. ~~superadded to~~ <sup>as there was</sup> great difficulty in traversing the country in consequence of an unprecedented flood in the ~~consequence of the above mentioned~~ <sup>consequence of the above mentioned</sup> ~~Minnesota & its tributaries~~ <sup>Minnesota & its tributaries</sup> the Indians in the ~~Minnesota and its tributaries~~ <sup>Minnesota and its tributaries</sup> covering up almost the region about the head waters of the river did not reach the Council with water presented those inhabiting the ground for many days after we were ~~unable to receive them~~ <sup>unable to receive them</sup> Messengers were ~~dispatched to hasten their movements~~ <sup>dispatched to hasten their movements</sup> & provisions were transported to meet them ~~hastening their movements by the dispatching~~ <sup>hastening their movements by the dispatching</sup> on their way. but they were not disposed to be ~~expedited~~ <sup>expedited</sup> & considerable delay was unavoidable ~~to meet them on their way~~ <sup>to meet them on their way</sup> but with ~~insufficient~~ <sup>insufficient</sup> success. Meanwhile, it was imperative upon us to supply the large number already on the ground with daily rations of food. which was ~~rapidly~~ <sup>rapidly</sup> curtailing our stock of provisions, a ~~matter of~~ <sup>matter of</sup> serious ~~consideration~~ <sup>concern</sup> in view of the fact that our remoteness from the settled portions of the Territory precluded ~~any hope of our being~~ <sup>the possibility of</sup> procuring additional supplies without great difficulty ~~and expense~~ <sup>and expense</sup>. ~~By~~ <sup>extraordinary</sup> ~~means~~ <sup>means</sup> of continued exertions on our part the Chief and a few of the principal men of the Upper Sissetons were induced to leave the large body of their delegation ~~to hasten~~ <sup>to hasten</sup> forward on horseback to the place of ~~rendezvous~~ <sup>rendezvous</sup> according to ~~Traverse-de-Sioux~~ <sup>Traverse-de-Sioux</sup> on horseback. ~~and~~ <sup>and</sup> ~~hasten~~ <sup>hasten</sup> in advance to the place of ~~rendezvous~~ <sup>rendezvous</sup>. On their appearance it was decided



at once to go into Council, as the Chiefs and headmen of the bands interested were all present.

It was on the 18<sup>th</sup> of July, full three weeks after our arrival at Traverse des Sioux, that the first council was held. The Indians were told in very distinct terms, what their Great Father's object was in sending commissioners into their country, and a formal proposition was made them for their lands east of a certain line, and estimated to contain upwards of 20 Millions of acres. It was explained to them, that the pressure of immigration rendered it necessary that the whites should be furnished with a larger area, while the comparatively small number of Dakotas might very advantageously be restricted within more confined limits; and that the President was disposed to place them in a permanent home, where they might be concentrated, and apply themselves, under the protection of the Government, to learning the arts of civilized life, and particularly that of a proper Cultivation of the Soil, upon which they must in future depend for subsistence, rather than upon the precarious and uncertain fruits of the chase. They were further told, that the President was willing and desirous, indeed, to give them a liberal sum in exchange for the lands which it was the intention to purchase, and which to them could not be considered of much value, and that the purchase money should



be so applied, as to minister not only to their present wants, but to their future advancement.

It was soon perceived that although there was a vague and indefinite idea on the part of these people, that it was necessary for them to sell at least a portion of their Country, in order to secure them against the misery and almost starvation which the diminution in the number of the Buffalo and other game, for the last few years had ~~been~~ inflicted upon them. Yet when they were brought to ~~face~~ <sup>meet</sup> the proposition in a distinct and intelligible form, they appeared to shrink with undisguised reluctance from taking a step so important in its results. Several days elapsed before they would consent to any but terms of the most extravagant character: some few of their own number having been taught to read, had misrepresented them with an idea that their country was of immense value, and they at first refused to treat unless the sum of six Millions was paid them. Finally, on the 23<sup>rd</sup> of July they were induced to sign a Treaty which while it secures to the Government a large Territory, second in value to none in the North west, ~~and a residence for the~~ ~~agriculturists~~ embodies provisions of a simple but most beneficial character, for the poor Savages themselves, and well calculated, we think, if judiciously carried out, to save and elevate them from their



present degraded Condition.

Having distributed medals and presents, and concluded our business with the upper Sioux, we left Travers des Sioux on the 24<sup>th</sup> of July and descended the Minnesota river to Mendota, the trading post at its mouth, at which point the Medaywakantran, and Wahpaykootay bands were already in part assembled. On the 29<sup>th</sup> of July we were enabled to get into Council with these Indians, but found the obstacles to negotiating with them successfullly, much greater than with the upper Sioux, <sup>difficult or it was to</sup> ~~bring them to reasonable terms.~~ <sup>bring them to terms ~~which we could agree to.~~</sup>

Several causes conspired to render a treaty with the lower Dakotas ~~on a reasonable basis~~ exceedingly difficult of attainment.

Among them we may mention <sup>firstly</sup> their proximity to the flourishing ~~settlements~~ <sup>settlements</sup> ~~surrounding the country~~ on the east side of the Mississippi, producing necessarily frequent contact with the whites, whose ideas of the <sup>great</sup> ~~exceeding~~ value of <sup>the country had been</sup> ~~their country~~ had ~~been~~ <sup>parted to these Indians</sup> ~~made~~ <sup>passed up</sup> ~~their greater~~ experience in <sup>Indian diplomacy</sup> ~~the employment already of liberal annuities~~ <sup>under former stipulations</sup> ~~drawn from the sale of their lands~~ east of the river by a treaty ~~extending~~ <sup>provisions</sup> ~~was much more favorable to them than~~ <sup>we deemed it proper to concede;</sup> and <sup>thirdly</sup> their less respectable condition in consequence of receiving those annuities; rendering them



as indifferent to the making of another treaty  
~~in regard to making another treaty at~~  
~~at present or the whites on their borders~~  
~~present, as proportionally indifferent as the~~  
were anxious that their land especially  
~~white population on their borders were eager~~  
should be immediately acquired.  
~~that before all others this purchase should~~

~~be made.~~ Several public councils were  
unavailing held, ~~and several private~~  
~~conferences as fruitless,~~ before an approach  
to a agreement ~~was~~ <sup>was</sup> had between us.  
But finally, on the 5<sup>th</sup> of August, after a  
tedious session of the Grand Council, we  
were enabled to obtain their assent and  
signatures to a Treaty similar in ~~its~~ <sup>its</sup> gen-  
-eral features to ~~that~~ <sup>the one</sup> negotiated with the  
upper bands; extinguishing, on moderate  
but just terms, the Indian title to the  
splendid region of country ~~which~~ Nicolet  
and others long ago described as the ~~very~~  
garden spot of the Mississippi Valley.

Thus, the undersigned, contem-  
-ding with many difficulties, have been  
enabled to effect two treaties which  
may be considered among the most  
important ever negotiated ~~with our Indian~~ <sup>with the great</sup>  
Tribes. They are important, on account of  
the extent of valuable country purchased  
for a moderate price, and the ~~quantity~~ <sup>provisions</sup>  
they embody for the future happiness, pros-  
-perity and civilization of the Indians  
~~participating in them.~~ <sup>who are parties to them.</sup>

The amount of land acquired  
by these Treaties is computed at over 35,000.  
-000 of acres, and this amount, though large  
seemingly is not greater than is consistent



4

with the past policy of the government, on this subject; having in 1841, and 1849, as well as now in 1857, ~~expressly~~ instructed its Commissioners to embrace in these negotiations with the eastern bands of Sioux, even a larger tract of country than we have just obtained. ~~the~~ ~~expensive~~ To have purchased a less number of acres, would, <sup>not</sup> have lepened proportionably the price ~~to be paid~~; for it, because, <sup>it was</sup> evident was in the progress of the negotiations, that the influencing motive to sell at all was to obtain a large ~~and~~ certain amount of money, and that the number of acres in the country, ~~to be~~ ~~relinquished~~ ~~entered~~ but little into <sup>the calculations of the Indians.</sup> ~~their calculations.~~

If we had purchased less, we must necessarily have stipulated to pay less, to keep within the ~~price~~ <sup>of our instructions; and this would have defeated</sup> ~~the~~ ~~limit~~, the humane policy, now universally regarded as incumbent upon government, of concentrating <sup>the</sup> Indians within fixed & narrow limits, ~~in small spaces of country~~, and of making, at any rate, suitable and adequate provision for their ~~rapid~~ civilization, and ~~early~~ ~~abandonment~~ abandonment of the Hunter state, for the steady, settled and more profitable labours of an agricultural life. Still as all changes in the habits of a people, however rapidly, pushed on, must be gradual to some extent, <sup>it is gratifying to know that</sup> the Indians in this instance ~~would~~ <sup>will</sup> suffer no ~~considerable~~ <sup>serious inconvenience</sup> by the sudden transfer of their entire country, as they will continue to hunt and fish as at present, over a large portion of it, for a number of years, until needed for the white settlements.



In making a large purchase, another consideration had weight ~~with~~ <sup>as</sup> a general policy, the government should own the lands ~~where~~ <sup>on which</sup> Indians ~~are~~ <sup>live</sup>; or at least the lands to some extent around them. It is thus enabled <sup>the</sup> better to control <sup>the Indians</sup> ~~them~~, and prevent wars and outrages ~~upon each other~~ <sup>among them</sup>. In this case, and for this reason, there was strong necessity, that a wide <sup>expanse</sup> ~~portion~~ of country owned by the United States, should be interposed between the boundaries, respectively, of the Sioux and Chippeways. They are old hereditary enemies, <sup>from</sup> ~~for~~ <sup>time immemorial</sup> ~~hundreds of years~~ have carried on a war against each other. Their hunting grounds adjoin, and war parties <sup>of either tribe</sup> are constantly ~~crossing~~ <sup>moving</sup> into the Territories claimed by ~~each~~ <sup>the</sup> other. Frequent collisions and loss of life are the consequences, and when the agents of government call on a tribe to account for ~~the~~ <sup>they have</sup> lives taken, the excuse is offered, that the slain were intruding upon their ~~country~~ <sup>lands</sup>. ~~is~~ a sufficient justification, according to Indian ethics, for the <sup>most atrocious</sup> Massacres. The ~~in-~~ <sup>in-</sup> ~~vasion~~ <sup>vasion</sup> of the Sioux by ~~this~~ <sup>the</sup> Treaty, and ~~their sale~~ <sup>purchase</sup> of their country between their future home and the Chippeway line, together with their <sup>allowance to them</sup> ~~receipt~~ of Annuities, will be more ~~effective~~ <sup>effective</sup> in putting a stop to <sup>the</sup> war between these two tribes than an <sup>army</sup> ~~army~~ kept constantly in the field to ~~arrest~~ <sup>check</sup> their ~~parties~~ <sup>parties</sup> for the purpose of holding them in check. The extent of the purchase was ~~ag-~~ <sup>ag-</sup> ~~umented~~ <sup>umented</sup> also, by the necessity which existed ~~for~~



extinguishing the title of the four bands of Sioux negotiated with in the two treaties to a large body of land, five or six millions of acres in amount, lying in the State of Iowa between the line of the old "Neutral Ground" and the northern and western boundaries of the State. This tract of Country and generally all lands whatever in the State of Iowa claimed by the Sioux, were ~~there~~ therefor embraced in the articles of Cession of both Treaties.

The terms upon which the cession of so large a Territory was made, are undoubtedly most favorable to the United States while at the same time <sup>they are</sup> ~~not~~ <sup>of liberal</sup> just to the Indians. From all the information that could be obtained from reliable sources, and judging from what we ourselves saw of a considerable portion of the region purchased, we are satisfied, that <sup>only</sup> a very insignificant <sup>portion of it is unfit for</sup> ~~number of acres within it, only,~~ are not susceptible of tillage and settlement. The greater part is of unsurpassed fertility, capable of producing all the cereal grains and vegetables common to the middle ~~lands~~ northern states, and also admirably adapted to the raising of stock.

The whole cost to the government of the cessions made by both upper and lower Sioux is nominally \$3,075,000. Of this sum \$575,000 do not bear interest, but are to be paid in hand for various purposes specified in the Treaties. The balance \$2,500,000 is held



in trust by Government, and five per cent interest  
 thereon ~~is to be~~ <sup>is to be</sup> paid under different heads of  
 Expenditures, for fifty years, when the Interest  
 ceases and the principal reverts to the Govern-  
 -ment. So that, in one sense, estimating the  
 lands ceded to be worth and to yield the  
 interest on their price, the actual cost to  
 Government for this magnificent purchase  
 is only the sum paid in hand. Nor is any  
 injustice done to the Indians by this arrange-  
 -ment. They receive a liberal provision for  
 fifty years, in which period their Civilization  
 will have been effected, if it ever can be at  
 all, and their ability to take care of themselves  
 manifested; when a continuation of the pay-  
 -ments of larger sums annually would do them  
 no further real good, and be inconsistent  
 with sound Governmental Policy. The Meday-  
 -wakantoo bands of Sioux are already  
 in the receipt of a permanent annuity of \$5,000,  
 and with this precedent before them, it was  
 only by taking a determined stand from  
 the first ~~against it~~ that the undersigned  
 were able to effect the Treaty without yield-  
 -ing to the strenuous efforts of the Indians ~~to~~  
~~to~~ to have their annuities ~~perpetual~~  
~~perpetual~~ <sup>In pursuing this course</sup>  
~~it was by no means our purpose~~  
~~and be understood for one moment, as desir-~~  
~~ing to act otherwise than fairly and justly~~  
~~of generosity towards~~ <sup>we wished to</sup>  
~~by the Indians. While refusing to comply with~~  
~~their wishes in this respect, we felt and so anxious~~  
~~to make a good bargain for the~~ <sup>Government</sup>  
~~we were also anxious~~  
~~States as to secure to the poor & savages a~~  
 proper provision in proportion to numbers



for their present wants and for their future <sup>support</sup> ~~substantive~~ comfort and improvement. We found that the number, <sup>of Indians</sup> who will probably participate in the benefits of the <sup>treaty of Trajese des Sioux</sup> ~~upper treaty~~ is estimated at about 5000, while <sup>about 3000 will receive</sup> ~~and those who will receive~~ annuities under the lower treaty of <sup>Mendota</sup> ~~probably~~ about 3000. Upon the basis of this estimate the price for the bands was in a great measure graduated - keeping in view the principles, before stated, of providing for the adequate present support and prospective improvement of such a number of <sup>Indians</sup> ~~his~~ much at least, irrespective of the amounts of land sold by them, we conceive to be <sup>due from the</sup> ~~the duty of~~ government towards a <sup>to a</sup> ~~race of~~ people who are <sup>minor</sup> ~~caste~~ its words, & who ~~are under our guardianship~~, and ~~whom~~ have peculiar claims upon <sup>to</sup> our ~~kind~~ <sup>protection</sup> sympathy, and assistance.

In the details of these treaties and in adjusting the interest payments to various purposes, it <sup>was</sup> ~~has been~~ our constant aim to do what we could to break up the community system among the Indians, and cause them to recognize the individuality of property. ~~The system~~ ~~while the payment of annuities in goods has its~~ ~~of paying goods in annuities has been some~~ ~~advantages, its evil effects are equally apparent.~~ ~~ful herefore, because it has not promoted~~ ~~their all important end, but rather dis-~~ ~~couraged it.~~ The annual receipt of large quantities of merchandise in bulk, to be divided ~~arbitrarily~~ by the bands themselves, cannot but exercise a powerful influence <sup>in keeping up</sup> ~~upon them to confirm~~ them in their present loose ideas of the ~~distinction~~



of the rights of property  
~~of men and women, and should be~~  
~~discontinued.~~ Cash annuities, under the  
per Capita regulations which distributes  
to each recipient a just proportion of all  
monies so paid, are far better calculated  
to give the Indians a powerful impression  
of the importance of amassing property  
individually. Another objection, which  
experience has ~~that annuities~~ <sup>this kind of</sup>  
~~annuities~~, is, that apart from the irreg-  
ularity and partiality attendant upon  
their division, families and individuals  
generally receive articles which they  
~~do not need~~ <sup>instead</sup> of others which  
they are most in want of. It thus happens  
that a Gun falls to the share of a man  
who wishes a Blanket, and a woman  
receives a Kettle who is already provided  
with that article. When cash payments  
are resorted to, ~~each~~ <sup>each</sup> receives a just proportion  
all have the opportunity at least of procuring  
~~distributed~~ <sup>extortion</sup> ~~all can procure~~ such things  
as they desire, while the ~~many~~ <sup>extortion</sup> ~~traders~~ <sup>is prevented</sup>  
by the competition among their numerous traders.  
~~have goods for sale~~ <sup>by their competition</sup>  
~~prevent the Indians from being surprised~~  
~~upon by exorbitant charges.~~ Our own  
experience and observation in this regard  
have been confirmed by the testimony of  
worthy and enlightened missionaries and  
of other intelligent and disinterested men  
who have watched the workings of the annu-  
-uity system. They all concurred in state-  
-ing their convictions, that Cash payments  
should ~~entirely~~ <sup>cede</sup> supersede those of goods,



If the present and ultimate benefit of the Indians is to be consulted. Still, in deference to other intelligent and sincere well-wishers of the Indians, who honestly entertain a different opinion on this subject, and for some reasons of present expediency, ~~we~~ concluded to adopt a medium, and, while allowing liberal cash payments, set apart a moderate amount annually for goods and provisions.

The leading object in both treaties has been to apply a large part of the purchase money to the improvement of the Indians, having a due regard, as before intimated, to their number, character, and condition. In addition to the fund for the establishment of Manual Labor schools and the annual payment of \$5,000 for their support, the fund reserved to be expended annually for beneficial objects connected with the speedy civilization of this barbarous people will be found to be a much larger proportion than has ~~generally~~ <sup>usually</sup> been the case. The general character <sup>which</sup> the Dakota nation bears, is that of being warlike but at the same time friendly to the whites, and not indisposed to follow in their footsteps so rapidly as their peculiar, superstitious and erroneous ideas imbibed by them from their childhood, will permit. By a judicious expenditure of the Civilization and Improvement Funds provided for in these Treaties, it may reasonably be expected that this powerful <sup>branch of the</sup> red race will soon take



the lead, among the North Western savages, in agriculture and other industrial pursuits. By furnishing them the implements of Husbandry, and by the employment of farmers, Blacksmiths, and other artificers of good character among them, to teach them farming and the mechanic arts; by training their youth to habits of Industry through means of Manual Labor schools, for which magnificent provisions have been made; and by the total exclusion of Spirituous liquors from among them, there is every reason to ~~believe~~ <sup>hope</sup> that ~~a~~ <sup>not many</sup> ~~very~~ few years only will elapse before the Dakotas will show conclusively the absurdity of the hypothesis that the aboriginal race on this continent are incapable of civilization and doomed to speedy and utter extinction.

A new and most desirable feature, in our opinion, has been embodied in these treaties. The President or Congress is empowered to prescribe such rules for the government of the Indians themselves, as may be deemed proper and expedient. The adoption of such a provision will go far to cure one of the most obstinate evils with which those who labor for the civilization of the Indians have to contend. At present there is no law but that of the strongest. There is, consequently, no inducement held out to any individual to be more industrious than his neighbour.



or to strive to amass property of any description. No redress can be obtained in case of depredation and outrage, so that the injured party or his relations naturally resort to retaliation in kind. ~~retaliation in like manner~~. The power conferred upon the United States government, to put a stop to this state of things, and to institute tribunals to protect the well disposed against aggressors from others of the same tribe, and to punish the wicked and depraved, will, if exercised judiciously, operate to encourage the industrious to increase his stores and make himself and family comfortable, and will very soon break up the Community System which is now the bane and curse of these tribes.

It was considered proper to provide by treaty, also, for the protection of the Indians, that the "trade and inter course laws", so far as the introduction of liquors is concerned, should <sup>remain</sup> ~~remain~~ in force over the ceded lands until otherwise determined by the President or Congress. Although the Dakotas are reputed comparatively temperate Indians rarely indulging in the use of spirituous liquors, it was considered proper to throw this additional safeguard around them; and several of the Chiefs stated in open Council their earnest desire that some stronger measure should be taken by the Government, to exclude all kinds of liquors from their new home.



The interests of steady and orderly white settlers who will immediately pour in upon the new purchase, likewise demand <sup>that</sup> the law should be retained, as the only efficient means of restraining those that depraved & pestilent class always found ~~characters. Commissions on an Indian front~~ on an Indian frontier, whose despicable occupation ~~is to make~~ <sup>is to make</sup> the demons of both Indians and whites by an indiscriminate traffic in Intoxicating <sup>drinks</sup> ~~liquors~~.

One great difficulty to be overcome in effecting these treaties, was the selection of a location for <sup>the</sup> future residence of the bands, ~~convenient~~ ~~arrangement~~ ~~was~~ ~~equally~~ satisfactory to us and to them. The lower Bands of Indians now inhabit a country abounding in timber. They could not be brought to consent to a removal to the open prairie and it was with much trouble that they could be induced to agree to go to the upper part of the Minnesota Valley, where the reservation has been made for the four bands together. This region is sufficiently remote to guarantee the Indians against any pressure on the part of the white population for many years, to come to the country which they now inhabit, and from which they are to remove being very extensive, and well calculated to sustain a dense population. In this new home, which is of comparatively small extent, they will be so concentrated as to be ready <sup>it</sup> controlled and influenced for their real welfare. 31



\* And we are well assured that they are the best both for the  
Indians & the Govt. that could have been effected.  
under the circumstances.

Farms will <sup>be</sup> opened for them, Mills and schools established, and dwelling houses erected; and as gradually the white settlements close in around them, destroying the game and rendering a hunting life impracticable, and as they will have within their own Territory, the means of living ~~out~~ with a very little labor on their part, the force of circumstances alone will compel their resorting to agriculture for subsistence; and this first great step gained, the rest is easy, and their <sup>total</sup> complete and speedy civilization must inevitably follow. To induce their early location on this reservation it was deemed expedient also to stipulate that no part of the band money should be paid them until after their removal; and means were likewise provided to subsist them the first year, it being contemplated to rapidly push on the farms and other improvements, so as always to produce from the soil thereafter enough for their support.

Much more might be said; but we have endeavoured to make the provisions of these treaties so plain and simple that they would need but little explanation to show their propriety. \*

The region of country acquired by them is larger than the State of New York, and rich <sup>beautiful</sup> ~~and~~ fertile <sup>description</sup> beyond.



It is needed as an additional outlet  
to the overwhelming tide of migration  
which is both ~~unceasing~~ and irresistible  
in its westward progress. From the ~~best~~<sup>best</sup>  
information we could obtain, thousands  
are already eagerly waiting to enter upon  
this new purchase, as soon as ~~the doors~~<sup>it is</sup>  
~~are thrown open~~ for ~~them~~<sup>settlement</sup>. With extreme  
difficulty can the agents of govern-  
ment now restrain them from ~~instantly~~  
rushing ~~in~~<sup>forward in advance</sup> and occupying the lands  
without respect to the rights of the Indians  
or the authority of ~~the~~ law. We are constr-  
ained to say, therefore, that in our opinion  
the time has come when the extinguish-  
~~ment~~ of the Indian title to this region should  
no longer be delayed, if government would  
not have the mortification on the one hand  
of confessing its inability to protect the Indians  
from encroachment, or be subjected to the  
painful necessity, upon the other, of eject-  
ing by the ~~force~~<sup>force</sup> ~~of thousands of its citizens~~<sup>thousands of its citizens</sup>  
~~from a land which~~ from a land which  
they ~~ask only the opportunity of~~<sup>desire to make their homes</sup>  
~~occupancy of~~ <sup>occupancy of</sup>  
~~labor~~ and which without their <sup>labor</sup>  
will be comparatively useless and waste.  
~~All of which is~~ respectfully  
submitted.

L. Lea

Alex. Ramsey

Hon. A. N. H. Stuart,

Secretary of the Interior