Ratified treaty no. 139, Documents relating to the negotiation of the treaty of August 19, 1825, with the Sioux, Chippewa, Sauk and Fox, Menominee, Iowa and Winnebago Indians and part of the Ottawa, C...

Washington, D.C.: National Archives, August 19, 1825

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RATIFIED TREATY NO. 139

DOCUMENTS RELATING TO THE NEGOTIATION OF THE

TREATY OF AUGUST 19, 1825, WITH THE SIOUX, CHIPPEWA,

SAUK AND FOX, MENOMINEE, IOWA AND WINNEBAGO INDIANS AND

PART OF THE OTTAWA, CHIPPEWA, AND POTAWATOMI OF THE ILLINOIS INDIANS

1

Journal of the proceedings that took place, under a Commission to

General Wm Clark
&
Governor L Cass

To treat with, and mediate between, the chiefs head men and other representatives of the

Sioux
Sac
Fox
Iowa
Chippawa
Menomonee
Winnebago
Pottawatomee
Ottawa
Chippawa
} of the Illinois

Bands of Indians: the assembled at Prairie des Chiens August 1825.

86

8-19-25

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St Louis, Missouri June 20 1825

General Clark by virtue of authority vested in him, appointed Thomas Biddle of Missouri to be Secretary to the Commission

The appropriation under which the Ex=
=penses incident to the commission were to be drawn
from was an especial one introduced into the
appropriation bill as founded upon an estimate
made by General Clark and of which the
following is a copy

"

Estimate of probable expense of collecting the
" Chiefs and head men of the different tribes of Sioux
" Chippawas, Menomonies &c. Foxes Sowas
" Winnebagoes &c at Prairie des Chiens in
" the month of June 1825 to establish boun=
" =daries for the purpose of promoting peace among
" those tribes of Indians as solicited by the
" deputation of Chiefs from the Mississippi tribes

On

"On a visit to the Seat of Government

" 2000 Indians may be expected, and to remain in Council 15 days They will consume 1½ Ration per day in Beef Bread & Corn amounting to 45000 Rations at about 15 Cents per Ration £ 6.750

Presents in Tobacco, Salt, Sugar Gun, Powder lead & Spirits ——— 2000

Pay of Extra interpreters expenses third men ——— 750

Transportation of Agents, Interpreters & the above presents ——— 400

Subsistence and other contingent expenses of the Agents Interpreters & men employed during the time of the Council to and from Prairie des Chiens ——— 500

10.400

" The Assemblage of Indians at Prairie des Chiens
" may not amount to 2000 yet it is believed
" that it will be impossible to prevent the attendance
" of a larger number, as every Chief who attends the
" Council will be followed by part of his band and
" the Assemblage of Indians may amount to a
" greater number than is contemplated at this time"

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June 29. 1825

The Boat containing the presents, some provisions, Stores, & intended for the transportation of Gov Clark & left St Louis

As some of the arrangements for the Meeting at Prairie des Chien, had been made before the fact of Governor Cass being apointed in the Commission was ascertained and as the apointment of Governor Cass was calculated to increase the expense beyond the appropriation, it was determined previous to leaving St Louis, to address a letter to the Secretary of War, on that subject.

July 6 1825

General Clark and T Biddle left St Louis, previous to which a letter of which the following is a copy was sent to the Secretary War

St Louis July 4 1825

Sir

The Boat containing the presents &c intended for the Indians who are to be treated with at Prairie des Chiens left here on the 30th ultimo for that place. I shall start I think on the 5th Instant and will

"will join the Boat at Clarksville

It will probably be recollected by you that the appropriation made to defray the expenses incidental to the treaty to be made at Prairie des Chiens was especially founded on an estimate made by myself amounting to $10,400

In this estimate the expense of two Commissioners was not included and it was calculated that the business would be transacted principally by the Indian agents in the neighborhood of Prairie des Chiens

The association of Governor Cass is gratifying to me. But as Governor Cass has taken measures to increase the number of Indians that will assemble at Prairie des Chiens and his own expenses will be necessarily considerable, the whole transaction is so much enlarged from that contemplated in the Original Estimate, that I do not see how the expenses can be prevented from going beyond it

I shall use all the economy possible; but unless the expenditures of Governor Cass are to be defrayed from other sources I feel convinced that the expense will exceed the appropriation

Signed W. Clark

Hon: J Barbour Sec of War. 90 161

Clarksville July 9 1825

The Boat arrived here to day & General Clark & J Biddle embarked onboard of her

July 17. 1825

Reached Fort Edward at 4 O'clock in the afternoon, found here the White Cloud and several Other of the principal men of the Iowas; they have been here waiting the arrival of General Clark in consequence of a letter which they say was received from their sub agent requesting them to be here

No authority was given to the Agent to do this. The Indians are without provisions or the means of transportation to France as chiefs – Gave them a barrel of pork and One of biscuit & borrowed a canoe for them from the American Fur Company: They say a Bull has been killed for them which is yet to be paid for –

July 18 1825

Stopped at the tent of Mr Blondeau

the Rapids des Moins, where we found the Iowas. They are going by land to Prairie des Chiens - Gave the White Cloud a Rifle and some powder & lead; and a note to the Indian agent at Rock Island requiring him to furnish the White Cloud and his party with some provisions. paid $25 for the Buf skilled for them at Fort Edward

July 26 1825.

Reached Rock Island, The Socs and Foxes will leave here the day After tomorrow The Agent Mr Forsyth on the following day for Prairie des Chiens

July 30 1825

Reached Prairie des chiens after sundown found Gov Cass who has been here since the 28th Instant

Prairie des Chiens August 2 1825

The Soc, Fox and Iowa tribes of

have not yet arrived, provisions are drawn as follows

Chippewas	132	Agent
Ottawas	7	A R Schoolcraft Esq
Other persons	18.	
Winnebagoes	94.	agent
Menomonees	100	St Boivin Esq
Other persons	1	
Sioux	354	Agent
Chippewas	25	L Talliaferro Esq
Other persons.	2	
	734.	

August 4 1825.

The Socs Foxes and Iowas arrived to wit

Socs	54
Foxes	90
Iowas	13.

A large bower has been erected in the

93 164

Neighborhood of the Fort and the Indians have been notified that the Council will assem=
=ble tomorrow at 10 O'clock

August 5 1825

The Council assembles at ½ past 10 O'clock

Present.

General William Clark } Commissioners
Gov L Cass

Tho Biddle Secretary

H R Schoolcraft } Indian Agents
A Boilvin

L Taliaferro
T Forsyth

Mr B Alexander for Agents. } R A Forsyth

Deputations from the Chippawa Winnebago, Menomonee, Sioux, &c,

Fox, Iowa, Ottawa, Chippawa, & Potta=
=watomie of the Illinois tribes of Indians
were present, and among them the following
principal men to wit

Chippawas

The Cloud.. Pillager Band
Kenaoco Sandy lake do
Two Ribs Red do do
Gitshe Waishkee or the Bear of the Pointe Lake Superior
Waimabooz ho do
Mon. ga zid or doors foot Fond du lac
Wees. coup or Sucre do
Moos. koos or The Elk do
Nau bun A geez. bit do
Kau tra. wa. beta or Bracket Sandy lake
Pu. qui. sa in ji gun. or broad cape do
Kwee. wee zais hish. or Curly hair do
Pa as ke neep or man shooting at a mark — do
Get. she Bush. Ko. nee do
Get. she. ah nau Kroute Leech Lake
Shaa tow The Pelican do
Ki. cotops do
Iau. beance Red Lake

Shingwa W'opin 1st Chief of the Chippawa Nation
Gitshe Iauba 2nd Chief
Nau. gau wosh Lac deflambeau
Nay wonda. bee of Mille lac
Alta wanna or Wetmouth Yellow River
Piagaide or Sample man do
Peez. he how. do
Noaden of Snake River
Moos. o me nee do
Iau beance The little male Rice Lake
Pau pau me ko. wa The track
Mis ca wau. monetaw Red Devil
Ta. kau. bisho or Crouching Tiger
Wiau. wa a. nin.

Sioux

Wabasha the leaf — Petetto Corbeau little crow

Tarhunca nashia, Sleeps Eyes, Two faces — Sapatongs

The little Wapatony

Wa. na ta Yanktow

Red wing

Ko ko mu co

Penation

Sarcape The scalp

Wapacoota

Tar. se. gah

Mo ma de tun ka. Black dog.

Sacs

Chiefs

Na a o tuk Stabbing chief

Pish - kin - nau nee all Fish

Po. ko naak waa The broken arm

Wau: Rau che Eagle nose

Quash. Rau me jumping fish

Ochaak The Fisher

Brany or Wau Chiefs

Kee. o kuk Watchful Fox

Skin - quin - ee ce The Rattler

Brany.

Was. ar wis kino Yellow bird

Pau - ko tuk The open sky

Au. Raak. waum = = sak He that walks over the Earth.

Mu. ku. taak wash wit.

Foxes

Chiefs

Wau. ba law — The playing boy

Ti a mah — The Bear that makes the Rocks tremble

Pear. mas. kee — The Shuyon jumping crosways

Shag: wan. aa tek wisee — The thunder that is heard all over the world

Miso win — moose deer horn

No. ko. wot — down of the Sun.

Nau. sa wa quot — The Bear that flaps in the forks

Braves

Shin. que. nis — The Rattler

Ma. che. pah. ko. ta — The Bear

Kee. o. sis — The Sun.

Nau. wank — He that gives too little

Nau ko mate

Neek. waa

Sowas

Ma. hos kah — White Cloud

Pumpkin

Koo. pee. kaa

Winnebagoes

Whoop. choup. kaa. sis — quarter gamboy

Carminee — The Turtle that walks

Decari

Wa. can. ha — Snake skin

Sa. sa. mi. nee

Wa. non. che qua

Chon qua pa — Dog head

Charat chon — The Smoker

Cari ca se ca — He that kills the Crow. — Rock River

Winnebago lake

Portage — Ouiconsin

do

do

do

do

do

do

Menomenees

A. ya mi. tas — Green bay.

Mecau me ta — Medicine bear

Che na pau — The Ribbonned

O. qui. menee — Little chief

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La me coine whoequents
Chi. Catchoque
Cha. wa. non mitai
The messenie South wind

A-ni-mi-ta

Zee qua. no ni quitto
long hair

Ma wesh. a The little wolf

A ya. pas-mis faee The thunder
that turns

Ottawas

Cha-ne-nee or Chamblee

Me-an-as or Che chut

Pottawatomies

The mixt

General Clarke delivered the following Speech

Chiefs Braves and Considerate men
of the Sioux, Chippawas Sacs Foxes
Menominees Winnebagoes Iowas Pottawa=
=tomies & Ottawas

Friends & Children

We have been directed by your great father your President of the United States, to meet you here in council at this time, and we are rejoiced that the great Spirit has enabled you all to arrive here in peace and safety. He

has given us a Clear day & we hope he has Opened your ears & will prepare your hearts for the good work before us

Children Your great Father has not sent us here to ask any thing from you – we want nothing not the smallest piece of your land. not a single Article of your property – We have come a great way to meet you for your own good and not for our benefit – Your Great father has been informed that War is carried on among his red children, The Sacs Foxes & Chippawas on the One side and the Sioux on the Other; and that the wars of some of you, began before any of you now living were born – Your Great father thinks there is no cause for a continuation of War between you. There is land enough for you to live and hunt on And Animals enough for your support, why instead of peaceably following the game & providing for your families do you send out war parties to destroy one another? The Great spirit Made you all of one colour & placed you all upon this land. you ought to live in peace together as brothers of one great family Your Great father has heard of your War Songs, and of your war parties they do not please him. He desires that his red Children should bury the Tomahawk and he has sent us here to inform you, what are his wishes

99 Children Look around you and see what 170

in the result of the Wars which has existed between Indian Nations who were once powerfull Now reduced to a few wandering families hanging over the protection of your Great father

Children

I am the Chiefs, Braves & Considerate men among you, believe that war between different Tribes of Red Skins will promote the interest of their tribe, or add to the happiness of their posterity, when you have all examples before you, that all who have engaged in war suffer their numbers diminish, & their distresses prevent as great an increase as they have in time of peace

Children

Some of you may think that the White people have been the cause of the decrease of the Indians - I know that it cannot be the case - as tribes have been reduced who have had no intercourse with the white settlements very few of the Red Skins have been killed by the whites and those only in open hostility which has been provoked by the foolish Conduct of theirs or into which they

have been led by the favour & persuasion of the British who have wanted you to fight their battles. Your Great Father does not want & will not have the assistance of his red Children to fight his battles in War.

Your hostilities have resulted in a great measure from your having no defined boundaries established in your country. Your tribes do not know what belongs to them & your peoples thus follow the Game into the lands claimed by other tribes. This cause will be removed by the establishment of boundaries which shall be known to you & which boundaries we must establish at this Council fire

We therefore propose to you to make peace to settle and to agree upon fixed boundaries for your Country within which each tribe shall hunt, beyond which, others shall not pass without their consent. This will enable you all to live in peace

harmony together - your women & children will first sound & you will be under no fear while you are seeking game for the support of your families, after being dis=
=troyed by an Enemy

Chelaun

You have all assembled under your fathers flag - You are under his protection - we hope your young men will be cautious & prudent and not say or do anything Off=
=ensive to Others - Blood must not be spilt here & whoever injures either of You injures us and we shall punish him as we would punish one of our own people

Chelaun

You can take time to consider after subjects & when you are prepared to give an answer we shall be ready to hear you

At 10 O'clock Each

day a Gun will be fired from the Fort which will be the signal for the Chief Braves & all the Considerate & all the Young men of each Nation to meet us at this Council fire where we will remain in Council as long as may be thought necessary for the business of the day.

The pipe was then smoked & after passing it round to each individual the ashes were thrown into the Council Fire.

The Council adjourned until tomorrow at 10 O'clock

August 6 1825

The Council assembled at 10 O'clock

Present as before

The Commissioners informed the Indians that they were redy to hear any thing they

had to say on the subject touched upon in their speech yesterday. They have no wish to deny them: and they request that if they were not prepared, they would take time to become up.

Fox Chief - My Father. I am glad to see all my relations these red skins assembled together. I was glad to hear what you said yesterday: how could it be otherwise when what you said were my own thoughts.

My Father. We are waiting for some of our Fox Chiefs who have not yet come up: we want to delay our answer until they arrive.

Rec. o. Ruck Soc Chief - My Fathers - I am glad to see you all here; my great wish is accomplished in meeting you all together: what you said yesterday I can find no fault with - it is agreeable to our feelings & wishes. A Party of the Foxes are now absent I am desirous they should arrive before we speak

Cut Ear. a Chippawa. My fathers.

In my section of the country there is no harm I hope to find no harm here - I am for peace. I listened yesterday with open ears to the words given in the name of our Great Father - We do not wish to say much to day: we are not properly prepared - My Fathers we are thankful for the advice you gave us yesterday

The Wind Chippawa What I have to say is nothing more than what I have always said to the Agent at St Peters Mr Taliaferro - I have always listened to my father who brought me down here (Mr Taliaferro) & much more to to my Great Father I am always glad to hear from him - Fathers we always listen tho we are dwindling away and going weak, we will hear - My Fathers I have nothing further to say. I wish to live in peace - But in running marks round our country or in giving it to our enemies it may make new disturbances and breed new wars

The Tract Chippawa My Fathers. I thank you for what you have said - I thank you for the interest you take in our good. what I have heard is shut up in my ear and I will return with it to my Country

Mushkea The Elk Chippawa from Fond du lac

My Fathers I am not prepared to speak to day I have heard your words on the Lake I will speak tomorrow

George Guelle Chippawa of Sandy Lake

My Fathers. I have not much to say. I have listened to what you have said and put it in my mind and my heart is well I will combine with my friends in marking out the ground where our children can rest in safety.

Shingauba W'Osin 1st Chief of the Chippawas

My Fathers I am happy to see you and my red brethren at this great fire. ever since my own Father (Mr Schoolcraft) kindled the fire at the Sault ste Marie my feelings have been the same

My Fathers have taken a great deal of trouble to collect their Red Children together and to keep them in peace But I am afraid it will not be good The young men

young men are bad & hard to govern tho there are some respectable chiefs among them

The Ebbing wabe - Chippawa of Leech Lake

My Fathers Our ears are open to hear the words of our great Father - as he says so it shall be I have no more to say at present. hereafter I will speak of our lands

Wabasha or the Leaf Sioux Chief

My Fathers - I am pleased at the prospect of peace; and was glad to smoke the pipe and throw the remains into the fire - When the peace is made I hope it will be a lasting one

Wamnata a Yanckton Sioux - My Fathers There are many chiefs of the Sioux among us; one will speak for the upper bands and one for the lower bands - We are glad to hear what you have said - We smoke the pipe with pleasure - altho I am a young man I wanted a bounty from my Father I got it yesterday - You also have

Spoken to us of our Lands, as your other Red Brethren have delayed replying until tomorrow we will do so likewise

Winnebago Chief

My Father all the other nations are glad of this meeting and so are we — We return thanks to God — My Father it happened well it was a clear day yesterday when we smoked the pipe I will tell my brethren that the road has been made straight & that the remains of the pipe has been burned — The grap that pricked our feet made them sore has been pulled up and buried in the fire — I am glad to hear what you have said — I am but a child but our Chief will be here tomorrow

Menominee My Father I have heard what you have told us, and we are satisfied, as well as our brethren on the right of you — It is a long time since we have had any chief. There sits the

Brother of our last chief But we have good hearts and clean hands, we have always prevent our young men from mischief. The Winnomines are our relations here are friends It is a long time since we met in Council — I have smoked your pipe — it is white the colour of your heart — It has made us clean My Fathers as others do not speak to day I also will wait until tomorrow

Governor Cass in the name of the Commissioner My Children We have listened with much pleasure to all that has been said to day except a few words that have fallen from one or two of our children the Chippaways — One Chief said that if we take their lands from them & give them to their Enemies he did not know if they could restrain their young men from going to war. It was what did not please us. We tell you again Your great father does not want your land, He wants to establish boundaries & peace among you — My friend and myself have not come here to do a Chiefs play — The Peace

that is to be made must be a solid one
Your Great Father will stand between you
all to prevent it He has strong limbs &
piercing eyes. and arms that extend from the
Sea to Red River

I hope we will not
hear again that the young men will break
the peace – They shall not break the peace
The old men must take the Tomahawks
from them & throw them in the fire –

We have no disposition
to hurry you – Time enough will be given
We wait for the absent Chiefs

No more Whiskey will be
served until the business of the Council is
finished – at the Conclusion of the business
a great feast will be given to you all

The Council adjourned until
Monday at 10 O'clock

Monday August 8th 1836

The Council met
Present as before

General Clark for the Commissioners
Friends & Children You see we have
met to day under a dark cloud (the day was
stormy & rainy) But we hope the Great
Spirit will disperse it, as he will
dispersse all your evil thoughts and open
your hearts to his wishes We are now
ready to hear, any thing you may have to say
in answer to what has been said to you

For Chief My Fathers Your observation
about the weather is very correct – we think
of these matters among ourselves – Yet as we
are all a jumbled I think we may as well
go on There is some misunderstanding
between the Foxes at the Mines and Wabasha

band I dont wish to say anything until the Foxes Chiefs arrive – My Relations (turning to the Indians) There are many of you here commence the good work and do not wait for us We will speak when the rest of our men arrive

Brother Fox Chief My Father you have done right in coming here to day in the Storm – all the Great Sea Men are here, and let us go on – We are anxious to wait for anything from below, and cannot act until they arrive We come here to do a good work and will not draw backwards, the other men not wait for us – My Relations (To the Indians) You have heard our fathers – Commence the Good work and by the time our turn arrives we will be ready

Gen Clark in the name of the Commissioners We approve of what the Sacs & Foxes have said and we are now prepared to hear the rest of you – We have come a great way and are anxious to get through with this business and return home

Pe a pock or Single man Chippawa of St Croix River My Fathers Look at my mouth how it speaks and my heart how it beats and if I tell you the truth the first point I wish to commence is at the Mouth of Chippawa River, thence up Lake Pepin to the mouth of Sioux River thence up Sioux River to its source thence to the head of Lake St Croix, thence to Green water Lake, thence to the mouth of Rum River thence across the Mississippi to the source of Crow River & thence to the source of Sioux River This is the land I claim for myself & my children hereafter you will never hear of any bad clouds on it – it shall always be blooming & sunshine, and peace will reign there – My Fathers you see I appear young in years but I do not speak altogether of my own mind, but listen to the words of the Collected Chiefs –

(He presents a Red Bark map)

Kau ta wa ba taw a Broken tooth Chippawa of Sandy Lake – My Fathers The Great Spirit listens and all the Sky listens to your charity in coming here to come

in our lands The Land I claim commences at Rum River, thence to the South fork of Crow River up it to its source, thence to the fork of the River, thence to Cheyne River thence to Devils Lake

At 1 O'clock the Council adjourned until 3 O'clock this afternoon

The Council met at 3 O'clock present as before

Nau-gau-nosh Chippawa — My Fathers I have but a few words to say — I wish to mention the small tract of land which we occupy Commences at the mouth of Chippawa River thence to Clear water River (the first River above the mouth of the Chippawa) thence to Black River — thence East to a point where the woods join the Prairie thence to the Plover portage of the Ouisconsin River — This is all I have to say I include all the lands claimed by the Chippawas in the County where I live

Kit-che-I-an-be. Chippawa

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My Fathers I thank you for the trouble you have taken to come so far to make our lands safe and our people quiet. My Claim Commences at the Plover portage of the Ouisconsin River and runs to the standing Canoe on Lake Michigan beyond Menomonee River of Lake Michigan

Wabasha or the leaf Sioux Chief

My Fathers I never yet was present at so general a council as this — It is now our turn to tell you the limits of our lands — I will relinquish some of my lands for the sake of peace — I formerly owned the land on which we now are but I do not claim it now because it belongs to the Whites My Claim commences on the West side of the Mississippi at the mouth of Cape au Sea Leak River (12 miles below the Upper Iowa River) running up to the source of Leak River & from thence to the Raccoon fork of the Upper Cedar River which empties into the Iowa River Beyond, in that direction I leave for my relations to settle On the East side of the Mississippi I claim from the mouth of Root

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which enters the Mississippi nearly opposite Oak River) the land to the Lake opposite Rivers that empty into the Mississippi, to where the Meadows join the woods

I call the Great Spirit to witness that what I claim is my own

Petite Corbeau. My Fathers you have come here to settle the differences and bad thoughts between us. And we have buried them in the ashes of the pipe

I will now describe my boundaries Commencing at the Falls of Chippawa River, thence Westerly over to the first River above the falls of the St Croix River. up said River to Cedar Island say a days march from the falls of the St Croix

Cha-con-pee or Sea. My Fathers I have always heard of your good counsel to your Red children - I have taken my part of it and will keep it - I have smoked away all bad thoughts - we will now begin to smoke good things - I was born on the St Croix

115 My line commences at Cedar Island into

Sandy hills on the East of the Mississippi and runs along where the timber joins the Meadows to the Mississippi at the Lake de Corbeau at the mouth of Crow wing River

Wah-pe-ton The Little - also Sioux

My Fathers I am very much pleased that you are entering on so good a work - and at the good advice you have given to our Brethren - all our bad thoughts are buried with the ashes of the pipe - (To all the Indians) We came here to speak the truth we must tell the truth before God Your fathers (The Band of the lakes have been speaking I am of the prairie

I Claim the land up the River Corbeau to its source & from thence to Otter tail Lake - I can yet show the marks of my lodges there and they will remain as long as the world lasts.

Sar-cum-ta-ma-sick or The Standing Bull My Fathers I am glad to hear your Counsels - It is true what you have said -

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said — I have been raised with a tomahawk in my hand, but the good words I have heard will induce me to put it in the Ground My Lands commence at Otterbat Lake runs North to Pine Lake thence by Pine River to Thick wood River which empties into Red River

Wa-na-ta — a Yankton Sioux (The man who charges are his enemy) My Fathers you always give good Council to your children I am the youngest and am happy to hear what you have said — You be my Chiefs this is the way I have been taught — I live furthest off of any of my nation — I am from the plains and it is of that part of our Country of which I speak My line commences where Thick wood River empties into Red River thence down Red River to Tuttle River — up Tuttle River to its source, thence south of the Devils Lake to the Mipoine at the Sioux hunters Village 117

Soc Chief My Fathers I wish to wait until tomorrow for my friends the Sioux who have not yet arrived

Red Wing Sioux — My Fathers All your children have listened to your words — They have thrown their bad thoughts into the fire — I cannot say any of mine have gone there because from the good Counsel I always got from Gen Clark & Mr Pelton I had none — I have always been a good man You my relations Sacs & Foxes, Fols avoin & Winnebagoes We are at peace together — My father wants us to take each other by the hands & we will do it — Red wing shook hands with the Sacs & Foxes & Chippawas

Adjourned until Tomorrow at the usual hour

August 9 1825 140

118 The Council Met at 10.

O'clock - Present as before

The two principal Winnebago chiefs appeared to day and took their seats

A party of Sac Indians arrived also from the Mains But without, Morgan, the chief for whom they had been waiting who had not returned from hunting

Commissioners - Children. We meet you again in Council, and are ready to hear anything you may have to say

Tar-sa-gee Sioux My Fathers

You requested us all to smoke the pipe and make peace with each other and show the boundaries of our lands I will now point out the boundary of the land where I was born

It commences at the raccoon fork of the Red Cedar River thence to the forks of the Des Moines River at the mouth of Raccoon River; thence up to a small Lake the source of Bear River & thence following

Bear River to its entrance into the Mississippi a little below the Council Bluffs. (Supposed the Bowyers River)

White Cloud Iowa Chief

My Fathers I claim no land in particular The land I live on is enough to furnish my women & children - I go upon the lands of four nations the Sacs & Foxes - we alternately go upon each others land - why should we quarrel about lands when we get enough on what we have My Fathers The Sacs Foxes Winnebagos Mississippi Chippewas & Pottawatomies are links of the same people - I speak for them as well as for myself My Fathers you see people here apparently of different nations but we are all one. You see Sacs, Foxes, Winnebagos & Mississippies - we are one people - we have but one Council fire & eat out of the same dish.

Pumpkin Iowa My Fathers

 My heart

heart is the right place - I live with my relations the Sacs & Foxes - I have no reason to deny my Brethren —

Presented a map drawn by the White Cloud.

Decorah Winnebago Chief. My Fathers I always listen to what you say, and to my other fathers (alluding to Mr Dickson) When I first saw you I saw a great light - You have had our tomahawks thrown behind us buried in the earth When I first went to Washington (in 1816) You took fifty upon one and gave me good advice - you put this medal round my neck & When I returned I also gave good advice to the young men of our village

Commissioners - Children

We expect you are hungry we wish therefore adjourn for two hours

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The Council assembled again at 3 O'Clock

Present as before

Co.ra mo nee Winnebago Chief

My Fathers - What has been said accords with my feelings. I am glad you have met us here to make peace and give us good advice I have a small section of country about which I wish to tell you. It is where I was born & now live. It commences at our Village on Lake Winnebago (The lands I claim are mine & the nations here know it is not only claimed by us but by our Brothers the Sacs & Foxes Menomonees. Iowas Makas & Sioux they have used it in Common - it would be difficult to divide it - it belongs as much to one as the other. My Fathers I am much pleased with the Council you have

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given to you Among others ~~My Father~~
have patience with me I do not speak for
myself alone but for Your Chief namely
The boy of Wyno speak The Elder Four
legs & Dogs head for my uncle who is
Absent. My Father I did not know
that any of my relations had any particular
Lands - It is true every one owns his
own lodge & the grounds he may cul-
=tivate - I had thought the Rivers
were the common property of all
Red Skins & not used exclusively by
any particular nation

Chamblee Ottawa

My Father

I salute you and all
my relations We Three nations Chippewas
Pottawatomies and Ottawas have but one Council
fire - My Father You spoke about Lands
123 We travel about in search of game - We 195

also have lands I never yet heard from
my ancestors that any one had an exclusive
right to the soil - My Chiefs are now in council
on that subject and their minds will be made known
to you You (adjusting her Cap) know
the situation of our Lands & that it would be
difficult to divide them - you know we
have always listened to your Counsel

The Council adjourned until
tomorrow at 10 Oclock

Wednesday August 10 1825

The Council met at 10
O'clock

Present as before

Commissioner - We are met again in
Council. We are ready to proceed in our
business; and will commence by hearing the
124 Claims of our Children the Menomonies 196

The Minomines declined to speak until after the Soc & Foxes

The Soc & Foxes then requested to proceed

Pe.sh mas.kee Fox Chief – My Fathers – What I am now going to tell you is about the arrangements I have had with my Relations the Sioux of Wabasha's band

You (addressing Gov Clark) recollect, you recommended peace to us. I then gave Wabasha my hand, and we have not yet let go, we still hold each other by the hand

I speak to you of both sides of the Mississippi

The line commences at the mouth of the River Iowa on the West side of the Mississippi; from the mouth of the Iowa up to the source of the left fork of the Iowa River & from there to the fork

Calumet River & from there following the same to its entrance into the Mississippi & from there to the bounds any line including in this claim, the claim of the Sioux Indians – On the East side of the Mississippi we claim, from Mr Pettits farm near the place, up the divide between the Quiscondon and the Mississippi & coming to the Mississippi Opposite to some rocky 35 miles above Prairie des chiens –

Ti.a.mak Fox Chief – I was poor my Fathers troubled in my mind about this very business and was induced to go and see my great father – My Relations (addressing himself to the other Indians) It was not to steal from you that I took the trouble to travel so far, but that your eyes might be opened I am sorry to have detained you so long waiting for the Fox chief

But my Brother who spoke last has

explained the business as well as of the Chiefs arrived —

Ke o kuck. Sac Chief — My friends (addressing the Indians) You see how it is — You should be much obliged to us for opening your eyes — We claim the Fork of the Calumet River — It is unnecessary to say by what title we claim it — you know we got it — This is the line for which my mouth has spoken so much

Menomenee Chief — Grisly Bear

My Fathers Why should I not listen to you — The Menomenee have never had any difficulty with any people. The small piece of land claimed by the Menomenees commences at Green Bay & goes from there to the Fox & Wolf River of Green Bay — But is so small that we cant turn round without

touching our neighbors

But we travel about a great deal and go where there is game among the Nations around — who do not restrain us from doing so —

Nabasha — Chief of the Sioux was called upon by the Commissioners to say what was the understanding of the arrangements made between him and the Foxes and whether it was or was not the same stated by Pier mas ki

Nabasha. I never made any arrangement with Foxes about lines. The only arrangement we made was about peace

Pier mas ki — My friend (addressing Nabasha) We had an interpreter the morning, and an interpreter also; but from what you say we have misunderstood each other and are now lost — when

we spoke we alluded to peace and boundaries both and we spoke of assembling at the mouth of the Iowa River

Commissioners to Chiefs Foxes & Iowas & Sioux

As we find a great deal of difference between you respecting your boundary lines we advise you to confer among yourselves this afternoon & come to some satisfactory understanding —

We have come to effect a good work which must be completed — we wish to complete it in a just & peaceable manner. Therefore in consulting with each other you will be fair and reasonable. It is better for each of you to give up some part of a disputed claim than to be fighting perpetually about it. Neither of you enjoyeth it while both living in fear & danger — We will now adjourn and hear you tomorrow when we hope you will be prepared —

Adjourned until 9 tomorrow at 10 o'clock

Thursday August 11. 1825

The Council met. Present as before.

The Foxes and Iowas stated that they had agreed with the Sioux upon a line — The principal Sioux also stood up & stated they had agreed. A map was produced by the Foxes & Iowas & the both parties followed the line marked on the map —

Upon examining however the Sioux acts their misunderstanding of the point on the Mississippi where the line was to terminate it was found that the Sioux believed that the line was to strike the Mississippi by following Bear Creek from its source to its junction with the Mississippi below the Council Bluffs (Bear Creek is supposed to be Boyer River) The Foxes & Iowas on the contrary believe that the line strikes a fork of the Calumet River (Sioux River of our maps) & follows it down to its junction with Mississippi above

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above the Maha village

As neither party would agree to the line of the other The Commissioners informed the Indians that they would adjourn the Council until tomorrow with the view of giving them an opportunity of again conferring together with the hope of their coming to some arrangement

The Council adjourned until Tomorrow at 10 O'Clock

Friday August 12 1825

The Council met. Present as before

It appeared that the Sac Foxes and Sioux could not come to any satisfactory agreement on the subject of their boundary line They had come to an agreement however in carrying the line as far as the 2nd fork of the River Desmoines from the Mississippi, but westward of

of the Des Moines they could not agree

A meeting was then recommended to take place between the Chippaways & Sioux, this afternoon

And the Council adjourned until Tomorrow

Saturday August 12 1825

The Council met

Present as before

It appeared that the Sioux & Chippaways have come to an agreement on the subject of their boundary line, from Chippawa River to above Rum River – beyond that they cannot agree

The Sioux then made a proposition, of a boundary line, which was rejected by the Chippaways

The Commissioners

then proposed a boundary line which was
agreed by both parties

It was then proposed by
the commissioners that the principal men
of the Sioux & Chippewas should meet
them, this afternoon and come to some
arrangement

The Council then
adjourned until Monday

Monday August 15 1825

The Council met pursuant as before

It appeared that the Sioux & Chippewas
had agreed upon a boundary line
Their agreement was now carefully
read over and explained to them and
they all expressed their assent to it

The Sioux, Sacs & Foxes were requested
to meet again and endeavour to come
to some understanding

After a consultation both
parties advanced & said they had come to
an agreement. The map was produced
and the same line originally proposed
proposed by the Sacs & Foxes was agreed
to by the Sioux. The termination of
the line on the Mississippi was care-
fully explained to the Sioux who
clearly understood it be at the mouth
of Sioux River & gave their assent
thereto

The Winnebagos & Menomonees
commenced with their claims - and
Wabasha made an agreement with
the Winnebagos on the subject of
their line, about the Black

River

River

The Council adjourned until Tomorrow at 10 O Clock

Tuesday August 16 1825

The Council met

Present as Before

The Minomineys attempted to describe their claim to Country, they done it however very indistinctly —

The Commissioners stated to the Sac Foxes & Sioux, that they were not satisfied with the boundary line between them going from the Forks of the des Moines up to Calumet River — They wished to establish out a neutral ground between a line drawn from the 2nd fork of the des Moines to the ~~fountain~~ source of Calumet River and the Mepaire & from the 2nd Fork of the des Moines to the source of Bear & Boyer River &

to the Mipoirie The land between these lines to be considered as a common hunting ground for both parties, until the Agent of the Tantor of the Mipoirie has been given to the line running to the Calumet.

That it was true, that the Tantors of the Mipoirie had told the Agent of the US on that River that they would agree to anything done by Gov Clark. But that Gov Clark would not agree to the line running to the Calumet River without getting the formal consent of the Nation.

The Sioux assented to the proposition

The Sacs & Foxes asked time to reflect on it. And The Council adjourned until the afternoon —

August 17.

In the afternoon the Council met present as before

The Sacs and Foxes appeared unwilling to

agree

to a neutral ground

The Commissioners said that the line should stand as agreed upon by the Sacs & Foxes & Sioux but should not be considered final or conclusive until the assent of the Sauakies of the Mississippi could be obtained (To this the Sacs & Foxes assented)

The Council then adjourned to meet again as soon as the Treaties could be prepared for signing.

Friday August 19. 1825.

The Council met, present as before. The Treaties having been prepared, one of them was read aloud by the Secretary and explained to the Indians article by article

It was then signed on

(Duplicate by the Commissioners, and the principal men present of all the different bands)

The Wampum Belt was then produced and the Indians were addressed as follows by

General Clark

My Children. This belt of Wampum now in our hands is to considered as a religious contract between all the tribes which are represented on it and is intended by your great father to draw you as a part of his children into manner under his protecting wing; that he may at all times see what his red children are about and assist and protect the weak from the strong and from the depredations of bad people

Your Great father the president of the United States who occupies the Great Village at the head of the belt is surrounded by the twenty four great fires intended to be always upon the different lines which separate your different bands

to prevent any bad people from croping
over to do mischief those smaller villages
represent the different tribes who are
now parties to the treaty and connected
with each other by straight roads
from one to the other commencing at
your Great Fathers Village

My Children Pass
the belt through your hands that you
may see a full the solemn pledge which
you now make and confirm. and
by us it will be sent to your great
father with the treaty you have
now signed

My Children

We will now present you with
the pipe of peace which we hope
will be assumed by you all and
hope that the smoke will ascend
139 to the great Spirit and be 211

scattered over the whole earth that
all the Red Skins may see what we
have done this day. and we will
be enabled to say to your Great Father
that his Red Children have buried
the war tomahawk never to be raised
again as long as the trees grow
or the water of the River continue
to run.

The Belt was then passed
round between all the bands
The pipe was smoked and
The Council adjourned until
Tomorrow

Saturday August 20
1825 The Council met
Present as before
Copies of the Treaty of Peace
140 212 were

Allowed to each Band or Nation

They then smoked round the pipes of each other

A number of pipes were presented to the Commissioners, accompanied with Complimentary Speeches, professions of Attachment &c After the Council a feast was given by the Commissioners to the Indians, and the whole Ceremony concluded

The following is the number of the Number of Indians who drew rations on the last day

Sacs	57
Foxes	122
Ioways	13
	192

Foxes	192
Chippewas Mr Schoolcraft	150
Chippewas Mr Calhoun	26
Pottawatomies &c	7
Sioux	353
Winnebagos	175
Menomonies	130
	1013
Other persons drawing Rations	41
	1054

Sunday Aug 21. 1825

Left Prairie des chiens at 3 O Clock in the afternoon

57 59

Monday August 22 1825

Stopped at the Fox village at Sauk Prairie Morgan the principal War Chief who was absent on a hunting party during the Council has just returned was sent for by Gen Clark who presented him with a Rifle — He declared himself satisfied with what had been done

Thos Riddle
Secretary to the Commission

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A.

Journal of the
Commissioners appointed to
treat with the Indians
assembled at Prairie du
Chien on Friday – August
1825

8-19-25

Proceedings of Commissioners appointed by the United States to treat with the Indians at Prairie du Chien

St. Louis Sept. 1st 1825

Wm Clarke & Lewis Cass
Reporting that they had concluded a Treaty of peace & limits at Prairie du Chien with various Tribes of Indians who have heretofore been at War with each other - that their conflicting claims had been reconciled & adjusted & their hereditary hostilities terminated &c &c

Hon. James Barbour
Secretary of War,
Washington City.

8-19-25
TREATY FILE

No. 40

him the treaty and deliver it to the Department.
We have the honour to be, Sir,
With great respect,
Your Obt. Servts.
Wm Clark
Lewis Cass

St. Louis, Septem. 1. 1825.

Sir,

It affords us much pleasure to be enabled to inform you, that on the 19th ultimo we concluded and signed a treaty of peace and limits, at Prairie du Chien, with the Chiefs, Representatives and Warriors of the Chippewa Sac and Fox, Ioway, Sioux, Winebago, Menominee and Illinois tribes of Indians. This treaty will form an era in our Indian relations. The station which the United States occupies among these assembled bands, was that, which is due to the character of the government and the feelings of the nation. We appeared as the representatives of their great father, to reconcile and adjust their conflicting claims, to terminate their hereditary hostilities, and to remove all probable causes of future difficulties. We had nothing to ask of them. Neither the confirmation of old nor the grant of new cessions. Such a spectacle has not been witnessed since the white and the red man have been brought into contact with each other. The effect of this paternal interposition on the part of the United States is most favorable and will be permanent.

The whole number of Indians was about one thousand. The Sacs and Foxes and Ioways were adequately represented. And so were the Sioux, excepting one band occupying the country upon the heads of the Des Moines and the St. Peters. Considering the dispersed condition of the

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Chippewas, a fair representation of their tribe was present. The Menomonees and Winebagoes are unfortunately without any influential chiefs, and the situation of the former tribe is truly deplorable. They have sold the most of their country to the New York Indians, and without the protecting control of the United States they will soon be out casts from the great Indian family. There were but few Indians from the Illinois tribes, but they appeared to possess full authority to act for them.

We state these facts as explanatory of some of the provisions of the treaty, which look to future negociations. It would be tedious to enter into a full consideration of the circumstances, which led to these provisions, and we must refer them to the explanations hereafter to be made.

In our efforts to procure a reconciliation among the hostile tribes, we encountered no serious obstacles. They were all desirous to terminate their wars, apparently satisfied that these hostilities, without any reasonable object, could produce only mutual injuries.

We do not feel confident, that the peace thus established will not be interrupted. There is such a strong tendency to war, in the whole of the Indian institutions, that it is difficult and almost impossible to restrain their young men. But we are certain that the feelings of the tribes heretofore hostile to one another, are entirely changed, and we believe, that if individual aggressions are committed, they will not lead to any important result.

The establishment of equitable boundaries among the tribes was the most difficult part of our task. We will not trouble you with the details of it, but merely observe, that a just compromise between former possessions and more recent conquests was the basis of the arrangement. All parties were well satisfied; and in fact the boundaries were established by themselves.

The journal of our proceedings, which will be transmitted to you as soon as it can be prepared, will exhibit the whole course and progress of the negotiation, and will make known to you better than any description could do, the views and feelings of the Indians.

It has not been possible to prepare the accounts for transmission. It shall be done however, ere long.

There are many important questions connected with the formation and execution of this treaty, which it would be tedious to state at this time; and yet the knowledge of which is essential to a just appreciation of the spirit and object of that instrument. We believe that this information can be imparted much more easily and satisfactorily in a personal interview than by a written communication. It will necessarily embrace a very extensive range of inquiry and in fact involve the whole of our Indian relations upon the upper Mississippi and the Upper Lakes. One of us therefore, Governor Cass, will repair to Washington at the commencement of the next session of Congress, to make these explanations, and to communicate such information on topics connected with the treaty, as may appear to be necessary. We will take with

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St. Louis Sept. 1, 1825

Wm Clarke & Cass
Reporting that they have concluded a Treaty & had it signed at Prairie de Chien with various Tribes of Indians who have heretofore been at War with each other - that the military claims had been received & adjusted & their hereditary hostilities terminated &c &c

Hon. James Barbour
Secretary of War,
Washington City.

8-19-25
TREATY FILE
H.D.W.

him the treaty and deliver it to the Department.

We have the honour to be, Sir,
With great respect,
Your Ob. servt.
Wm Clark
Lewis Cass.

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