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Ratified treaty no. 224, Documents relating to the negotiation of the treaty of September 29, 1837, with the Sioux of the Mississippi Indians. September 29, 1837

Washington, D.C.: National Archives, September 29, 1837

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RATIFIED TREATY NO. 224
DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF SEPTEMBER 29, 1837, WITH THE
SIOUX OF THE MISSISSIPPI INDIANS

W. A. Scott 1840
Maj. Channay Foster
Washington July 21. 1838

W B 402

Transmit copies of the
minutes of proceedings of councils
held in this city, with Delegates
of State, from the State of Miss. since
the first of Miss. since, first of the
Washington State of the 4th
Congress of Missouri, in 1837

For Map see Dranghtman's N^o 821
805

Collected 23rd July 1838

9-29-37

Washington City
Feb. 20, 1838

Sir

I have the honor to transmit herewith copies of the journal of proceedings of councils held in the City of Washington with the delegations of Indians from the following nations, viz: Sioux of Mississippi, Sacs & Foxes of Mississippi, Sacs & Foxes of Missouri, Yankton Sioux of do. & the Winnebagos of Wisconsin, in 1837.

Very respectfully
yr obt svt
(Signed) Chauncey Bush

C.A. Harris Esq -
Commissioner Indn Affairs
Washington, D.C.

(Miscellaneous, B -402/1838)

1838
Miscell. 13402.

67
General Council
with
Sacs & Hoys of Miss: +
Sacs & Hoys of Mo:
Presented Medals and
bid farewell.

Oct 21, 1837

Miscell. B. 402, 1838

Mem.

The Map referred to
in pages 46 and 47 of
this journal is number-
ed 821 and on file
with the Draughtman.

See his Index of Maps



Journal of proceedings at a
Council held in the City of Washington
D.C. with a delegation composed of
Chiefs and braves of Indians from the
Mississippi River.

Council met Sept 21st 1837

Present

The Hon. R. Poinsett

Commissioner on the part of the
United States

C. A. Harris Esq^r

Commissioner of Indian Affairs

Chancey Bush

Secretary to the Comm^{rs}

The Chiefs and braves proceeded by their
agent Maj Laurence Talliaferro, and
accompanied by their Interpreters and
half breeds, arranged themselves in the
Council. The Calumet of Peace was
passed by the Commissioner to the Chiefs
and braves, who were then addressed by
him in the following terms.

My Red Brethren

Your great Father has
sent for you from your hunting grounds in
the far west that he might take you by the
hands, the Chiefs and warriors of the great
nation of Sioux.

He desired to see them face to face, & that he might learn their wants hear their complaints and do them justice.

You have passed through some of our great Towns, many more remain to be seen, you have seen enough to be aware of the power of ^{the} Nation, This power will in no event be exerted to do you evil. It will always be used to protect you and defend you, To do this more effectually your Father desires to place the great river between you and the Whites.

The Chippeways have sold their lands East of the Mississippi, and the Whites border on the lands of the Sioux.

Your Father believes that your great hunting grounds West of that river are sufficient for the chase, and the money you will receive for the lands East of it which are useful to you, will furnish you other necessary articles for your comfort of which you now stand so much in want, as you are empowered to treat for the Sale of these lands, your great Father is ready to receive any proposition you may be prepared to make for that purpose. He will receive them now to morrow or whenever you please

after some moments deliberation

Wah. Keak. Sunhak or Big Thunder (Son of the 2^d Chief of the Nation Peter Cobau deceased) replied,

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my Father, we live a great distance in
the West, from the rising of the Sun
we have occupied the lands we now live
on, we did not come here to learn the
Strength of your nations, our friends have
been here and have told us of your power.

We have listened to the talks you have
made us, we have nothing to say to day,
we will reflect, tomorrow we will meet you
and say what we will do.

Adjourned

C. Bush

Secty

Council met Friday Sept 22nd 1837
at 10 o'clock a.m.

Calumet passed with the usual ceremony

Present

Hon J. R. Poinsett

Commissioner

C. A. Harris

Comm^r Indian Affairs

C. Bush

Secty to the Comm^r

And all the Chiefs and braves, with
their agent Interpreter and half breeds,

My Brethren

Your Father is now ready
to hear you, will receive any propositions
that you may wish to make.

Ce. kah. kaa. how a" He that comes East
one of the braves, made the following reply

My Father

We live a great distance
from here, we were pleased to receive an
invitation from our great Father to visit
him, we have come.

My Father you yesterday
opened the council, we did not know of
the extent of the lands you wanted;

My Brethren

Your Father will buy all
of your lands East of the Mississippi.
for which he will pay you one million
Dollars as may hereafter be agreed upon.

My Father

We wish until tomorrow to make
up our minds. we will then meet you and
say what we will do.

adjourned

C. Bush Secty

Council met Saturday Sept 23rd 1857
Present at 10 o'clock a.m.

Hon. J. R. Poinsett

Commissioner

C. T. Harris

Com^r Indian Affairs

C. Bush

Secty to the Com^r

and all the Chiefs and braves of the Sioux⁵ Delegation, with their agent Interpreter, and half breeds. as usual the Calumet of Peace was passed by the commissioner to the Chiefs and braves, who were then addressed by him in the following terms.

My Red Brethren
You have heard my propositions to buy your lands, are you ready to give an answer

“Ce hak. Kaa Kow or “He that comes last”
made the following reply

My Father

We have thought a great deal of the talk you made us yesterday, we hope you will consider that we are poor and naked, you are rich and well clothed. our nation number strong, to divide the amount we ask you for the land among our people it gives but little to each.

The Commissioner remarked

Your great Father is just as well as generous, your wants were considered or you would not have been offered more than one half of the amount, the offer will not be changed.

“Ce hak Kaa Kow, continued

My Father

The difference is very great between the Chippewa Country and ours, the Chippewa lands are low and marshy, our Country is worth

more than three times as much. Some years
ago we made a treaty and we have not had
possession of the lands set apart for us.

Wah Neah Sunkah or "Big Thunder"
Spoke as follows

My Father

Some years ago we received an
invitation to visit our great Father, our
friends came here they told us of your
power, My Father since I have been here
I have been looking around, I see all your
people are well dressed, we are obliged to
wear skins, I am acquainted with your agent
at St. Peter's, I have followed your council,
I have ^{not} arrived to the day when I am to be well
off, when the amount is divided among our
people it will not be much for each, we
have had great difficulty in getting ^{here}, we
have come to see you, we depend upon,
we listen to you, we look upon our great
Father as second to the great Spirit.

The Commissioner replied

My Red Brethren

What your Father has
offered for the lands is the real value,
it is sufficient to buy a great many comforts,
the profit will enable you to buy all that
you may require, to build churches, to
establish schools, to procure blacksmiths &c,
to buy the same kind of cloth that your
white Brethren make use of, You must not

consider us as traders, to offer less than we intend to give, compare with the price Gov Dodge paid the Chippewas for their lands, it would not amount to one half the sum I now offer you, I hope you will think of it and accept the offer, if you will accept the offer, I will show how this money may be paid.

Tan tunga-munee or "Walking Buffalo"
Village Chief of Lake Pepin
Spoke the following

My Father

we have heard the offer that you have made us, we had made up our minds to ask one million six hundred thousand dollars, we hope that you will consider that we are poor, we are able to hunt, my Father we will consult again, we wish to return home, if we sell the lands we hope you will have the papers ready to sign.

Hoo Yah Pak, or "the Eagle Head"
I have remarked as follows

My Father

I have thought much of the offer that you have made us, I could not rest, I thought of your great nation, I thought you would pay us all that we asked, we are a poor nation, we live on roots, we did not expect to go by your price, we are poor and naked, we hope to live to return to our nation, if we return poor.

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The Commissioner remarked
My Brethren

Your Great Father desires nothing but for the good of you all, if your Father had taken into consideration the value of your lands, he would not have offered more than one half the amount, your great Father is not a trader, has but one price, what your Father has spoken means but one thing, you had better consult again.

Tak chunk wash Saa or "the Good Road"
a village Chief spoke as follows
My Father

I have listened very attentively, I don't think there is any thing bad in what you say, you mean the best for our people, my Father when I was coming along, I thought, ^{our} great Father would grant any thing that we should ask, I could judge of the strength of your nation, I hope you will take pity, we are poor, you are a strong nation, that you are rich, that is the reason we asked this sum.

The following remarks by

Noe, Moko or "a float" a village chief
My Father

What you have said is all very true, my Father, your agent knows our country, we hope that you will assist us so that we can live, another day, we did not come to go home

empty, with empty hands.

The following remarks by

Mak, Zak, hok, tak or the "Grey Iron"
Village chief

My Father

I am a young man, I came here to represent my people, I represent a part of the tract of country about the great river, My Father I have listened to your council, we are the most numerous of any of the tribes in our country, we hope you will consider that we are poor, we are giving up our best hunting grounds, not so good hunting West of the Mississippi.

Marc-puak-kasiak

or the Standing Cloud
a Village Chief

Spoke as follows

My Father

I have listened to the talk you made us, I know you are strong, we have known your power, you are from the rising of the Sun to mid day, we are to the setting of the Sun, we came here by invitation, we hope you will pay what we ask, we wish to return home.

Mascomonie or the "Iron that Walks"
2nd Chief of the Wak-puton band of Sioux
remarked

My Father

I am an old man, I have listened to
your talk, I am pleased with what you
have said, here is your agent our Father
we look upon him as belonging to our
nation.

Wason, we chus-tish or the "Bad Hair"
Spoke as follows

My Father

I have listened to your talk
I know the price we ask for our lands, it
will not amount to but little when we
divide it among us all, I hope you will
pay us what we ask, I am anxious to
return back to my country.

Tan tunga munnec or "Walking Buffalo"
remained as follows

My Father

We will reflect upon what you
have said, we wish to talk it over among
ourselves another day.

Adjourned

C. Bush

Sept²⁵
Council met Monday/Sept 25th 1837
at 10 O'clock AM

Present

Hon J. R. Pointett

Commis^r

C. A. Harris Esq

Com^r Indian Affairs

C. Bush

Sept²⁵

and all the chiefs and braves of the Sioux
Delegation with their Agent Interpreter
and half breeds the Calumet of Peace was
passed by the Commissioner to the chiefs and
braves who were then addressed by him
as follows

My Aids Brethren

Are you prepared
to give an answer to the offer made you yesterday
your Great Father considered your situation he
would not offer you less and the great council
would not consent to give more that the money
he gives is not his own, it belongs to the people
if they do not accept they will be obliged to
go home with empty hands, you must under-
stand that this amount proposed to give your
people for their lands is a large sum I will
now explain to you how it is to be applied

This amount to be invested
in Stocks interest to be paid annually
as long as the nation lives, the interest
of this sum would be sufficient to
maintain Schools Support Blacksmiths
and all the necessary articles if given
them at once it would be soon gone
and lost

200.000

For the purpose of extinguishing
the claims of the half breeds

100.000

For the payment of just debts
ascertained to be due

70.000

For Mills, Houses for Chiefs &c 30,000¹²

To be paid in Goods \$18,000 per annum for Twenty Years 360,000

For Agricultural purposes & matters &c 170,000

For Tobacco, Salt, provisions &c 70,000
\$1000,000

Ec hah naa how or "He that comes last"
one of the braves

Spoke as follows
my Father

I have heard what you have said, I am pleased with what you say we want an other opportunity to talk it over among ourselves to see how the feelings of our people stand our people here are pleased with part we want to take the paper stating the manner the money is to be paid home with us

Adjourned

C. Bush Secy

Council met Monday Evening
Sept 25th 1837 at 4 o'clock

Present

Hon J. R. Poinsett

Commissioner

C. A. Harris Esq

Com^r Indian Affairs

C. Bush

Secy to Com^r

and all the Chiefs and braves of the Sioux¹³
Delegation with their agent Interpreters and
half breeds. The Calumet of Peace was passed
by the Commissioner to the Chiefs and braves

The Commissioner enquired if they had thought
of what their ^{Father} said to them in the morning

Uc kah. Kaa now so He "that comes last"
replied as follows

My Father

You know how to read and write,
we are ignorant, did not understand your
writing, this morning we promised to give an
answer there has been so great crowds could not
talk among ourselves we wish to have another
day we are sorry to disappoint we hope our
Father will give orders that we may be by
ourselves and to morrow morning we will give
an answer

San tunga Munnee or "the walking Buffalo"
remarked as follows

My Father

I have listened attentively
to what you said to us this morning I
thought we should be able to give an
answer to what you said we hope you will
keep the people away and give us time to
talk to each other

Adjournd

C. Bush Sect

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Council met Sept 27th A.D. 1837
at 10 o'clock a.m.

Present

Hon J. B. Fointell

Commissioner

W. F. Harris

Com^r Indian Affairs

C. Bush

Sec^y to the Com^r

Attd all the Chiefs and braves of the Sioux Delegation with their agent Interpreters and half brads. The Calumet of Peace was passed by the Commissioner to the Chiefs and braves when the following address was delivered

Wah-keah-Sunkah's Big Thunder
my Father

The Great Spirit set you down here towards the rising Sun, we are near the setting Sun, you are rich, we are poor, you are a happy people. we came to see you by invitation we wish you would do something for us. I consent to the offer you have made us we wish to have the privilege to say how we want the money laid out. To morrow we will come and tell you

The Commissioner remarked that he was glad to hear their content to the offer and of their wish to say how the money shall be paid out. hope they will give a final answer in

the afternoon that their great Father had¹⁵
but one wish to serve and that was for their
good

my Father Ee hak kaa how a "He that comes last"
remarked as follows
When we first met we asked you \$1600,000
we thought you would give us that amount
we are poor and numerous we now accept
of your offer made us for the land
When we asked you the price we did you
told us the great council now in Session
would not consent to it we are placed in the
same way we are afraid that our people
will not consent My Father I came here to see
you we live a great way off we will if we can
agree send you word to meet you this afternoon
at 4 o'clock

Adjourned

C. Bush Sect^y

Council met Wednesday Sept 27th 1837
at 4 o'clock P.M.

Present

Hon J. R. Poinsett

Commissioner

C. A. Harris Esq

Com^r Ind^r Affairs

C. Bush

Sect to Com^r

and all the Chiefs and braves of the Sioux
Delegation with their Agent Interpreters and
half breeds the Calumet of Peace was passed

by the Commissioner to the Chiefs and braves¹⁶
when the following address was delivered by
one of the braves.

Ee nah Kaa Kow or "He that comes last"

My Father

When we met this morning we
could not agree how this money should
be laid out we now show you on paper
and hope you will agree with us we wish
to satisfy both parties our great Father and
his people and our people that we left
behind

Wah heah Sunkah or the "Big Thunder"
made the following address

My Father

You may think it strange for two
to get up and speak to you after we have put
the paper in your hands it is the custom
of our country my Father Wabeshaw done so
before me My Father we come here to do
business we hope you will satisfy the chiefs
and braves that are here you can ask our
Father here your Agent among us we want
it settled so that we can go home we have
all consented to accept your offer for the lands

Wasson, Wa, Chustish or the "Bad Hair"
one of the braves remarked

My Father

What the Chiefs have said before me are the sentiments of all our people here we hope you will grant the change in the manner the money is to be distributed according to the paper we have given into your hands

My Father we were against coming here we are now here and hope you will do justly by us

Koe. Mo. No or "Afloat"

Village Chief
remarked

My Father

I came here to see you at the request of our great Father I knew that you wanted to buy our lands I wanted to do the best I could for our people we told you this morning that we would meet you this afternoon

Mak-Zah-kot-tak or the "Grey Iron"
remarked as follows

My Father

I have not said much what the Chiefs have told you we all agree to we hope you will agree to the proposition that we have made we have been too long talking

Mau-puah, Mak-Zah or the "Iron Clouds"
Village Chief remarked

My Father

I heard in the Spring through our Father here your agent that you wanted to buy

our lands my Father so that we shall have
no mistake we have had it put down on
paper we want you to assist us we want something
to carry home with us

Marc-puak-Nuziak or the "Standing Cloud"
made the following remark

My Father

We came here by invitation it was
understood by our people our great Father
wanted us to visit him to hold council with
us to buy our land and to show us his people
we were glad to see our great Father to take
him by the hand we are poor and hope our
great Father will assist us and not let us go
home with empty hands we hope you will
accept our propositions as it is put on the
paper we have given into your hands we will
be ready to sign the papers as soon as you have
them prepared and give up the possession of the
land

Tah-Chunk-Wash-Taw or "Good Road"

Village Chief remarked

My Father

What our chiefs have said to you we
all consent they have spoke the sentiments of
our people here and I hope it will suit all our
people at home when I heard your offer I
thought our great Father would give us more
we have accepted your offer and we hope you
will accept our propositions as here made out on the
paper we have this day handed you

The Commissioners

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remarked that they had omitted in their statement many useful articles that they cannot well do without such articles as, Tobacco, Salt, provisions, Stock &c &c their great Father would not act as a Father to them if he did not look to their wants he will propose a paper and let them have it to take home to night and in the morning they can give an answer

Adjourned

C. Bush Secty

Council met Thursday Sept 28th 1837
at 10 o'clock A.M.

Present

Hon J. R. Poinsett Commissioner

C. A. Harris Esq Com^r Indian Affairs

C. Bush Secty to the Com^r

and all the Chiefs and braves agent Interpreters and half breeds The Calumet of Peace passed in usual manner when J. Campbell one of the interpreters read to the Chiefs and braves the proposition stating the manner and form of payment as recommended by their Father to which the following reply was given all the braves standing in a circle around the Commissioners Table by one of their braves

Wapson Wa-Chushkish-nev or Bad Hail
My Father

When I addressed you the other day

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I told you that I was a Chief and a Soldier
My Father, we are a part of the Nation called
the Seven Fires we hope you will consent to our
propositions

Tah-mah-zah-hah wash-taa or the
Son of handsome Voice
remarked as follows

My Father, we live a great distance from here
we came by invitation, we asked you a price we
could not agree, we hope you will now agree with
us and keep your promise the brave have come
to the conclusion to settle the business, I accept
of your offer when

Hoe-zah-pah or 'Eagle Head'
addressed as follows

My Father

We live a great distance from here we
have always obeyed the words of our great Father
we hope our great Father will grant our request
and let us go home we have been many days
here it is the wish of the Chiefs and braves, now
here that our relations should receive \$110,000 One
hundred and ten thousand Dollars

The Commissioner replied that he would have
the papers ready to sign the next morning
at which time he would meet them in council

Adjourned

C. Bush Secty

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Council met Friday Sept 29th 1837
at 10 O'clock A.M

Present

Hon J. R. Poinsett Commissioner
C. A. Harris Esq^r Com^r Indian Affairs
C. Bush Sec^y

and all the chiefs and braves, their agent, interpreters, and half breeds. The Calumet of Peace was passed by the Commissioner to the chiefs and braves, when he remarked that he was ready to hear any thing that they had to say.

Ee-hah-kaa-kow or "He that comes last"
replied as follows

My Father

We live as I have already said to you a great distance from here, when I came here I thought I should be able to take some thing home with me to our people, my Father my friends the braves have told you that we consented, when we first spoke to you we asked you for our land \$1600,000, we now accept of your offer, we wish you would give us a little time to talk it over among ourselves, we will then sign at the treaty of Prairie du Chien in 1830, we gave to some of our relations a quantity of land, our great Father has not yet had it surveyed and my Father before we came here we permitted some of our friends to cut pine timber on our land, we have given them this privilege for 10 years, and hope you will consent to it, there is a white man a missionary living on the

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west side of the river hope he may be allowed
to remain, I wish to enquire where the Black
Smiths are, that were promised us in the
Treaty of 1830, My Father we hope you will
permit us to hunt on the lands we now give
up to you, we want to reserve the Islands in
the river so that we can go and cut wood &
when you pay us our money we want to
divide it among ourselves, we want you to
pay us in silver pieces, in no other pieces
but Dollars and half Dollars, Small as the
amount is that will be coming to us, we hope
you will see that it is paid to each band
proportionably.

Marc-puah, Nasiah "Standing Cloud"
remarked

My Father

Some years ago two of your Chiefs
came and held a treaty with us at Prairie
du Chien, my friends then told you of the
extent of bounty we gave up, we hope you
will understand that we have given to some
of our friends the privilege to occupy a small
tract or parcel of land, to one we gave fifteen
years, to another ten years, and to one six years,
hope they will be permitted to occupy, we came
here by invitation, we asked you \$600,000, you
said that you had but one price, we have
accepted your offer.

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Mar-puah Magah
Iron Cloud

My Father

We came here for the purpose of signing the Treaty we want to talk it over among ourselves we understood by our Father that our great Father wanted to buy our lands you would not pay us our price I have not had a good nights rest my mind has been occupied in thinking about the price you offer I hope it will satisfy our people I feel very uneasy about giving up these lands as you would not give us our price hope you will not disturb the people living on them the country is rich you will find some mines there

Wah-Neah-Sunkah "Big Thunder"
made the following remark

My Father

What the Chiefs have said is all right we want the Islands hope you will let them alone when we first had a talk we told you that we were a numerous Tribe to divide up the amount coming to us for our lands it would be but little for each we have a Missionary living on our lands he has promised to show us how to work if he does not we want him sent away I have made a promise to give a relation of mine the privilege of living on and occupying what is called Olive Grove I dont know whether you have ever heard of it I thought I would mention

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it to you and hope that you will let him
remain there, he is now here with us
(Alex^r Ferrebeault.) When your Agent came
among us he was young and healthy he
is now sick and wants rest we hope our
Father will grant his request we hope that
our Father will pay us in money that we
can count we want it all paid in Dollars
and half Dollars

Koe, Mo, Ko or "Afloat"
addressed as follows

My Father
I hope you will not suppose that
we decline signing the articles of this treaty
we want to talk it over among ourselves
we have made up our minds to take up
with your offer I hope you will not send
us home with empty hands I live near
the Chippewa County a great distance
from here our Father here your Agent will
lead us to our homes we want you to send
white men among us that will learn us how
to plant Corn &c, and to cultivate our fields
we have a Missionary living among us he has
promised to show us he has promised to assist
us if he does not we will let you know we
now want to return to our homes hope you
will not fail to pay us according to the
Stipulations in the treaty now made

Tah Chunk Wash Taa "Good Road"

My Father
I am a young man it is not long

that I have been acting as a Chief when I started to come here I had made up my mind to ask you \$1600,000 we find now that we cannot get it my heart is open I think you love money I hope you will consent to the request of our chiefs and braves, they are our relations and our friends and we want to satisfy them.

Maw-puak-Nasiak or the Standing Cloud

My Father

We never dreamt of selling you our lands untill your agent our Father invited us to come and visit our great Father, the land that we give up to you is the best that we have, we hope you will allow us to hunt on it when I got on board of the big boat to come here I had a full heart it is now very light we were told that we should be absent about sixty days we want to go home

Moose O-Mo-Nee or "Iron that walks" addressed as follows

My Father

Since I came here I find that I have no claims to these lands I thought I had but my friends here say that I have not I am an old man I shall not prevent you from buying these lands, they feel sore about parting with this country, it would bring a great price if you could cut it up and bring it here your agent here knows me he knows I have always been a friend to your people

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Kah-see-Madok-Kah or the
Male Raven remarked

My Father

When I do business I like to do it quickly if you had agreed to our proposition to give our relations we might now have been walking about I have not much to say I live a great distance above, I am not interested I hope you will grant their request

Shush-Ka-Nah "Morning Shadow"

My Father

We came here by invitation I suppose you have heard of the treaty made some years since 1830 I suppose you have it in a book I am interested, I have not much to say now I live on the plains I sometimes come in and live at St. Peter when we started to come here our Father told us we should have something to carry home, we wish your assistance I wish to say more to you before I leave here, in 1830 my people at Prairie du Chien sold a part of our lands we have three more years to occupy it

all the braves standing in front of the Commissioners table three or four of them spoke as follows

My Father the braves have the power to sell the lands to you we told you yesterday we would sell the lands we hope you will give us something to take home we hope not to be disappointed on our arrival at St. Louis

My Father

we thought you would give us what we asked for our land, we have now accepted your offer, hope you will see that our relations are paid, in the Treaty of 1830 we gave some lands to our half blood relations, it is now seven years, and our great Father has not had it surveyed, My Father we are about to finish the business that brought us here, we have talked with our Chiefs, we have made up our minds, for the land about Fort Snelling we think you ought to pay us more than the \$2000, for our people have destroyed all our timber about there.

Hockyah pah a "Eagle Head" remarked that the Traders imposed upon them, charged them very high prices for goods, and ^{hope} that their Father would send out goods among them, so that they could buy at reasonable prices, he also remarked that his people wanted their Father to pay them in specie, in Dollars and half Dollars, (at the same time placed on the table a Silver Dollar & half Dollar) we have been talking about time, we are now ready to sign the Treaty.

The Commissioner remarked that their relations now occupying the lands just purchased should be protected, and that they should be paid in the kind of money asked, and that the lands should be surveyed, when the Commissioner on the part of the United States and the Chiefs & braves of the Sioux nation of Indians,

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affixed ^{their} hands & Seals to the following Treaty

Articles of a Treaty made at the City of Washington. To wit between Joel R Poinsett thereto specially authorised by the President of the United States and certain Chiefs and braves of the Sioux nation of Indians

Art^{1st} The Chiefs and braves representing the parties having an interest therein Cede to the United States all their Lands East of the Mississippi River, and all their Islands in the said river.

Art^{2nd}

In consideration of the cession contained in the preceding article, the United States agree to the following stipulations on their part.

First to invest the sum of \$300,000 three hundred thousand Dollars, in such safe and profitable State Stocks, as the President may direct, and to pay to the Chiefs and braves as aforesaid annually forever an income of not less than five per cent, thereon, a portion of said interest not exceeding one third to be applied in such manner as the President may direct, and the residue to be paid in specie, or in such other manner and for such objects as the proper authorities of the tribe may designate

Second - To pay to the relations and friends
of the Chiefs and braves as aforesaid
having not less than one quarter of Sioux
blood \$110,000 One hundred and ten
thousand Dollars to be distributed by
the proper authorities of the tribe upon
principles to be determined by the Chiefs
and braves signing this treaty and the
War department

Third

To apply the sum of \$90,000 ninety
thousand Dollars to the payment of
just debts of the Sioux Indians interested
in the lands herewith ceded.

Fourth

To pay to the Chiefs and braves as
aforesaid an annuity for twenty years
of \$10,000 Ten thousand Dollars in goods
to be purchased under the direction of
the President and delivered at the expense
of the United States

Fifth

To expend annually for twenty years
for the Sioux Indians parties to this
treaty the sum of \$8,250 Eight thousand
two hundred and fifty Dollars in the
purchase of medicines, agricultural impl-
ements and stock for the support of a
physician, farmers and blacksmiths and
for other beneficial objects

Sixth

In order to enable the Indians aforesaid
to break up and improve their lands

The United States will supply as soon as practicable after the ratification of this treaty agricultural implements ~~Medicine~~ tools, battle and such other articles as may be useful to them to an amount not exceeding \$10000 Ten thousand Dollars

Seventh

To expend annually for twenty years the sum of \$5500 five thousand five hundred Dollars in the purchase of provisions to be delivered at the expense of the United States

Eighth

To deliver to the Chiefs and braves signing this treaty upon their arrival at St Louis \$6000 Six thousand Dollars in Goods

Ninth

To pay Scott Campbell the Interpreter accompanying the delegation in consideration of valuable services rendered by him to the Sioux the sum of \$450 four hundred and fifty Dollars annually for twenty years

Art 3rd

It is further stipulated and agreed that the said Scott Campbell shall be secured in the quiet possession of the tract of land on the West side of the Mississippi about one mile and a half below Fort Snelling supposed to contain about five hundred acres and upon which he now resides

Art 4th

This treaty shall be binding on the contracting parties as soon as it shall be

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ratiſied by the United States,

In testimony whereof the ſaids Joel R. Poinsett
and the undersigned, chiefs and braves of
the Sioux Nation, have hereunto set their hands
at the City of Washington this 29th day of
September A.D. 1837

(Signed)

Joel R. Poinsett

Medawakanton

Sah-lape-saak	"the upsetting Winds"	his x mark
Nah-kiak-tunkah	"Big Thunder"	his x mark
Mah-zah-hoh-tah	"Grey Iron"	his x mark
Sautunga-munne	"Walking Buffalo"	his x mark
Sah-chunk-wash-taa	"Good Road"	his x mark
mae-puah-nasiak	"Standing Cloud"	his x mark
Koe-moko	"Afloat"	his x mark
mau-pu-woe-chastak	"Whiteman"	his x mark
mau-pu-ak-nazah	"Iron Clouds"	his x mark
Ee-kah-kaa-how	"He that comes last"	his x mark
mah-ku-ak-pah	"He that shakes the Earth"	his x mark
Sah-mah-zah-hoh-wash-taa	"the Iron of handsome Voice"	his x mark
Watt-chu-dah	"the Dancer"	his x mark
Mah-zah-tunka	"Big Iron"	his x mark
Mah-pu-koah-munne	"He that runs after the clouds"	his x mark
Sah-chunk-oh-dutah	"the Red Road"	his x mark
Hoe-yah-pah	"the Eagle Head"	his x mark
Annon-ge-nasiak	"He that stands on both sides"	his x mark
Charlus-kah-munne	"the walking Circle"	his x mark
Tee-oh-ou-tah	"the Red Lodge"	his x mark

In presence of

Chauncey Bush Secretary
 Malon Dickason Sect^y of Navy
 W. J. North ~~Sec~~ ^{Gen} Geo. W. Jones of Wisconsin
 Jan Talliaferro US agent at St. Peterz
 Am^y Hawley C. S. Harris Com^d Ind^a affairs
 J. Cooper Chief Clerk War Dept
 J. Kurtz Chf Clerk Ind^a office
 Chas Culvert - Scott Campbell Interpreter

Adjourned

C. Bush Sect^y

General Council

Council met Thursday Oct 5th 1837
at 4 1/2 o'clock P.M.

Present

- Hon J. R. Poinsett Sect^y of War
Commisⁿ on the part of the
United States
- C. A. Harris Esq^r
Com^d Ind^a Affairs
- C. Bush Sect^y

The chiefs and braves of the Siouy delegation
from the Mississippi river
The chiefs and braves of the Yancton Siouy
The chiefs and braves of the delegation of
Sacs and Foxes & Poways Indians of the
Missouri river and the chiefs and braves
of the Sacs and Foxes of the confederated
tribes of the Mississippi which their agents
and Interpreters The Calumet of Peace
was passed by the Commission^{er} to the dif-
ferent delegations commencing with the Sacs
and Foxes of the Miss then the Sacs & Foxes
& Poways of the Mo then to the Siouy of the
Mississippi

He. o. Kuck remarked that there
was standing outside of the door an old
friend of his people that he had always
taken a seat with them in their councils and he

asked that he (Mr Davenport) be allowed to take a seat with them at this time also Mr Bartles who came on here at their request, permission was given when

The Commissioner addressed them as follows My Red Brethren Chiefs and Warriors as some of you the (Sioux) are about to leave us I have assembled you in council before your departure that I might exhort you to remain at peace when you return to your own homes

Your Great Father has heard with pain that you have struck each other in your Lodges and hunting grounds, and have shed each others blood. He regards all his red children with equal affection and is always displeased when one of you seeks to injure or outrage the other. He bids me tell you that which ever of you shall hereafter strike at the other will not only incur his displeasure but will offend the Great Spirit that loves peace

If you desire to learn the arts by which the white men have acquired wealth and enjoy prosperity you must attain from War

If you desire to learn to cultivate the earth and to raise an abundance of corn so that you may have plenty to eat when the game shall fly beyond the mountains you must not seek each others blood

This great country you have so

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lately passed through has reached the power
and prosperity you have witnessed by the
tribes within it maintaining peace with each
other. If the white men on your borders
the tribes that inhabit Arkansas and Miss
souri were to strike each other as you do
and destroy each others villages both
those states would become a wilderness.
If the white men around you instead of
being at peace were to attack each other
as you do the roads you have travelled now
lined with populous towns and flourishing
villages and fertile fields would be desolate
and the country filled with the beasts of the
forest.

Let me exhort you then to maintain peace
with each other when you return to your homes
and if any cause of quarrel arises instead of
killing each other to refer the dispute to
the Agents your great father has sent to watch
over you and to hear and abide their words.

Ee kah-kwa-hoo or "He that comes last"
addressed as follows

My Father
I have something to say and
I wish you to believe that what I shall say
is the truth. We have made peace and have
a good understanding with all the tribes
here present, but a part of these are always
the first to undo what is done. When we ad-
dress our Great Father we like to speak the
truth we wish to be at peace but these people
are the first to commence war.

If you will stop them my Father all will be well we live at a great distance from you on the plains, there they create the difficulties of which you hear they killed twenty seven of my people but we did not go to war immediately, but listened to the words of our Great Father and have kept peace so long we have always listened to the council of our great Father and have had no part in the fighting it has all been done by a small party of your people had we commenced in earnest affairs might have changed long ago I am pleased with the talk you have made to us our people will remember it but we would not like to be troubled too much when we have returned home my Father we have but one word when we make a promise we go by it the people who live near me have been struck four times (here he placed four sticks on the table) without our striking back it has made me ashamed, continued by

Marc-puah-Nasiak or the "Standing Cloud" who addressed as follows

My Father
 Looking arrounds at your children you think all their ears are open to what you say but I think part of them are deaf they act like men that have no ears at all I have heart and ears and take into them all I hear from these people have struck us often but we have set with our arms folded still they strike and we remain quiet

What I say, I do not say with a forked
 (tongue) we are willing to hold back as you
 have counselled us but Agent has given us
 the same counsel and has partly held my
 hands we have been struck many times with
 out revenging ourselves but we have not ref-
 rained from fear we are numerous enough
 but we do not wish to do any thing to offend
 our great Father many of your children
 are here to day to listen to your council
 their brethren whom they have left in their
 own country will remain at peace But
 our friends here who also listen to you I fear
 some of their young men may be doing
 mischief at home to day, we live at a great
 distance when we are struck upon it is long
 before you hear it, before our story reaches
 you you hear another which makes you think
 we have been to blame but these people here
 have always been the aggressors I am ready
 to make any arrangement to keep quiet, but
 they first take the war club and strike us
 I can't depend upon their words unless their
 hands are tied by their great Father
 It is useless to give us much council our
 agent who has been with us along time has
 always given us good advice and kept us
 at peace I hope you will make these people
 remain quiet we never strike unless we
 they strike first fourteen times (throwing
 fourteen sticks upon the table) have they
 struck us myself and the Suptons of the
 plains

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Mau-pu-wa chastak or the "White man"
Continued as follows

My Father

What you say and what our great Father says I always hear with open ears. When I received the invitation from our agent, I determined when I came to keep my ears open. What I say is all true once I acted a little foolishly but no lives were lost then my ears are always open to good counsel but I think my great Father should take a stick and bare the ears of these people they appear to shut their ears when they come here into the council I always thought myself and my people would be made happy by listening to your advice. But I begin to think the more we listen the more we are imposed upon by other tribes, had I been foolish and given foolish counsel to my young men you would not have seen me here to day I might have been at home doing mischief seeking the revenge these people have provoked I have been struck by these men eight times and have lost many of my people but I have advised my young men to remain quiet and let our great Father know the whole truth. I am always ready to do the best I can for my people but it seems to me the more we listen to the counsel of our great Father the more we are imposed upon by the tribes around us. I hope you will make them keep quiet. Snow men like these ought to be men of sense, but I

do not believe they have any sense I cannot place any confidence in them I have more confidence in that little child pointing to the son of Ke-o-kuck who sat between his father's feet than in all these large grown men

After a pause of some moments Ke-o-kuck or the "Watchful Hoop" the principle chief of the confederated tribes of Sac & Hoop Indians arose accompanied by Wa-pilla the Prince's principle chief of the Hoop Indians and Appanose-o-he-man or "He who was a chief when a child" the hereditary chief and also Po-we-shuck or "Shedding Bear" one of the principle chiefs of the Hoop Indians, went forward to the table and shook hands with the commissioner at the same moment his chiefs and braves rose and continued standing all the while he was speaking

Ke-o-kuck

My Father

I have heard the few remarks you have made to your children you have heard the words of those sitting around you and ^{you} know the way in which the heart of the Song is placed you will now hear how my heart and the hearts of my chiefs and braves are placed standing around me I should like to know how can these people who have brought that bunch of sticks speak so as to be believed If I were to count up every thing that has taken place on their

part it would take several days to cut sticks
 You see me probably for the first time I
 once thought I could myself alone make a
 treaty of peace with these people. Since the
 first time that I have met my white brethren
 in council I have been told the red skins
 must shake hands this has always been the
 words after I returned home from the treaty
 of Prairie du Chien I visited these people in
 their lodges and smoked their pipe within
 two days they killed one of my principle braves
 they talk about having a good heart I have
 a good heart I gave them a blue flag one they
 professed to estimate highly the same fall they
 killed one of my chief men, my heart is good
 these people do not tell the truth when they
 say their hearts are good summer before last
 you wished to send one of your officers into
 the Sioux country I sent two of my young
 chiefs who are there with him and your troops
 as we thought it was to make peace they brought
 back this pipe (holding up a pipe) as you know it
 we received it as a pipe of peace from the Sioux
 Yet the same fall they killed my people
 on our lands I do not think they are good
 men for while my chiefs went with your
 troops they killed our people on our own
 hunting grounds, these people say we are
 deaf to your advice and advise you to bore
 our ears with sticks I think their ears are
 so closed against the hearing of all good
 that it will be necessary to bore them with
 iron They say they are good men, they will

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not listen to you nor can you make them
I have told you that it would be useless to
count up all their aggressions that it would
take several days to cut sticks they boast of
having kept quiet because you told them not
to strike since the treaty was made they have
come upon our lands and killed our men
we did not revenge ourselves because we stood
pledged not to go into the Sioux country
our difficulty with these people commenced
with the drawing of the line (treaty of 1825)
before that we kept the Sioux beyond St
Peter's River we freely hunted on the great
Prairie and saw nothing of them now they
cross the line and kill us in our own country
If among the whites a man purchased a piece
of land and another come upon it you would
drive him off let the Sioux keep off our lands
and there will be peace I now address that
old man (pointing to a Sioux who had spoken)
I think he does not know what his young men
are now doing at home as well as he thinks he
does I will not say any thing I do not know
to be true I make no promises if he knows
his young men are quiet at home at this
moment, he knows more than I do of mine
he must have greater powers of knowledge
than I have I have no more to say at
present the Great Spirit has heard me and
he knows I have spoken truth if it be not
truth it is the first time these lips have
spoken falsehood

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Wa-pella "the Prince" principle Foy
chief addressed as follows

My Father

You have heard our Chief speak
in him consists the strength of our Nation
we are his arms his heart his Soul (or he
is our limbs our heart our Soul)

When these men
the Sioux made their charges against us
they must have thought you did not know
them as well as I do what our Chief Ne. Chuck
has said I know to be true I have always
been with him and I have ever been with
him and have ever been called a Chief by
all who know me this is all I have to say

Pow, Sheek "Theading Bear" Foy Chief
remarked as follows addressing himself
to the Sibes

You have heard our Chief (here he was told
he must speak to the commissioner) we have
all listened to you (the Com^r) we have never
seen the aggressors though they (the Sioux)
say we have when I killed a Sioux I re-
venged myself on my own land not on theirs
these men are like I was when a little boy
there is a great deal of mischief in their heads
just before I left home we had a skirmish
with these people there was a dispute as to
the place where it occurred we sent men
to see and examine the grounds to listen to
them (the Sioux) it would be supposed
we always went on their land to fight

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but this man (pointing to Mr Burtz) one of
those sent and others went to the battle
grounds from them you may learn where it
was if you will enquire

"Appan - de o, He, man" the Mercuray Chief
remarked as follows

My Father
You have heard what my Chief
has said these men say they listen attentiv-
ely to you and keep your advice But we
know how they have listened and how they
have acted all our difficulties have arisen
with these people (the Sioux) since the line was
drawn (treaty of 1825) between them and us
since then we have sold some lands adjoining
the line (treaty of 1830) I think they can't know
where the line is we have been afraid to act
as we did when the great Prairie was our
only boundary after this line was run we
remained on our side of it, they pressed
nearer and came on our lands we bore it
and the thought we were afraid we could
not stand this always and we cleared them
off our lands I suppose every time we drove
them off our lands they cut a stick that will
account for that bundle of sticks on the
table But they must not think we are afraid
of them We have not struck them since the
drawing of the line except when they came
upon our lands This we can prove
none of my people have crossed the line to
hunt or fish these men as I said cannot know

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line we know it, if it was marked with stone
coal they might see the dark line and keep
out of our Country

The following reply was made
by the Commission

I have heard the talk of
the Chiefs and braves of the Sioux and Sac
and Foxes I did not assemble them to judge
which had attacked the other first or to
determine which was in the wrong.

I assembled them to exhort them to keep peace
on their return to their own homes to bury
the Tomahawks and attend only to the cul-
tivation of the earth and the hunting of game
Their Great Father purchased the land (of
which they have spoken) to be a neutral
ground to keep your tribes apart and on
which neither of you should encroach
This strip of Land is forty miles wide sufficient
to keep you apart This space cannot be crossed
by either tribe without doing wrong to the other
and displeasing you Great Father

Whichever of you do cross it must be considered
the aggressor

I exhort you again on returning
home to throw away the war club and bury
the Tomahawks and trust that I shall
hear that the two great tribes now represented
before me have smoked the pipe together
and promised to remain at peace with each
other.

The Sac & Fox Indians were then requested
to leave the council

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When the Commissioner addressed the Sioux
Indians (presenting a medal to each of them)
as follows

You have now received each
of you a medal of your Great Father whenever
you look upon it you must remember that
his eye is upon you, and if you do wrong he will
know it He expects you to remain at peace
in your own country, and not to enter the
hunting grounds of the Sacs & Foxes. He wishes
that you may cultivate the earth and
acquire the arts of the White men and pros-
per. I will take leave of you wishing you a
prosperous and pleasant journey and that you
may find your wives and children & friends
in good health The treaty we have made with
you shall be fulfilled in good faith you shall
have the kinds of money you like and every
thing shall be done for you in a spirit of liberal
kindness their relatives here have no cause to
complain their expences have been paid and
they have been amply provided for in the treaty
I can give them nothing more they have asked
for a Gun they shall receive a good one at St
Louis I hope they will go away satisfied their relation
ought to be so. After a few words from the
following named persons viz

Ee. hak, Kaa. how	Maah Jah. hoh. tak
Wah. Keak, Tunkah	Keo. Moko
Santunga. Mamma	Kah. Kee. modoh. kah &
Sakchank. Wash. tak	Wapon. Mee. chattish. nee

In reply bidding farewell to their Great Father
the Council Adjourned

C. Bush Sect B

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Journal of proceedings at a council
held in the City of Washington D.C. with
a delegation of Chiefs & braves of the confederated
tribes of Sac and Fox Indians of the Missi-
ssippi and a delegation of Sac & Fox and
Poway Chief and braves of the Missouri

Council met Oct 7th 1837
at 10 o'clock A.M.

Present

C. A. Harris Esq^r

Commissioner on the
part of the United States

C. Bush

Sec^y

And all the Chiefs and braves of the Sac &
Fox Indians of the Mississippi and the Chiefs
and braves of the Sac and Fox and Poway Indians
of the Missouri river with their Agent and
Interpreters The Calumet of Peace was passed
by the Commissioner to the Chiefs and braves of
each delegation who were then addressed by
him in the following terms
Chiefs and braves
of the Sac and Fox from the Mississippi and
Missouri river and of the Poway

Now Great Father has directed me to meet
you in council and to endeavour to settle
satisfactorily many matters interesting to you and
to us He has also directed me to hear all
your requests and wishes that such measures

may be taken as will make your condition more happy and prosperous. You remember that you met together at Prairie du Chien in 1825 and made a treaty together to determine the lines of the country of each of your bands and of Sioux Winnebagoes & Chippewas. It was then agreed that the confederated bands of Sacs & Foxes and the Ioways had a just claim to a portion of the country between the Mississippi and the Missouri rivers, a part of the country has since been bought from the Sacs & Foxes and the Ioways and Sacs who have since 1812 lived on the Missouri river say they have never received the part of the consideration to which they were entitled. It was one reason for inviting you to come here that we might hear what you had to say about the matter that justice might be done to all of you. I wish now that each delegation would state what was the understanding of their people in 1825 when the treaty was made and what it has been since.

After a few moments pause an Iowa Chief made the following address "Norb-chi-sing-ga" or "no heart".

My Father,
 You are going to hear me speak and you will hear the truth. My Father, you have sent for me I have come. I am now in the house of the Great Spirit the Earth and the Sun witnesseth what I say. I hope I will tell you no lie. My Father, this is the rout of

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my forefathers (pointing to a map executed by an Indian which he then presented to the Commission) it is the land that we have always claimed from old times we have the history we have always owned this land it is our land bears our name this Village (pointing to a few dots on his map) was the residence of our forefathers. If I should try I could not tell you the number of villages our people made they built one on the banks of Lake Pepin the Sacs call it Green Bay we call it Lake Pepin.

I went and settled at Omaha Village on the Missouri river I was told it was the Mississippi river my father I have forgot one word the Ottow Village was the last Village passed in going out to our settlement we went around the Winous to the Kickapoo with the Paws my home is in the middle of that country I have never heard of that country being claimed by any other nation nor have I heard of any other nation living in that country I should like to know by what right they claim it who are the people that I have given this land to I have heard that it had been sold but I don't know to whom I have sold it my father by accepting your invitation to come on here I have met with our friend the Sacs (of Miss^o) we are connected they are our relations we are friends with the Paws of Mississippi we have not met them for a great while my father those people the Sacs & Paws (of Miss^o)

were invited through friendship to come & hunt to eat with us and divide the game but never understood they were to have our lands the old (Punkin) chief was the man that gave the game but not the lands my Father went at the treaty at Prairie du Chien we had no Interpreter understood the Sacs & Foxes had an Interpreter I would ask if that man (pointing to Le' Claire) was not the Interpreter for the Sacs & Foxes at that treaty (W. I made no reply) I have understood that the Sacs & Foxes say they own the lands where the big boats run it is my land I have the best right to it it is called after our people There is a place called the dry field on the desmoine river another place called the big grove it was ours at the time the Spanish & French came into the country I have been there my Father those people (the Sacs & Foxes) had always taken the advantage of us knowing that we were a small tribe they steal from us and then sell to you I hope soon to return to my friends we live in bark houses we are a small tribe I am told they are my children they have increased in numbers our tribe has decreased they now improve upon us I have one of my friends along with me "White Cloud" he is my nephew but I call him my son

Sco, Ma, Ni or "the Moving Rain" remarked as follows

My Father

My friends has spoken to you he has told the truth when we left this place (pointing to a Village on his map) we crossed the Calumet river built a Village on some river running into the Missouri I must explain when we left the Otoe Village we started and travelled on each side of the river Missouri until we arrived at the mouth of Grand river as you have been told we met with many different tribes made friends with them I will explain another proof of our claim to this country the Poyas named all the rivers the Sacs have never named any if so we have never heard of it nor have the whites ever named any of the rivers My Father at the treaty at Prairie du Chien we had no interpreter don't think we were understood the Sacs & Foxes had an interpreter believe you were the man (pointing to Se-clear) My Father after the Sacs have spoken I will say more

Wes C. Kuck "the Watchful Fox" Chief of the confederated tribes of Sacs & Foxes made the following remarks

My Father

You will now hear what we have to reply to those people (the Poyas) on the subject of the lands we claim when we heard that those people (Poyas) were our friends I accepted of the pipe we have also heard from our fore fathers the

history of this country we have heard that
 the Poways were our friends, our forefathers
 had no difficulty with the Poways they say
 also that the Poways behaved well during
 our difficulties with other nations, the country
 laying between the Missouri & the Mississippi
 river we fought for we drove these people
 off, my fore fathers gave these people a battle
 at St Louis where My Father the red heads
 resides (Genl Clark) they were called the
 Missouri Indians we have killed over one
 of them and taken their country those people
 and the Osages were the only nations friends
 to us we took them by the hands afterwards
 we came near to these people (Poways) they
 fled before us we followed on their track we
 have always pushed them before us that is
 the reason they have marked so many villages
 on their maps. Since I have grown to be a man
 they have struck upon us once but they flew
 the track I went myself three times (one young
 man here went with me) and spoke to them
 our fore fathers said we should be friendly
 If I had not begged them to come back they
 would have been off I don't know how far
 beyond the Mississippi. This country I have
 gained by fighting therefore I claim it our
 people once inhabited the country about the
 great Lakes we were driven off you don't hear
 me claiming the country I was driven off from
 this is my country I have fought for it.
 That old man there (pointing to an Poway
 chief) came and asked for a part of our

annuitie I told him if he was a Sac or Hoj Indian I would give him a part Last fall I started with a party of my people to find the Howay I found them in the country among the Ottoes

Wa. pella the "Prince" Hoj chief remarked as follows

My Father

You have heard our chief speak he has spoken to you the truth it is very recent ly that I heard of those people claiming the land spoken of I was very much surprised it cannot be their own doings they must have been advised so to do by the white people it is very strange that we did not hear of their claim before this my forefathers never heard such talk before if so we never know of it I was surprised to see you bring forward this paper (alluding to the map presented by the Howay chief) some persons have pushed your heads towards mine (addressing himself to the Sacs and Howays of Mo) I am talking to that man (pointing to a chief sitting among them) he is my brother I am glad to see him I have been there near ten days I am sure he must have known that I was here I expected a visit before this from him you know the custom among us we go into the camp with out ceremony I have not despaired of having a visit from him yet I hope you will come your father has brought you on here you are our friends

The Commissioner remarked that he

I've heard what they had said that they must return to their quarters that they had better visit each other talk the matter over among themselves and meet here again on Monday

Ke. o. Kuck wished to know why the treaty of 1832 had not been fulfilled the lines have not been surveyed We made a treaty last fall with Gov. Dodge we don't know how it has been ratified we wish to have it explained we want to pay our traders. In 1834 I was here and made a treaty, when we make a bargain we have but one way don't understand making new roads (meaning the changing of the treaty by the Senate)

Wa. pilla remarked I called the Sac my friends I also call the Sowsays my friends In the treaty of 1832 we ceded to the United States our best mineral lands we hope our great Father will see that we are fully recompensed

Pow Sheek or "Shidding Bear" remarked

My Father, You have heard what our principle Chiefs have said there are many articles of that treaty (names above) that have not been complied with that is one object in coming here

Adjourned

C. Bush

Sept 3

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Council met Monday Oct 9th AD 1837
at 11 O'clock AM

Present

C. A. Harris Esq

Commissioner

C. Bush Secty

all the Chiefs and braves of the Sac & Foxes of the
Mississippi and the chiefs and braves of the Sac
and Foxes and Poways of the Missouri with their
agents and Interpreters. The Calumet of Peace
was passed by the commissioner to the chiefs and
heads men of the different delegations.

Po. No. Mah "the Plum" Sac chief
remarked on presenting the pipe that they presen-
ted the pipe of Peace.

The Commissioner remarked
to the Sac & Foxes of Missouri that he was ready
to hear any thing they had to say.

Mon-Chi-ming-ga or no "Heart"
remarked as follows

My Father

I am well pleased to see you I
came with my Father your agent I was much
pleased to receive your invitation what my
people have told you respecting our having
once occupied that country is true

Po. No. Mah or the Plum
My Father my God has made my chief,
you have heard some of our chiefs who are
here you have received a paper from our

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Father (Gen. Clark) at St. Louis that paper
will explain to you our wishes

My Father our people sold to Gen. Harrison
a tract of country it has been a long time since
and we do not receive any thing on account
of that sale we dont know the reason we have
come here to ascertain all about it

My Father the Sacs & Foxes of Missouri have
never fired a gun at their white brethren some
of our brethren have made a motion for us to
fire upon white people Our chiefs and braves
have come here to get our just claims, none
of our people (our red brethren) have behaved
so well as we have we hope our great council
will assist us in 1833 we parted from those
people (Sacs & Foxes) we wanted to be quiet
they were not disposed to be quiet

My Father,

we are in a church house we cant tell a story
we will hear what those people (Sacs & Foxes)
have to say we can then tell who will tell the
truth It appears to me those people have done
your business (meaning Keokucks) we have done
our own business ourselves I know always what
has been done we try to behave well to be in
favor with our great Father. I give you
my hands it is white there is no blood upon
my hands not one hair of the white man was
thatched or injured by our people during the
war we received the Ioways into our camp
we are friends have but one fire the Sacs
& Foxes and Ioways of Missouri always show

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themselves a head the Sacs & Foxes of the
Mississippi follow I dont know any thing
about signs there is a man there pointing
to a man sitting among the Sacs & Foxes of
Mississippi who went on shore and whipped
some of the Poways

I wish you would good
enough to explain to those people (Sacs & Foxes
of Miss) what there is said in that paper sent
here by our Father Gen^l Clark

After the contents
of the letter of Gen^l Clark was fully explained
to the Sacs & Foxes of the Mississippi the following
remarks were then made by their chief

Ke. o. Kuck

My Father I presume this is the
council that you referred to last Saturday
that we should have another beating from
those people we have visited them but none
of them have come to see us (after hearing
that paper explained (Gen^l Clark's letter).

I begin to think it cannot mean those people
sitting there it must be intended for some
other nation I listen to what our great Father
says to us it is useless for us to talk about this
land it is just as we have told you we don't
acknowledge their right they talk about
going to Missouri it is not so if our Father
doubts we can show them the paper

This

old man (pointing to one of the chiefs of the
Poways) says he dont know where he came from

his memory must be very short his forefathers
fooled away their lands we kept our
talks about his having never stained his hands
with the blood of the white man we can say
as much I know them all that man sitting
there (pointing to one of their heads men)
when in a skirmish with the whites received
a bullet which nearly caused his death

Those men (Sacs & Foxes of Missouri) are a branch
of the Mississippi (Rock River Indians) they bran-
ched out and left us

You have heard about our
fighting and what we have been fighting about
we dont acknowledge any thing in that letter of
our Father (Genl Clark) we dont acknowledge
their right to a cent every day we will fight
for it and as long as I live you shall hear me
in council

The Commissioner remarked say to the
Sacs & Foxes & Arways of Missouri that I have
handed to their agent Maj^r Pilcher a paper
that will explain all when the council

Adjourned
C. Bush

Council met Thursday Oct 12th AD 1837
at 4 o'clock P.M.

Present

C. A. Harris Esq^r Commissioner
C. Bush Sect^y

all the chiefs and braves of the Sacs & Foxes
of the Mississippi with their agent and

Interpreted the Calumet of Peace was passed
by the commissioners to the chiefs and braves
The Commissioner then remarked that he was
ready to hear any thing they had to say in
answer to the propositions made to them the
other day (proposition to buy lands)

To which the following reply was made
by
Kia, Kuck

My Father If you recollect the
other day I asked if my propositions went be
fore the great council I was to day in the great
council I heard a man talking very loud
I suppose he was speaking about our people
I inquired what he was talking about was
informed it was about money we came back
to my lodgings we wish father time to talk
it over among ourselves our chiefs and braves
are very desirous

I have a few words to say
on an other subject our annuities payable in
June last we are waiting particularly to receive
the amount due us, we are anxious to know the
reason our great Father does not pay us Our
chiefs and braves while here think they can
ascertain at the War Department,

We have taken credit, Some of our people
are here that we owe, we want to satisfy them
we wish the government would make some
arrangement while we are here so that they
could discharge their debts

In 1832 we ceded
some lands to the United States, I had some

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conversation with the man engaged to run
the line I told him that he was wrong I think
now is the time to arrange where the line
ought to be I have said nothing about it at
home thought I would let it be until I
could see our great father

The Commissioner remarked that the Senate
did not talk about treaties with open doors
that was the reason he did not hear any
thing about their business their great father
could not now say what would be done
respecting their annuities

Ne. o. Kuck

My Father since that I
have heard that you could not give to us
the amount due on annuities I would suggest
if you cannot pay us in specie we will take
paper money our creditors will take paper
money and give us receipts

The Commissioner remarked that they did
not deal in paper therefore it would be
best to send them the goods

Ne. o. Kuck continued they had
refused to receive the goods once and did
not know but what they should be obliged
to do it again they would be able to give an
answer the next day respecting the selling of
tract which their great father wished to buy

Adjourned

C. Bush Sett

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Council met Friday Oct 13th 1837
at 4 o'clock P.M.

Present

C. A. Harris Esq^r Commissioner

C. Bush Sect^y

and all the chiefs and braves of the Sac & Fox delegation of Indians with their Agent and Interpreters (Calumet not passed)

The Commissioner remarked that he was ready to hear from them (Sac & Fox) in reply to the proposition which they have had under consideration

Ne. o. Kucko replied my chiefs and myself have spoken on the subject of the lands in all the treaties that we have made with the United States the Government have always had their way if they sold any more of their land they wished to have the privilege of doing as they pleased in the manner of applying the proceeds we are willing to sell to the United States fifteen miles to be measured from the big bends in the Mississippi as measured by Durand the Government Surveyor I recollect at this moment what was said when with Genl Scott it was his own wish (Genl Scotts) that it should be forty miles from the place of holding the treaty to the said great bends in the Mississippi we understand that the line was run just below the treaty grounds supposed to be ten or fifteen miles we are willing to accept the line as

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run by your Surveyor. The Commissioners here
asked that if they accepted of one they must
also accept the other they could not accept
one and reject the other line.

The Commissioners
also inquired whether they had made up
their minds respecting the price if so
how much they wanted.

Pow, Shuck or "Shedding Bear"
replied that they had not yet consulted
about the price.

Wa pella the "Prince"

My Father You have heard what our
chiefs have said we have nothing more
at present to say.

The Commissioners here
observed that it was the wish of their great
Father to know how they wished the money
applied. It would depend in a great
measure whether the United States purch-
ased any more lands in that section of the
In order that their Father might correctly
understand the manner they wished the
money to be applied they had better make
a statement on paper and bring with
them to the next council. It was the wish
of their great Father to have them visit New
York and other great cities before they
returned home should they wish so to do.

Adjourned

C. Bush Sec^y

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#

Council met Monday Oct 16 1837
at 4 1/2 o'clock P.M.

Present

C. A. Harris Esq
Commissioner

C. Bush

Sect^y

and all the chiefs & braves of the Sac & Fox
delegation of Indians of the Mississippi
river

The Commissioner remarked that he
was ready to hear any thing they had
to say in answer to the proposition made
to them the other day

Your Agent & friends
and myself have examined the paper
here shown to you, and if you are satisfied
with it, they will have the treaty written
out with as little delay as possible.

The following is a copy of the paper shown
to them (viz)

For the payment of debts \$100,000
procuring & delivering goods 328,500

For breaking up and fencing in grounds
at Ke. o. Hucks Village & on the lands
retained by the Confederated tribes 24,000

For the erection of 2 mills and the
Support of 2 mills for 5 years 10,000
Total \$ 159,500

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Amount brought forward \$ 152,500

For the purchase of horses and presents
on their return to St Louis } 3,500

For the services of the necessary number
of laborers for 5 years } 10,000
\$ 166,000

It is also understood that they (Sack
and Hayes) relinquish all right to hunt or
fish on the grounds reserved in the treaty
of 1830 at Prairie du Chien to the United
States.

He o, Kuck o' the Watchful Hoj'
replied as follows

My Father

We have heard your proposition
through our Father your agent and we
have accepted of them (chiefs and braves
standing around the table) we wish to make
some alterations we wish to pay our just
debts and we do not think we ought to pay
any debts that have been contracted by our
people of more than four years standing
we do not wish to leave this to be settled by
the agent of our great Father we wish to ap-
point our own agents we therefore appoint
General Street and Capt Hitchcock to act
for us, I wish to enquire what has been done

at the great council respecting our treaty with
the United States. I wish you would furnish
a copy of the treaty now being concluded
to each of our Villages, four in number

My Father I wish you would not tell any
other tribe how much you pay us there is
no other tribe that has any interest in this all
that have an interest are fully represented
here and will share accordingly

Pow Sheek or Shedding Bear
remarked as follows

My Father

We wish when you send a Sur
veyor to run the line, you would notify
us, so that we can be present we want the
marks made so that we can understand
we wish to have some permanant mound
raised or post set that there can be no
mistake of the 25 mill starting point

Ke o Kuck continued

My Father

We wish to get our annuities in
June of each year if possible we need it
much at that season of the year

It appears that
every thing is now fully understood wish you
would have the papers made out as soon as
possible so that we can return home

Wapella "the Prince"
remarked

My Father

If we have forgotten any thing
you will hear from us through your
agent here our Father you remarked the
other day we were slow we are now anxious
to close our business here so that we can
return home we are pleased with the offer
you have made us to visit the large Towns
at the north

The Commissioner replied
that they should have a certified copy for
each of their Villages that they should have
their annuities as soon in the Season as possible
after the great council (congress) shall make
the appropriation they must not suppose that
they are not to suppose that they are not
to receive because their annuities are not
their in time or at the day

I cannot say that
Genl Street and capt Hitchcock will be
appointed commissioners to examine claims
re Genl Street will be there and it is very
probable that capt Hitchcock will also be
there to see that all is right

The commissioner
requests that you will not get into debt
again of the amount appropriated in
this treaty to pay your debts should not
be enough to pay all debts all those people
that receive any part should be required
to give a receipt in full

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Council met Tuesday Oct 17 1837
at 4 o'clock P.M.

Present

C. A. Harris Esq
Commissioner
C. Bush
Sect

And all the chiefs and braves of the
Winnebago Delegation of Indians, with
their Agent and Interpreters, also present
as visitors, the chiefs and braves of the
Delegation of Sacs & Foxes of Miss with their
agent and Interpreters.

The calumet of Peace was passed by the Com-
missioner to the chiefs & braves of the Winnebago
delegation who were then addressed by him
in the following terms.

My Brethren

Your Great Father sent for you
that you might be near to him to make known
your wants you have seen your great Father
He was glad to see you if you have any com-
plaints to make would be glad to hear
them now. If you are disposed to sell
all your lands East of the Mississippi
Your Father will listen to you he does not
want you to decide without due reflection
it is of great importance to you your welfare
depends much upon your decision will meet
you tomorrow or at any other time you may

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Say if you have any thing to say would be
glad to hear you now

Wa. Kaun ha Kak

My Father

or "Snake skin"

You know very well that I do not
do anything according to my own head I
do just as you tell us all our chiefs and
braves are alike we believe in what you say to
us My Father you know when two people
shake hands they speak and when they
speak the great Spirit hears them

What the chiefs and braves have
heard they were pleased to hear when you
do any thing you take time to consider we
wish to do the same we wish two days to
consider we will then give you an answer
what you have said to us we consider as
sacred as if it came from above

Adjourned

C. Bush

Secty

P.S. The Court held no other business council with the
Indians. In treaty on file in Indian Office

General Council

Oct 21st 1837 at 3 o'clock ^{P.M.}

Present

Hon J. R. Poiretall Commissioner
C Bush Sect^y

When all the chiefs & braves of the Sacs & Hoys of Miss
of Miss Sacs & Hoys of Mo Sioux of Miss were
present (The Winnebagoes present absent)
The Commissioner addressed them as follows
after placing around the neck of all the
Indians that signed the treaty medals of the
President My Red Brethren

You have all of you received a medal
of your great father when you look upon it
you must remember your obligations to the
whites and never make them ashamed of your
conduct In the treaty which you have
signed this day I am pleased to find you
have made suitable provisions for schools and
education generally teachers will be sent among
you & I hope you will treat them with respect
and kindness you have stipulated to be instructed
in the arts of agriculture that shall be done
and every other stipulation executed for my
part in a spirit of liberal kindness

I understand that a difficulty has
arisen between the Sacs and Hoys of Miss
and the Winnebagoes I am pleased to find
that they have this day smoked the Calumet
together which is the pipe of Peace

If blood has been shed I am glad to find
that it is not the act of the nation but
the act of a few imprudent men and I

am glad to find that the Sacs & Foxes will accept what the Winnebagoes have offered them this day in token of friendship

Whatever arrangements they have made to bury the hatchet shall be faithfully executed by me I now bid my red Brethren who are going to leave to morrow farewell I hope you will have a safe journey to your friends and home I exhort you when you return to your lodges to keep peace not only with the Winnebagoes but with all surrounding tribes I know bid you farewell

Mr. O'Kuck Said that he wished to say a few words he said that he had forgotten to mention that at the time they went out with Col Kearney they had seen one of their young men with the Sioux he was the son of Nar. ma, che, Na a Sac they wished to have him restored to them they also saw among the whites at Galena one of their young women whom they also wished to have restored to them The Commissioner desired the Interpreter to inform Mr. O'Kuck that a minute search should be made with a view to have the young man and woman found out and restored to their nation with this assurance Mr. O'Kuck and his party appeared to be well satisfied

Adjourned

C. Bush Secty

Commissioner remarked
that he was well pleased with their conduct
since their arrival in Washington that all
will go well with them if they listen only
to the council of their great Father

Adjourned
C. Bush Secty

Council met Oct 21st A.D. 1837
at 2 O'clock P.M.

Present

Hon. J. R. Poinsett
Commissioner

C. A. Harris Esq. Com^r Indian Affairs

C. Bush Secty

And all the chiefs and braves of the
confederate tribes of Sac & Fox Indians
of Mississippi the calumet of Peace was
passed in the usual form when the
following treaty was signed
file in the Indian office

Adjourned
C. Bush
Secty

O.S.A. St Peters. B 311.

Channey Bush.
Dusk. Oct 2^d. 1837. —

Instruments treaty
concluded with the
Sioux Indians, at Wash,
29th Sept. 1837. —

No enclosure

5/6-1813

Rec'd Oct 1837.

~~Hand~~ Com

Oct 20 1837

W. A. Harris Esq
Com^d Ind^{an} Affairs.

Sir,

I have the
honor to transmit herewith
the treaty just concluded with
the Sioux Indians.

Very respectfully,
Your obedient
servant
Chauncey D. Smith
Secy.