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## **Ratified treaty no. 145, Documents relating to the negotiation of the treaty of August 5, 1826, with the Chippewa Indians. August 2, 1826**

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RATIFIED TREATY NO. 145  
DOCUMENTS RELATING TO THE NEGOTIATION OF THE  
TREATY OF AUGUST 5, 1826, WITH THE CHIPPEWA INDIANS

Speech

Delivered by the Commission  
at the opening of the Council  
at Fond du Lac.

Aug 12/82

My children!

We thank the Great Spirit, that  
he has given us clear sky, and that he  
has opened the paths for us all to meet  
together at this place.

Your great father, the  
President of the U. S. has sent us to  
meet you here, and to inform you  
what his wishes are, and that we are  
now about to do.

You all know, that  
a war has long been carried on between  
the Chippewas and Sioux, in which  
many of your people have been  
killed. Your great father, being very  
desirous to terminate this war, called  
together last year at Prairie du Chien

the Chippewas, Sioux, Sacs and Foxes, Iowa, and

Menomonee, Winnebagoes, and after

some time a tree Tomahawk was buried, and

all the tribes became friends and shook

hands together. In order to prevent any dis-

senity hereafter, a boundary line was

agreed upon to divide your country from

that of the Sioux. And it will give us great

pleasure to tell you, father, on our

return, that his children the Chippewas

and Sioux have attended to all he

said and have made peace with

the heart as well as with the hands and

tongue.

But Prairie du Chien was a

long distance from your country, and

many of your people were unwilling

to go there. Your great father has therefore

has therefore sent us here to state to all your  
people in the middle of your  
own County what was transacted at the  
Prairie, and to express his wish, that it  
may faithfully adhere to on your  
part. It was the desire of your Chief  
at that place, that your young men  
should all be assembled here this  
season, and that your Great Father  
should send to them some persons,  
who would insist upon their remain-  
ing at peace with the King.

This peace now places  
you in safety. Long before your fathers  
were born this war began, and instead  
of quietly pursuing the game for the  
support of your women and children,  
you have been murdering one another.

But that time has passed away. Peace has  
been made, and you can now hunt  
where you please. Your young men must  
obey the peace, and your great father  
will consider as his enemy any one who  
takes up the tomahawk.

A part of the  
line between you and the Menomonee  
was not arranged at the Prairie. It will  
be best to come to some conclusion  
upon this subject.

We should like many of  
your relations, born among you, who are  
part white. We think it would be well  
if you would select a place, where  
they can sit down, and cultivate some  
land. Give each of them a small piece.  
They would be able then to support

themselves comfortably, and to assist you.

He also wishes that you would allow your Great father to look through the County, and take such copies as he may find. This copy will do you no good, and it would be useful to us to make into papers, buttons, bells, and a great many other things.

We find you are very poor. Your women & children have little to eat and less to wear. Your great father is willing to help you. He will allow you some good money, & can be clothed your women with.

He is also willing if you wish it, to establish a school at the place, where your children can be instructed.

We shall have another

subject to mention to you, but we will  
finish ~~there~~ what has already been men-  
tioned to you, before we take notice of that.

you can think of these things,  
and give us an answer, as soon as you are  
ready. The Council will open tomorrow  
and these guns will be fired, when we  
shall assemble.

Detroit, Oct. 9: 1826

A. C. Edwards,

Forwards the Journal of the  
proceedings of the Commissioners at  
the Treaty with the Chippewas on  
Lake Superior.

As enclosed

Respectfully,  
A. C. Edwards

25-26

Detroit October 9<sup>th</sup> 1826

To Genl J. L. McKenney,

Sir

I take the liberty to forward herewith, the Journal of the Proceedings of the Commissioners in Council, with the Chippewa Tribe of Indians at Fond du Lac commencing on the 2<sup>d</sup> of Aug. 1826 and ending the 9<sup>th</sup> of the same month.

I regret exceedingly that the death of a very near and dear friend - and the constant sickness of some members of my family, since my return from Fond du Lac has prevented this small matter from being closed sooner.

Your obliged friend  
A. E. Dewart

A. E. Dewart  
Actg Secy to the Comr.

Journal of the Commissioners,  
appointed to hold  
a treaty with the Chippewa  
Indians, on Lake Superior  
in 1826.  
By Wm. Johnston

C. J.

2-10

2-6-26

Point du Lac Wednesday Aug. 2<sup>d</sup> 1826

Gov. L. Cass and Col. J. L. Kinney Commis-  
sioners appointed by the President of the United States to  
hold a Treaty with the Chippewa Tribe of Indians, met  
them in Council, agreeably to previous arrangement  
this day at 12 O'clock, m. - After the usual ceremony  
of Smoking the pipe of peace - The Gov. in behalf of  
the Commission, addressed the Chiefs, Headmen and  
Warriors (in number about 350) as follows -

My Children

We thank the Great Spirit, that he has  
given us clear sky, and that he has opened the paths for us  
all to meet together at this place. Your Great Father, the  
President of the United States, has sent us to meet you here,  
and to inform you what his wishes are, and they we are  
now about to do. You all know, that a war has  
long been carried on, between the Chippewas and Sioux,  
in which many of your people have been killed. Your  
Great Father, being very desirous to terminate this war,  
called together last year, at Prairie du Chien, the Chippewas,  
Sioux, Sacs & Foxes, Iowas, Menomonic and Winnebagoes,  
and after some time, the Tomahawk was buried, and all  
the Tribes became friends and shook hands together. In order  
to prevent any difficulty hereafter, a boundary line was ag-

\*Women & children not in Council of course. // 8.5.26 upon

to divide your Country from that of the Sioux. — And it will give us much pleasure to tell your Great Father on our return, that his Children, the Chippewas and Sioux, have attended to all he said, and have made peace with the heart as well as with the hand and tongue.

But Prairie du Chemin was a long distance from your Country, and many of your people were unwilling to go there. Your Great Father has therefore sent us here to state to all your people in the middle of your own country, what was transacted at the Prairie, and to express his wish that it may be faithfully adhered to, on your part. It was the desire of your Chiefs at that place, that your young men should be assembled here this season, and that your Great Father should send to them some person, who would insist upon their remaining at peace with the Sioux.

This peace now places you in safety. Long before your fathers were born, this war began, and instead of quietly pursuing the game for the support of your women and children, you have been murdering one another. But that time has passed away — Peace has been made and you can now hunt where you please. Your young men must observe this peace, and your Great Father will consider as his enemy, any one, who takes up the tomahawk.

A part of the line between you and the Menomonic was not arranged at the Prairie. — It will be best to come to some conclusion on the subject.

We observe many of your relations, born among you, who are part white. — We think it would be well, if you would select a place, where they can sit down and cultivate some land. — Give each of them a small piece. — They would be able then to support themselves comfortably and to assist you.

We also wish that you would allow your Great Father to look through the Country and take such Copper as he may find. This Copper does you no good, and it would be useful to us to make into Kettles, buttons, bells, and a great many other things.

We find you are very poor. — Your women and children have little to eat and less to wear. Your Great Father is willing to help you — He will allow you some goods every year to clothe yourselves with. — He is also willing if you wish it, to establish a school at the Sault, where your children can be instructed.

We shall have another subject to mention to you, but we will finish what has already been mentioned before we enter upon that. — You can think of these things and give us an answer as soon as you are ready. The Council will be opened tomorrow, and three guns will be fired, when we shall assemble.

Thursday August 3<sup>d</sup> (11 O'clock A.M.)  
Three guns having fired as the signal for assembling the Council after the ceremony of smoking was again opened. — The Indians were informed by the Commissioners

that if they were now ready, to reply, to what was said to them yesterday, they would hear their needs all

Shingauba U<sup>o</sup>pin  
the principal Chief of the band from the Sault  
He makes them spoke as (addressing himself  
to the Indians) —

My Relations,

Our fathers have  
spoken to us about the line made at the Prairie.  
with this, I, and my band are satisfied. You, who live  
upon the line, are most interested. — To you, I leave  
this subject. — The line was left unfinished last summer,  
but will be completed this.

My relations

The land to be provided for  
my half breeds, I will select, I leave it to you, to pro-  
vide your reserves for your own.

My friends

Our Fathers  
have come here, to establish a school at the Sault. —

Our great father over the hills, has said this  
would be well. — I am willing — It may be a  
good thing for those who wish to send their chil-  
dren.

My brothers — Our Fathers have not come here.

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2

to speak harsh words to us — do not think so. — They have brought  
us bread to eat, clothing to wear, & tobacco to smoke.

My brother

Take notice. — Our father has been at  
great trouble to make us live as one family and to make  
our path clear. The morning was cloudy. — The Great  
Spirit has scattered those clouds. — So have our difficulties  
passed away.

My Friends

Our Fathers have come here  
to embrace their children. — Listen to what they  
say. — It will be good for you. If you have any  
Copper on your lands, I advise you to sell it. It is of  
no advantage to us. They can convert it into articles for  
our use. — If any one of you has any knowledge  
on this subject, I ask you to bring it to light.

My Brothers

Let us determine soon  
we, as well as our Fathers are anxious to go home.

Gitshe U<sup>o</sup>abighan (or Big Martin) (addressing himself  
to the Commissioners) said — "Father, I thank the great  
Spirit, that he has brought you here in safety. You can  
now see us in our own country."

F's

15

I hope the line

as marked out, will not be altered. The memorories and  
smoke together. So shall I be able to give them some of  
your tobacco to smoke.

F — You have come. — Before  
this, I could tell my friends nothing about the unfinished part  
of the road. Now I can repeat to them, my father's words.

My F —

You have met the Red men in Coun-  
cil at the Prairie. — I was not there. But I too, have some-  
thing to say, while you are making the path of your child-  
ren clear.

F — When I heard of your coming, I thought  
your hands were not empty. I expected to find something in  
them for your children. — I live away from the water.

There is no road for my father to travel on, to see me.  
I hear of him, as he passes my Cabin, on the right  
hand and the left, but I do not see him. — With more sea-

son, therefore, do my young men think, that now they will  
not stretch out their hands in a cold night in vain.

They are poor. — They are not like my F — You,  
F —, travel in a full Canoe. Your young men  
always see enough before them. But my Canoe

F — is empty. — Even my women and children, whom  
I have left in my Cabin, are naked and hungry.

16

F —

The

Great Spirit has helped you to make for yourselves, five  
— arms. — We ask for some. — We have none —

F — If here after, you shall build a great  
fire, I shall hear of it. — I live far from the water  
but I will go.

F — I will do as you have done —  
(presenting his pipe for the Commissioners to smoke) — "I have  
said."

Commissioners "we are well satisfied with  
what you have said, but before we smoke your  
pipe, we will say one thing" (a British medal was sus-  
pended from his neck) "we presume you brought this  
(here) as an ornament. If we thought you dis-  
played it as a mark of authority, we would take  
it from your breast, throw it in the dust, and trample  
it under our feet. As we do not suppose you wear  
it as the evidence of any authority, but simply as an  
ornament we will smoke your pipe" (he took  
the medal off and laid it on the table) — "Comms": "Here  
are silver ornaments with which we pay you  
for your British skin. — We will now present  
you a medal as the proper mark of your autho-  
— ity." —

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O-Car-gue-waack (an old Seneca about 70 years of age who presented herself as the representation of her husband) spoke thus to the Commissioners.

"My F —, I am sent here by my husband — His eyes are shut, but his mouth and ears are yet open. He has long wished to see the Americans. He hopes now F — to find something in his Cabin. — He has held you a long time by the hand. He still holds you by the hand. He is poor. His blanket is old and worn out, like the one you see (holding up her old blanket). But he now thinks he sees a better one".

Tahgwawane

"F —, Let me speak a little — It is not I alone who speak. The Chiefs & old men of my band, put words into my mouth.

"My F — You saw me put my Totem on the paper (at the Prairie) — It has been left by our Fathers to us, as it descended to them from their ancestry; (because embarrassed) our forefathers left us the Country we live in — Some other speaker will explain better what I mean".

18

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Peeghickee (or Labauf) of LaPointe —

3

"My F — This is not the first time, F — I have met you. When we were called together yesterday, I could not speak — It came on me suddenly — I was struck. But I have not lived to this day F — that I should begin to be a speaker. I am one. I am not a new man. The name of a speaker has come down to me from my father. I will not lie.

That sun that looks upon me, & these your red children around me, are witnesses. F — The great spirit knows what you say. So does our Great Father.

F — Our women and children are very poor. You have heard it. It need not have been said. You see it. F — I land those who have put me here, my mouth.

F — You are wise. You want to make your children so. You have spoken. — It is good. — Our ears are open to your words. — We remember them.

F — Some of these, your children, were at the Prairie. But half of them do not yet know you. They want to put out the hand to you.

This F — (spreading a map on the table before the Council) was given to us by our forefathers. There are few now here, who were then living.

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F. — I want to take nothing from my friends. I want my own only. my Brothers. Why is it, that we are in difficulty? It is because you have deserted your country. Where your fathers lived, and your mothers first saw the sun, there you are not. I alone, am the solitary one remaining on our own ground. F. — I am no chief. — I am just here as a speaker. The gift has descended to me. F. — The people who live at the Sauwa Lakes, have not come. — Their ears are not shut. They are open as ours. But they heard bad birds singing at the Prairie. We have not believed them. Even if what they heard had been true, we should have come. — Our Compassion is strong for our women and children. We should have come at all hazards. For F. — they are very poor. And we are now here to see what you will do for us. We offer you our pipe.

You F. — look to the Great Spirit, in the sky and under the Earth. You are strong to make your young men obey you. But we have no way F. — to make our young men listen, but by the pipe. F. — It will be long before I open my mouth to you again. Listen therefore F. — to what I say. I live in one place. I do not move about. I live  
W in one place.

I do not move about. I live on an open path, where many walk. The traders know me. None can say, I am looked in his Cabin or his Canoe. My hands are free from the touch of what does not belong to me. —

F. — We ask you, in locating your children, to place those of the Bownd Wood Country, on the left side of the Portage.

F. — You have many children. — But your breasts drop yet. Give us a little milk F. — that we may wet our lips".

### Yellow Thunder

" My F. — This is not the first time I have addressed you. But I will not be long, for the sun is looking in my face. F. — I was living quietly at home, when your arms came to me, and took me by both of mine. I would have brought more of my people with me, but the poverty of my women & children plead for them, and I have left some of my young men to provide for their wants.

My F. — Six Summers have passed away since I listened to your words, — They were good. In that time I have never left the straight path. We know you are here to do us good — not injury".

(Indian)  
My F. I have never before spoken to you. But I shall say little.

My F. This medal was placed on my breast by you, when you came to my village. I was then told, that such as it should attach to me should be remembered. This one, was not bought. I have worn it long. I have guarded it as my heart. I have not dishonored it.

I was very sick F. when I returned from the Prairie last year. I could hardly distinguish the day from night. Yet, when I heard of your coming, I again left my home. And I am now here to take you by the hand.

F. In my country, there is no Copper. If I said there was, I should lie.

Plover (Antonagon)

F. I came not here of my own accord. But you wanted me, and I am before you. F. The Indians who have spoken, ask for residences for their half breeds. I too have many, Father. Let me make interest for mine.

F. We, who were once many and strong, are now few and feeble. For those, my children, who are left, I ask for food and clothing. I have brought

my young men here, knowing that the words of your mouth were good, and wishing that they might lay them up in their hearts.

F. I have no knowledge of any Copper in my Country.

There is a Rock there. I met some of your people in search of it. I told them, if they took it, to steal it, & not to let me catch them.

(The other Chief from Antonagon name not known)

"Father - You have heard the words of the Plover, on the subject of the Rock. This F. is the property of no one man. It belongs alike to us all. It was put there by the great spirit, and it is ours.

In the life of my father, the British were engaged in working it. It was then about the size of that table. They attempted to raise it to the top of the hill, and they failed. They then said, the Copper was not in the rock, but in the banks of the river. They dug for it, and while working under ground by candle light, the Earth fell in upon them and killed three of them. It was then abandoned, and no attempt has been made on it, till now. F. -

At the time of which I speak, a great price was paid by the English, for our permission. We expect no help from you. - If you take this rock F. - the benefit to be derived from its sale must be extended to our children, who are now but this high" (a foot). For ourselves, we care but little. We are old and nearly worn out. But our children must be provided for.

F. — I have but one word more to say. At the other Villages, your children have at all times something flying over their heads, to remind them of Peace. (Flag). At our Village, F. — there is none.

" F. — One need not be a very great Chief, to entitle him to say a few words.

I, and those for whom I speak, thank you F. — that the line between us and the Sioux is established. The Sioux also, rejoice that this difficulty is settled. F. — The tomahawk is buried by us in the ground. But I find it hard to bury it in my heart. It is hard, F. — to hold them by the hand, for they are faithless. One of my young men went to hunt for a little to eat. The Sioux met him. His gun was broken before his face on his own ground. But woods are empty. I will say no more since the line is so lately established. I hope it has terminated our difficulties.

F. — You have said it would be well to provide for our half breeds. Your words were good. Let land be set apart for them. We hope they may so improve it, as that when we go to see them, they may receive us in houses like these."

(name not known)

F. — I look on you. I am pleased. When you speak truth issues from your lips.

F. — I shall soon have finished — I have but little to say. F. — When I was at the City beyond the Hills, much was said about Peace. But between the Sioux and us, there seems to be no peace. — A short time has passed, since your children on the other side of the line, killed one of our young men. He was struck with my medal on his breast.

F. — We all reflect much on the line. We are all anxious to have it settled. Let the road be: — between us be made broad. If there is no other way, let the bushes be broken, so that the path between us may be distinguished and clear.

(name of the one not known)

F. — The Great Spirit has opened my ears. Yours, also, F. are open. Listen to my brother Ine, while we say a few words.

F. — Our Father & Grand Father emigrated from this place, to Snake River. We, their children, live there now. F. — The land I live on is yours. It is called ours, but it belongs to you. We take good care of it. It is a good Country. We are fond of it, because in the ground on which our Cabins are

built, and buried the bones of our fathers. We fear a day may come, when your people may want to raise them. We hope you will permit us to remain there.

I am neither afraid nor ashamed, F. — to look you in the face, or to ask you to listen, for my head has never been stained with the blood of a white man. F. — The Copper I brought here, was taken from the bed of my rivers. I will point out the place. F. — I will show to my traders, the ground on which I wish my half breeds to live. I am glad to find they are not forgotten.

F. — Look upon these strings of Wampum. There are three. This line is the road my men will travel to see you. That, my women will follow. The third, I shall pursue. Before many Summers have passed, F. — you will see us all travelling to your door.

Wattap. (The object of his speech was to induce the Council to constitute him a Chief in place of his brother who had been killed)

"F. — You see me. I am no Chief. My head is on my breast. I cannot hold it up. My Brother went to the Shawnee. He was a man of Peace. He is gone. I am left alone. I have sat by the road side, that divides the Sioux from us. I have spoken to them. They answered, If your brother sat there, we would listen, but now, our Ears are shut." 26

Maw-gaw-gid.

"F. — I have much to say. But the Sun that is looking me in the face, tells me to be short.

F. — I am not a Chief, but having a smooth tongue, my friends make use of my mouth.

F. — I never open my eyes upon the morning, but the words of my Great Father beyond the mountains, are sounding in my Ears.

F. — We thank our Great Father, that he has been pleased to put our lands in a body. So are the hearts of those rejoiced, whom we call our Enemies. We bid the advancement and prosperity of the American Nation, welcome to our country. We hope the Great Spirit will put strength into their arms, that they may put them out and take us by the hand.

F. — Our traders are remembered. Our half breeds live in our hearts. They build their Cabins on our land, when and where they please, and no one of us asks them, why they have done so.

F. — There is no metal in our part of the Country, to my knowledge. I have heard neither our old or our young men, speak of any.

F. — We are anxious that the road, dividing our Country from that of the Sioux, should be finished. 27

Our thoughts are with those of our friends, who live far from the water. For ourselves, there is no danger, our feet are washed by the waters of the Lake. We are safe. not so, those who see the borders of our Enemies Country.

F. — We offer you our pipe, with us, it is a solemn thing to smoke the Pipe of Peace. — Do not think lightly of this, our custom. — Have done".

(Name of the Speaker not known)

F. — Listen to us. We are all of the same origin. F. — When we heard of your coming, our hearts were made glad. We felt light as young children. For we knew you would open your ears to our words, and take us by the hand.

F. — The path in which the good Indian walks, is clear & open. out of that path, we have never wandered. We can show no outward ornaments

F. — but in our hearts there are many. We are destitute but our voice is as loud and we are heard as far, as those who seem to be better.

F. — The people who live with us, have been well treated. Our fathers have long since fallen in battle, or sunk to rest, but we, their children, look as favourably on our traders and relations, as they did. We appeal to them to say, whether in this I have uttered a lie. ✓

F. — The bee knows of no Copper. We have never heard our old men speak of any. If we had seen or heard of it, we would point it out.

F. — Our ears are not shut. We listen to what you say. We find your words good. We will not forget them. now shall we be afraid or ashamed, to repeat to those who are absent, what you have said to us.

Fathers — As such we look upon you — and we expect to receive from you, such treatment as fathers give to their Children. —

(This was spoken by an old chief in behalf of a young man, who stood by and dictated)

F. — Listen to your child. He who speaks, speaks not for himself, but for me, who am no orator. He lends me his mouth.

My Father. I was told at the Prairie, to clear out my ears and listen well to what was said to me. I did so. — F. — many summers since, my father was living, I saw the son of him who was the mouth of those Indians who sat at the great Council fire.

F. — The traders wanted to make me a Chief — But they could give me no authority.

My Father. I was told by you at the Prairie, that I must remain as I was, for that time, but if ever

we met again, you would hang my heart straight.  
F. — I thought I would let some time pass, before  
I made a request. And I have not come first.  
I have followed those who were behind. F. give  
me a little of your milk to take with me, that  
I may drink a little to give me strength, when I  
get tired and weak. F. — I offer you this pipe  
of Peace. Accept it, as if the spirit of my father  
had presented it."

(Another young man came up for  
whom the same Chief spoke as follows)

"Ta. You see this man. He is like a  
coal. His eyes are dim. Bad water runs from  
them. It is because his brother, returning from the  
Brave, fell to the ground.

F. He is almost choked with grief.  
He asks for a little of his father's milk,  
to clean his throat. —

(The melancholy Indian from the Onton:  
-agon) (next followed) —

F. — Have patience for a moment.  
my mouth will soon be closed. F. — I am very poor

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(You see I am almost naked. But yet I am  
a man. I am not a dog, that my friends should  
use me like one.

My Father. You gave me a medal and a flag,  
at the Ontonagon. — They say I have sold my  
country for these things. You, father, know better.  
You told me to sit still and hold down my head,  
and if I heard bad birds singing, to bend it still lower.

F. My friends held down their heads when I  
approached. When I turned, bad words went out  
of their mouths against me. — I could not sit  
still. I left my cabin, and went out alone into  
the wild woods. — There have I remained, till  
I heard of your coming. I am here now, to take  
you by the hand.

F. — I have said. For though they are strong  
and I am weak, I am a man. I feel like  
a man. —

The Commissioners informed the Indians  
that the Council would adjourn until tomorrow  
or the succeeding day and that in the mean time a treaty  
would be prepared embracing the different subjects  
mentioned to them at their first meeting.

Saturday Aug. 5<sup>th</sup> 1826 (10 O'clock am.)

The Council met, and opened for business. -

The Commissioners then informed the Chiefs  
Quarriors, that they had since their last meet-  
ing prepared a treaty, as they told them they  
would do, which would now be read and ex-  
plained to them - and that they wished them to  
give it serious attention.

The Treaty  
being read, and each Article fully explained,  
was, without a dissenting voice accepted  
and signed accordingly - by the Commissioners  
- and the Chiefs of their respective Bands.

After which they were informed by the Com-  
missioners that the Council would now adjourn  
until after-noon, when they would be called  
together again for the purpose of laying  
before them a serious subject.

After a recess of two hours the Coun-  
cil convened - when Gov. Cass stated that,  
his friend who was about to speak to them - lived  
near their Great Father - and sat by his side and  
wrote for him the things that related to his red  
children.

Gov. Cass then addressed  
them as follows

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Friends and Brothers

The subjects proposed to you  
at our first meeting, in general Council, have all  
been acted on, and settled. During their discus-  
sion you have conducted yourselves well - and  
we hope that what has been done will promote your  
peace and happiness. We now come to that other  
subject that you were told would be presented to you,  
after the business first submitted should be concluded.

You all know that a party of your people from the  
Neighbourhood of Lac de Flambeau killed in the  
month of June 1824, at the foot of Lake Pepin, old  
Findley, and three of his men, that the murderers were  
given up and put in confinement at Michillimackinac,  
for trial, and that they fled from Justice by breaking  
Jail.

We come now in the name of your Great  
Father, and demand of the Chippewa nation, the  
surrender of these murderers - that they may  
be tried by the same laws by which your Great  
Father's children would be tried had they com-  
mitted the same crime. This is that ~~the~~<sup>serious</sup> sub-  
ject we told you we had to present to you, and your  
Great Father expects the great men of the Chippewa  
Nation to stretch out their hands, and take hold

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of the murderers and that they will be prompt in complying with his demand.

This we know is a serious subject. - We do not expect your answer at this moment - We prefer that you should think well of it, and after you have done so - then speak.

Before we adjourn the Council we have something else to say, - when that is said, the Council will be adjourned until tomorrow, when we shall expect your answer, to the demand for the surrender of the Murderers.

elhit-talk-quis-e-ge. was called up before the Council table - and was informed by the Commissioners - that his "great father" had been told that he was one of the men engaged in the murder of some of our people two years ago. As you are a warrior and a brave man, we ask you to tell us the truth.

Prisoner - "A lie has been put on me". -

was examined by the Council - and acknowledged he was with the party - saw the murder committed - told them not to do it - turned to go back - there were four concerned in the murder - those confined were the principals - none, beside himself belonging to the party, are here - the war Chief has never related the circumstances attending the murder, in his hearing - occurred

in the night - did not know they were white people - thought they were Indians, because their camp was made of mats. -

Comm: "If you are innocent, we shall not touch you. If you are guilty, we shall take you with us. This is a serious matter. - We will not leave it, while there is one man in the band. Our Father's arm is long and strong, and it can reach and crush you. Our people shall travel in safety over this Country. We will hurt no innocent man, but the guilty must and shall be punished". -

An Indian was asked whether the prisoner was engaged in the murder - "He was not. - The others of the party said so". "Do you say so before the Great Spirit?" - "Am I a dog that I should lie?"

Prisoner - "The war Chief, Kewaynoquet, said aloud, that they should not be killed, and I thanked the Great Spirit in my heart, that they were not to die".

Comm: "We believe you are innocent - If it had proved otherwise we should have taken you with us, to abide your trial"

(The pipe of peace was then smoked with him)

Comm: "We shall adjourn the Council until tomorrow

You came here on the faith of our Wampum and you shall not be injured here. But we expect your wise men will make some arrangement, by which these murderers will be delivered to us at the Sault. It is a serious matter, and unless something is done in it by you, before we leave here, you will be visited with your Great Father's heaviest displeasure. No trader shall visit you, not a pound of tobacco nor a yard of cloth, shall go into your Country.

This is not a thing to pass away like a cloud. - If no agreement is made by you, to surrender them, the thunder and the storm will come. We will hear your answer tomorrow."

Mr Dingle came forward in open Council & stated, - "I arrived late in the country and gave out my goods. I found a man near my establishment, trading with the Indians there. He had some connexion with the Indian Agent at St. Peters, and his name was Campbell or Scott, I think, but this I do not distinctly recollect. He was either an Interpreter, or had half pay, or some situation under the Agent. He induced the Indians to believe, that as he was the Interpreter, they must be directed by him, or they would not be well received at St. Peters. My trading, through his interference, was very much injured. - Campbell also imposed

belief that he would give them whiskey, that secured for him, a control over them. I stated these circumstances to Salsafors, last Spring, when he promised me to discharge Campbell from his employment, but he had not done so, as late as the Spring."

The younger Mr. Morrison also came forward and said, - "An Indian on his arrival here stated to us, that the Traders at St. Peters had impressed the Indians with the belief, that the mortality among them last year at the Prairie, was occasioned by medicine administered to them, in their food, by persons connected with the Treaty Expedition. The name of one of these traders was Baker. This belief induced the Leech Lake Indians, not to attend this Council. An Indian by the name of Guille Plat, is not here, because he was told by the Agent at St. Peters, that he had no business at this Treaty."

The Council was adjourned until tomorrow.

Sunday August 6th 1826

The Council met at 10 o'clock A.M. and after the customary ceremony was opened for business. The Council informed them that they had met to hear

these answers in relation to the subject laid before them at the afternoon meeting of yesterday.

The Indian belonging to the party of Murderers came forward with three others, and said,

"F. We four speak as one man. — Have patience.

F. — We have no young men attached to us. — It is very difficult for us to make an answer to you. We have first to consult our friends, and we then make answer to any question proposed to us. —

F. — We will see the men belonging to the Bear Party, and tell them they are sent for by you. — When we hear what they say, we can give you our final answers." —

Comm: "We are not satisfied with your answer. We know you cannot deliver them now, because they are not here. — And after your return, it will be too late in the season to surrender them.

But we expect you to be ready to deliver these men to us, by the time the traders come in, in the Spring. — If they are not surrendered then, destruction will fall on your women and children. Your father will put out his strong arm. — So, I think of it. — Nothing will satisfy us, but this."

(After a consultation) Mit. talk. evi. r. ga  
38  
reply'd

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"F. Next Spring, you may look for those young men who committed the murder." —

Comm:

"We are glad to receive this answer. We will take it, and deliver it to your Great Father, at the City towards the rising sun. — We hope he will be glad too. He feels pity for his Red Children, — he is always sorry, when he is obliged to lift his strong arm, and send it out among them. — But he cannot permit them to kill any of his white Children. When these men are given up, he will be pleased and set still, and all will be at Peace."

Your promise to bring in the murderers, and deliver them at Green Bay on the 1st next year, will be put on the paper."

A Supplementary Article was accordingly added to the Treaty, which being read and explained, was signed, without an objection, by the Chiefs of the band to which the Murderers belonged.

The following speech was sent to the Commissioners to Kewaynoquet, Chief of the Bear Party, (that committed the murder), with a string of Wampum.

"My Child.

The Young men under your command  
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two years ago, murdered some of our people. - We believe you are innocent and that you tried to prevent it. But it was a bad deed and must be punished. - And the authors of it, must be brought in and tried by our laws, as one of our young men would be treated, if he had murdered one of our red children.

We send this Wampum to open the path for you to come. You may come and go in peace. None shall injure you. But you must bring those young men with you. Your great Father expects it, in order to prevent something worse. If they have the hearts of man and not of dogs, they will come willingly, to prevent destruction from falling on their women and children."

They were now informed that the Council would adjourn for dinner, after which, they would be assembled for the purpose of presenting medals to their most deserving Chiefs and young men.

After a short recess the Council convened - and Col. McKimney addressed the Chiefs, Head men & Warriors as follows -

"Friends & Brothers

This is the day of the Great Spirit. On this day your white brothers towards the rising sun do no business - But worship the Great Spirit - Who made the sun and the moon, and the

Stars; the Rivers and the Mountains - and who also made man. - You know the God we mean - It is he who strikes fire in the sky, and shakes it with thunder. It is he who loves the man who loves peace; the man who is honest - and sober - and who will not tell a lie. The day you see is sacred. But we know you are anxious to go home to your families; and as the business that brought us all here has been finished, and we hope in a way that will make the sun shine upon you and your families - and take the thorns out of your paths, and make the paths themselves straight, we continue to use this day to prepare you to go to your families."

"Friends & Brothers - We will have good things to tell your Great Father who lives towards the rising sun. We will tell him his Chippewa Children are men, and great men - that during this Council they behaved well - that they listened like good children, to his Council, and have all determined to hold fast the Treaty of Prairie DuLac and keep the peace with their old enemies the Sioux - and that they have determined to give up the bad men who have dirt their hands in innocent blood."

"Friends and Brothers - We will also tell your Great Father that you are poor - and that in all your great country there is little Beaver - that your woods and streams are silent - that but little game of any kind can now be found - and that

Your traps are slow to snap. We will tell him that your winter is cold and long; and that you sit in the snow hungry and shivering, looking at the moon by night as it shines clear in the sky, and often have no tobacco to warm your mouths. — That your wives and children come to you and ask — where is the game? Where is the deer? — We are hungry, and that your hands hang down over your knees, and your hearts swell with grief because you have none to give them. We will ask your Great Father to take pity on you."

"Friends & Brothers

The business part of our Council is closed. But we have seen who are your great men. — We stand here to put medals around their necks — and smaller medals we will put round the necks of your first warriors, and best young men.

All these medals have on one side of them your Great Father's face, and on the other side is his pipe, his peace hatchet, and his hand.

Friends & Brothers

(You are never to forget that this is a great gift: It comes from your Great Father himself — who sends it to you by our hands. It is a new heart — your Great Father has told us to come up here and put it in the trust of his Great Chippewa Children — no bad blood belongs to this heart — It is an Ameri-

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ican heart

and is full of good blood — and if you will open your ears and listen well, and never forget your Great Father's sayings, it will make you all happy."

"Great Chiefs — When you take this great Medal, remember you are no more to disobey your Great Father — no more to advise your warriors to shed blood — no more to do bad actions. — But you are ever after to listen to his councils, and follow them — then this medal will be a light on your breasts to which your young men may look and get wisdom."

"Warriors. — When you take this medal, you give the word of a warrior, and not of a dog — to listen to your great Chiefs — and mind their words — and if you disobey and do bad actions your medal will be a shame to you and not a badge of honor."

"Young Men

When you take this medal remember the day is coming when the dark shades will come over the eyes of your Father — and they will die — and when you will be called upon to take their places, and sit at the head of their Council give

Be careful not to turn dogs when you are young — If you do, when you grow old, and assemble your Chiefs and warriors around your Council fire, your women will remember your bad deeds and laugh at you. Walk straight then — Keep out of

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crooked places when you are young and when you get old you will be respected."

The Great Chiefs will now come forward as they are called, and receive the <sup>great</sup> medals sent them by their Great Father. (Elevon came up)

The Warriors will now come up in like manner. (17 came up) —

The Young Men will now come up in like manner. (four came up)

When beginning with the Chiefs the medals tied with blue ribbon were put around their necks, and each was told to remember what had been said, and put it away in his heart — when all being seated the Colonel continued this. —

"Chippewa's — You all see what has been done, your Great Father has sharp Eyes and Quick Ears — He knows well who are your greatest men — and he has also a long, strong arm. But be not afraid — he will never strike his Chippewa Children, if he sees, or hears they are good. <sup>But</sup> one thing you must remember — He will not allow you to kill his white children — If you do he will rise and shake himself and stretch out his arm, & strike when it may fall and kill the innocent too — This will not be his fault, but yours, <sup>take care then</sup> if you stir him! You have never seen your Great Father's arm — only a small part of it — here on your right — <sup>pointing to the medals</sup> — but it is only a bit, and a very little bit,   
H H

of his little finger. This we will not leave in your country but take home with us. He waits our return, and will not stir until we speak to him, nor until the time comes when you have promised to bring in the murderers, nor will he stir then, when he hears you are men that will not lie. We will tell him you are not dogs — but that what you have promised, you will do. Take care and let not our promise for you fall upon our heads."

"Chippewa's — We have spoken about your Father's Arm — You know nothing about it — Because you have not seen it. — Pe-zee-kee and Nodin have seen it — Let them tell you. They know that if your country was full of warriors like leaves upon your trees they could not lift it or turn it a side. Let them tell you if it is not so. I will tell you what it is like.

You have all seen the sky grow black — you have heard the wind out of the clouds, and seen it tear the leaves off the trees, and scatter them in the air, and blow them along the ground. You have seen the tree that was yesterday full of leaves, to day all leave — and you have seen five strikes by the Great Spirit out of the sky, that splintered the big pine on the mountain — Then **|||** You have seen something that is like your great Father's arm, when he is stirred and when he paints himself and goes forth to war.

But he is mild in peace — and while you are good men and mind his Councils he will never harm you, but use his arm to protect you and your wives & children.   
H H

Yes he is mild in peace & he is then like summer  
when the streams open, and the fish swim - When the  
hill side is warm and the birds do sing - When your  
winter's hunts have been good, and you have brought home  
plenty - When you sit at your Lodge with your pouch  
full of tobacco, and when your wives fill their  
kettles for you and for your children. ~~But~~ This  
is like the arm and friendship of your Great  
Father's ~~friendship~~ is united. -

Chippewas - We advise you as friends  
and Brothers - not to offend your Great Father - He  
has sent his Agent (Mr. Schindler) among you - He  
speaks your Great Father's words, listen to him - then  
you will be happy - and this is what your Great  
Father wishes you to be. It is with your selves  
to be so, or not. - We can only advise, and this  
we have done."

Gov. Cass informed the Indians that  
when, untimorous, they heard the signal for  
the Council to meet they must bring with them  
their women & children, as they had some pro-  
visions to distribute among them - Council  
adjourned.

Monday Aug. 7<sup>th</sup> 1826

Council convened at the usual hour  
and was opened for business.

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10  
The Commissioners being informed that a band of  
Chippewas from Sandy Lake had arrived since  
the adjournment of the Council last evening,  
and were now present, and in the Council -  
directed that they should be seated in front  
and near to them. They were then informed  
that, previous to their arrival a treaty had  
been concluded and signed by the Chiefs pro-  
-cut - and that they would now explain the con-  
-ental provisions of it to them - so that if they thought  
proper they could also sign it. It was accordingly  
-ly explained, and signed by their Chiefs without  
any objection. As the forenoon was  
-spent in this business - they were all in-  
-formed, that after dinner the guns would  
-fire when they would come for their pro-  
-visions.

After a short recess they were  
assembled and the afternoon spent in  
dividing the goods amongst  
them. And the Council adjourned  
sine die.

P. C. W. 2-13  
Secretary to the Council

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Detroit October 9<sup>th</sup> 1826

To Colo. T. L. McKinney.

La.

I take the liberty to forward herewith, the Journal of the proceedings of the Commissioners in Council with the Chippewa Tribe of Indians at Fond du Lac commencing on the 2<sup>d</sup> of Augt. 1826 and ending the 7<sup>th</sup> of the same month.

I regret exceedingly that the death of a very near and dear friend--and the constant sickness of some member of my family, since my return from Fond du Lac has prevented this small matter from being closed sooner.

Your obliged friend,

& Obt. /s/

A. E. Edwards,  
Secty to the Com<sup>r</sup>.

Fond du Lac Wednesday Aug<sup>t</sup>. 2<sup>d</sup>, 1826

Gov. L. Cass and Colo<sup>l</sup>, T. L. McKinney, Commissioners appointed by the President of the United States to hold a Treaty with the Chippewa Tribe of Indians, met them in Council, agreeably to the previous arrangement this day at 12 O'Clock, M. - after the usual ceremony of smoking the pipe of peace - The Gov. in behalf of the Commission, addressed the chiefs, Headmen and Warriors (in number about 550) as follows -

My children

We thank the Great Spirit, that he has given us clear sky, and that he has opened the paths for us all to meet together at this place. Your Great Father, the President of the United States, has sent us to meet you here, and to inform you what his wishes are, and this we are now about to do. You all know, that a war has long been carried on, between the Chippewas and Sioux, in which many of your people have been killed. Your Great Father, being very desirous to terminate this War, called together, last year, at Prairie du Chin, the Chippewas, Sioux, Lacs and Fox s, Iowas, Menomonies and Winnebagoes, and after sometime, the Tomahawk was buried, and all the Tribes became friends and shook hands together. In order to prevent any difficulty here after, a boundary line was agreed upon, to divide your country from that of the Sioux, - and it will give us much pleasure to tell your Great Father on our return, that his children, the Chippewas and Sioux, have attended to all he said, and have made peace with the heart as well as with the hand and tongue.

But Prairie du Chin was a long distance from your country, and many of your people were unwilling to go there. Your Great Father has therefore sent us here to state to all your people in the middle of your own country, what was transacted at the Prairie, and to express his wish that it may be faithfully adhered to, on your part. It was the desire of your chiefs at that place, that your young men should be assembled here this season, and that your Great Father should send to them some person, who would insist upon them remaining at peace with the Sioux.

This peace now places you in safety. Long before your fathers were born, this war began, and instead of quietly pursuing the game for the support of your women and children, you have been murdering one another. But that time has passed away. Peace has been made and you can now hunt where you please. Your young men must observe this peace, and your Great father will consider as his enemy, any one, who takes up the tomahawk.

A part of the line between you and the Menomonies was not arranged at the Prairie. - It will be best to come to some conclusion on the subject. We observe many of your relations, born among you who are part white. - We think it would be well, if you would select a place, where they can set down and cultivate some land. - Give each of them a small piece - They would be able then to support themselves comfortably and to assist you.

We also wish that you would allow your Great Father to look through the Country and take such copper as he may find. This copper does you no good, and it would be useful to us to make into kettles, buttons, bells, and a great many other things.

\*Women and Children not in Council, of course.

We find you are very poor - Your women and children have little to eat and less to wear. Your Great Father is willing to help you - He will allow you some goods every year to clothe yourselves with. He is also willing if you wish it, to establish a school at the Sault, where your children can be instructed.

We shall have another subject to mention to you, but we will finish what has already been mentioned before we enter upon that, - You can think of these things and give us an answer as soon as you are ready. The Council will be opened tomorrow, and three guns will be fired, when we shall assemble.

Thursday August 3<sup>d</sup> (11 O'Clock A.M.) Three guns having fired as the signal for assembling - the Council after the ceremony of smoking was again opened - The Indians were informed by the Commissioners that if they were now ready, to reply, to what was said to them yesterday, they would hear them.

Shingauba Wassin, the principal chief of the band from the Sault Ste Maries then spoke (addressing himself to the Indians) --

My Relations,

Our Fathers have spoken to us about the line made at the Prairie with this, I, and my band are satisfied. You, who live upon the line, are most interested - To you, I leave this subject - The line was left unfinished last summer, but will be completed this.

My Relations,

The land to be provided for my half breeds, I will select, I leave it to you, to provide your reserves for your own.

My Friends,

Our Fathers have come here, to establish a school at the Sault. Our Great Father over the hills, has said this would be well. I am willing - It may be a good thing for those who wish to send their children.

My brothers-

Our Fathers have not come here to speak harsh words to us - Do not think so. They have brought us bread to eat, clothing to wear, and tobacco to smoke.

My brothers,

Take notice --Our father has been at great trouble to make us live as one family and to make our path clear. The morning was cloudy - The Great Spirit has scattered these clouds. - So have our difficulties passed away.

My Friends

Our Fathers have come here to embrace their children - Listen to what they say - It will be good for you. If you have any copper on your lands, I advise you to sell it. It is of no advantage to us. They can convert it into articles for our use.

If any one of you, has any knowledge on this subject, I ask you to bring it to light.

My Brothers.

Let us determine soon. We, as well as our Fathers are anxious to go home. Gitshee Waabeshaas (or Big Martin) (addressing himself to the Commissioner) said, "Father - I thank the Great Spirit, that he has brought you here in safety. You can now see us in our own country.

F-----

I hope the line as marked out, will not be altered. The Menomenies and I smoke together. So shall I be able to give them some of your tobacco to smoke.

F-----

You have come - Before this, I could tell my friends nothing about the unfinished part of the road. Now I can repeat to them, my fathers words.

My F-----S

You have met the Red Men in Council at the Prarie - I was not there. But I too, have something to say, while you are making the path of your children clear.

F-----S. When I heard of your coming, I thought your hands were not empty. I expected to find something in them for your children. I live away from the water. There is no road for my father to travel on, to see me. I hear of him, as he passes my babin, on the right hand and the left, but I do not see him. With more reason, therefore, do my young men think that now they will not stretch out their hands in a cold night in vain. They are poor - They are not like my F-----. You, F---, travel in a full canoe. Your young men always see enough before them. But my canoe, F--- is empty. Even my women and children, whom I have left in my cabin, are naked and hungry.

F-----

The Great Spirit has helped you to make for yourselves, fine arms - We ask for some - We have none.

F-----

If, hereafter, you shall build a great fire, I shall hear of it - I live far from the water but I will go.

F-----

I will do as you have done (presenting his pipe for the Commissioner to smoke)- I have said" -

Commissioners "we are well satisfied with what you have said, but before we smoke your pipe, we will say one thing" (A british medal was suspended from his neck)" we presume you brought this (here) as an ornament. If we thought you displayed it as a mark of authority, we would take it from your breast, throw it in the dust, and

trample it under our feet. As we do not suppose you wear it as the evidence of any authority, but simply as an ornament we will smoke your pipe" (He took the medal off and laid it on the table)- Comm<sup>r</sup>"Have our silver ornaments, with which we pay you for your British silver - We will now present you a medal as the proper mark of your authority." O-bar-gee-wack (an old Squaw about 70 years of age, who presented herself as the representative of her husband, spoke thus to the Comm<sup>rs</sup>ioners.

"My F---, I am sent here by my husband - His eyes are shut, but his mouth and ears are yet open. He has long wished to see the Americans. He hopes now F---, to find something in his cabin - He has held you a long time by the hand. He still holds you by the hand. He is poor. His blanket is old and worn out, like the one you see (holding up her old blanket). But he now thinks he sees a better one".

Tahgawane

"F---, Let me speak a little - It is not I alone who speak. The Chiefs and old men of my band, put words into my mouth. My F--- you saw me put my totem on the paper" (at the Prarie). It has been left by our Fathers to us, as it descended to them from their ancestry", (became embarrassed) "our forefathers left us the country we live in. Some other speaker will explain better what I mean".

Peezhickee (or La Beuf) of La Point.

"My F---, This is not the first time, F, I have met you. When we were called together yesterday, I could not speak. It came on me suddenly. I was struck. But I have not lived to this day F, that I should begin to be a speaker. I am one. I am not a new man. The name of a speaker has come down to me from my fathers. I will not lie. That sun that looks upon me, and these, your red children around me, are witnesses. F--- The Great Spirit knows what you say. So does our Great Father.

F--- Our women and children are very poor. You have heard it. It need not have been said. You see it. F---I lend those who have put me here, my mouth. F--- You are wise. You want to make your children so. You have spoken. It is good - our ears are open to your words. - We remember them.

F--- Some of these, your children, were at the Prarie. But half of them do not yet know you. They want to put out the hand to you.

This, F --- (spreading a map on the table before the Comm<sup>r</sup>) was given to us by our forefathers. There are few now here, who were then living. F---I want to take nothing from my friends. I want my own only". My Brothers. Why is it, that we are in difficulty? It is because you have deserted your country. Where your fathers lived, and your mothers first saw the sun, there you are not. I alone, am the solitary one remaining on our own ground. F---, I am no chief. - I am put here as a speaker. The gift has descended to me. F---, The people who live at the Iowa Lakes, have not come. Their ears are not shut. They are open as ours. But they heard bad birds singing at the Prarie. We have not believed them. Even if what they heard had been true, we should have come. - Our compassion is strong for our women and children. We should have come at all hazards. For F---They are very poor, and we are now here to see what you will do for us. We offer you our pipe. You F---look to the Great Spirit, in the sky and under the Earth. You are strong to make your young men obey you. But we have no way F---to make our young men listen, but by the pipe.

F---It will be long before I open my mouth to you again. Listen therefore F---to what I say. I live in one place, I do not move about I live . I live in one place, I do not move about. I live on an open path, where many walk. The traders know me. None can say, I even looked in his cabin on his canoe. My hands are free from the touch of what does not belong to me. F--- we ask you, in locating your children, to place those of the Burnt wood country, on the left side of the Portage. F---, ~~You have many children.~~ - But your breasts drop yet. Give us a little milk F--- that we may wet our lips."

Yellow Thunder

"My F---This is not the first time I have addressed you, But I will not be long, for the sun is looking in my face. F---I was living quietly at home, when your arms came to me, and took me by both of mine. I would have brought more of my people with me, but the poverty of my women and children plead for them, and I have left some of my young men to provide for their wants.

My F---Six summers have passed away since I listened to your words. They were good. In that time I have never left the straight path. We know you are here to do us good - not injury".

My F---I have never before spoken to you. But I shall say little.

My F---This medal was placed on my breast by you, when you came to my village. I was then told, that such as it should attach to me would be remembered. This one, was not bought. I have worn it long. I have guarded it as my heart. I have not dishonored it.

I was very sick F---when I returned from the Brarie last year. I could hardly distinguish the day from night.- Yet, when I heard of your coming, I again left my home, and I am now here to take you by the hand.

F--- In my country, there is no copper. If I said there was, I should lie."

Plover (of Antonagon)

F---I came not here of my own accord. But you wanted me, and I am before you. F---The Indians who have spoken, ask for residences for their half breeds. I too have many, father. Let me make interest for mine. F---We, who were once many and strong, are now few and feeble. For those, my children, who are left, I ask for food and clothing. I have brought my young men here, knowing that the words of your mouth were good, and wishing that they might lay them up in their hearts. F--- I have no knowledge of any copper in my country. There is a Rock there. I met some of your people in search of it. I told them, if they took it, to steal it, and not to let me catch them".

(Here appears penciled words):

(The other chief from Ontenagon, name not known)

"father - You have heard the words of the Plover, on the subject of the Rock. This F--- is the property of no one man. It belongs alike to us all. It was put there by the great Spirit, and it is ours.

In the life of my father, the British were engaged in working it. It was then about the size of that table. They attempted to raise it to the top of the hill, and they failed. They then said, the copper was not in the rock, but in the banks of the river. They dug for it, and while working under ground by candle light, the Earth fell in upon them and killed three of the men. It was then

fell in upon them and killed three of the men. It was then abandoned, and no attempt has been made on it, till now. F---At the time of which I speak, a great price was paid by the English, for our permission. We expect no less from you. - If you take this rock F-- the benefit to be derived from its sale must be extended to our children, who are now but this high " (a foot). For ourselves, we care but little. We are cold and nearly worn out. But our children must be provided for. F--- I have but one word more to say. At the other villages, your children have at all times something flying over their heads, to remind them of Peace" (flag). At our village, F--- there is none".

(Here appears penciled words): Name not known.

"F---

One need not be a very Great Chief, to entitle him to say a few words.

I, and those for whom I speak, thank you F---that the line between us and the Sioux is Established. The Sioux also, rejoice that this difficulty is settled. F--- The tomahawk is buried by us in the ground. But I find it hard to bury it in my heart. It is hard, F---to hold them by the hand, for they are faithless. One of my young men went to hunt for a little to eat. The Sioux met him. His gun was broken before his face on his own ground. But woods are empty. I will say no more since the line is so lately established. I hope it has terminated our difficulties. F--- You have said it would be well to provide for our half breeds. Your words were good. Let land be set apart for them. We hope they may so improve it, as that when we go to see them, they may receive us in houses like these."

(Penciled words) Name not known.

"F--- I look on you. I am pleased. When you speak truth issues from your lips. F--- I shall soon have finished. I have but little to say. F--- When I was at the city beyond the Hills, much was said about peace. But between the Sioux and us, there seems to be no peace. A short time has passed, since your children on the other side of the line, killed one of our young men. He was struck with my medal on his breast. F--- We all reflect much on the line. We are all anxious to have it settled. Let the road between us be made broad. If there is no other way, let the bushes be broken, so that the path between us may be distinguished and clear."

(Penciled words) Name of this one not known.

F---

The Great Spirit has opened my ears. Yours, also, F-- are open. Listen to my brother and me, while we say a few words. F--- Our Father and Grand Father Emigrated from this place, to Snake River. We, their children, live there now. F--- The land I live on is yours. It is called ours, but it belongs to you. We take good care of it. It is a good country. We are fond of it, because in the ground on which our cabins are built, are buried the bones of our fathers. We fear a day may come, when your people may want to raise them. We hope you will permit us to remain there.

I am neither afraid nor ashamed F-- to look you in the face, or to ask you to listen for my hand has never been stained with the blood of a white man. F--- The copper I brought here, was taken from the bed of my river. I will point out the place. F--- I will shew to my traders, the ground on which I wish my half breeds to live. I am glad to find that you are -6-

to live. I am glad to find they are not forgotten. F--- Look upon these strings of Wampum. There are three. This line is the road my men will travel to see you. That, my women will follow. The third, I shall pursue. Before many summers have passed, F--- you will see us all travelling to your door";

Wattap. (The object of his speech was to induce the Comm<sup>r</sup> to constitute him a Chief in place of his brother who had been killed)

"F--- You see me. I am no Chief. My head is on my breast. I cannot hold it up. My Brother went to the Prarie. He was a man of peace. He is gone. I am left alone. I have sat by the road side, that divides the Sioux from us. I have spoken to them. They answered, if your brother sat there, we would listen, but now, our ears are shut."

Maw-Zaw-Zid.

"F--- I have much to say. But the sun that is looking me in the face, tells me to be short. F--- I am not a Chief, but having a smooth tongue, my friends make use of my mouth.

F--- I never open my eyes upon the morning, but the words of my Great father beyond the mountains, are sounding in my ears.

F--- We thank our Great Father, that he has been pleased to pur our lands in a body. So are the hearts of those rejoined, whom we call our enemies. We bid the advancement and prosperity of the American nation, welcome to our country. We hope the Great Spirit will put strength into their arms, that they may put them out and take us by the hand.

F--- Our traders are remembered. Our half breeds live in our hearts. They build their cabins on our land, when and where they please, and no one of us asks them, why they have done so.

F--- There is no metal in our part of the country, to my knowledge, I have heard neither our old or our young men, speak of any.

F--- We are anxious that the road, dividing our country from that of the Sioux, should be finished. Our thoughts are with those of our friends, who live far from the water. For ourselves, there is no danger, Our feet are washed by the waters of the Lake. We are safe. Not so, those who see the borders of our enemies country.

F--- We offer you our pipe, with us, it is a solemn thing to smoke the Pipe of Peace. Do not F--- think lightly of this, our custom. I have done."

(Penciled words) Name of this speaker not known.

F--- Listen to us. We are all of the same origin. F--- when we heard of your coming, our hearts were made glad. We felt light as young children. For we knew you would open your ears to our words, and take us by the hand.

F--- The path in which the good Indian walks, is clear and open. Out of that path, we have never wandered. We can show no outward ornaments, F--- but in our hearts there are many. We are destitute, but our voice is as loud and we are heard as far, as those who seem to be better.

F--- The people who live with us, have been well treated. Our fathers have long since fallen in battle, or sunk to rest, but we, their children, look as favorably on our traders and relations, as they did. We appeal to them to say, whether in this I have uttered a lie.

F--- We know of no copper. We have never heard our old men speak of any. If we had seen or heard of it, we would point it out.

F--- Our ears are not shut. We listen to what you say. We find your words good. We will not forget them. Nor shall we be afraid or ashamed, to repeat to those who are absent, what you have said to us.

Fathers--As such we look upon you - and we expect to receive from you such treatment as fathers give to their children."

(This was spoken by an old chief in behalf of a young man, who stood by and dictated)

"F--- Listen to your child. He who speaks, speaks not for himself, but for me, who am no orator. He lends me his mouth.  
My Father. I was told at the Prairie, to clear out my ears and listen well to what was said to me. I did so. F--- many summers since, my father was living, & am the son of him who was the mouth of those Indians who sat at the great council fire.  
F--- the traders wanted to make me a Chief. But they could give me no authority.  
My Father, I was told by you at the Prairie, that I must remain as I was, for that time, but if ever we met again, you would hang my heart straight. F--- I thought I would let sometime pass, before I made a request. And I have not come first. I have followed those who were behind. F. give me a little of your milk to take with me, that I may drink a little to give me strength, when I get tired and weak. F--- I offer you this pipe of Peace. Accept it, as if the spirit of my father had presented it."

(Another young man came up for whom the same Chief spoke as follows)

"F--- You see this man. He is like a coal. His eyes are dim. Bad water runs from them. It is because his brother, returning from the Prairie, fell to the ground. F. He is almost choked with grief. He asks for a little of his fathers milk, to clear his throat."

(The melancholy Indian from the Ontonagon) (next followed)

F--- Have patience for a moment. My mouth will soon be closed. F--- I am very poor. You see I am almost naked. But yet I am a man. I am not a dog, that my friends should use me like one.

My Father. You gave me a medal and a flag at the Ontonagon. They say I have sold my country for these things. You, father, know better you told me to sit still and hold down my head, and if I heard bad birds singing, to bend it still lower. F. My friends held down their heads when I approached. When I turned, bad words went out of their mouths against me. I could not sit still. I left my cabin, and went out alone into the wild woods. There have I remained, till I heard of your coming. I am here now, to take you by the hand.

F--- I have said. For though they are strong and I am weak, I am a man. I feel like a man."

The Commissioners informed the Indians that the Council would adjourn until tomorrow, or the succeeding day, and that in the mean time a treaty would be prepared embracing the different subjects mentioned to them at their first meeting.

Saturday Aug<sup>t</sup> 5th, 1826 (10 O'Clock A.M.)

The Council met, and opened for business.

The Commissioners then informed the Chiefs and Warriors, that they had since their last meeting prepared a treaty, as they told them they would do, which would now be read and explained to them and that they wished them to give it serious attention. The Treaty being read, and each article fully explained, was, without a dissenting voice accepted and signed accordingly by the Commissioner - and the Chiefs of their respective bands.

After which they were informed by the Commissioners that the Council would now adjourn until after-noon, when they would be called together again for the purpose of laying before them a serious subject.

After a recess of two hours the Council convened - when Gov<sup>r</sup>. Cass stated that, his friend who was about to speak to them - lived near their Great Father and sat by his side and wrote for him the things that related to his red children. Col<sup>o</sup>. McKinney then addressed them as follows

Friends and Brothers

The subjects proposed to you at our first meeting, in general Council, have all been acted on, and settled. During their discussion you have conducted yourselves well and we hope that what has been done will promote your peace and happiness. We now come to that other subject that you were told would be presented to you, after the business first submitted should be concluded. You all know that a party of your people from the neighborhood of Lac De Flambeau killed in the month of June 1824, at the foot of Lake Pepin, McFindley, and three of his men, that the murderers were given up and put in confinement at Michillémackinac for trial, and that they fled from justice by breaking jail.

We come now in the name of your Great Father, and demand of the Chippewa nation, the surrender of these murderers - that they may be tried by the same laws by which your Great Fathers children would be tried had they committed the same crime. This is that serious subject we told you we had to present to you, and your Great Father expects the great men of the Chippewa nation to stretch out their hands and take hold of the murderers and that they will be prompt in complying with his demand.

This we know is a serious subject. We do not exact your answer at this moment, we prefer that you should think well of it, and after you have done so, then speak.

Before we adjourn the Council we have something, else to say, when that is said, the Council will be adjourned until tomorrow, when we shall expect your answer, to the demand for the surrender of the murderers.

Mit-talk-quis-E-ga was called up before the Council Table - and was informed by the Commissioners that his "Great Father had been told that he was one of the men engaged in the murder of some of our people two years ago. As you are a Warrior and a brave man, we ask you to tell us the truth."

Pris<sup>n</sup> - "A lie has been put on me."

Was examined by the Com<sup>r</sup> and acknowledged, he was with the party - saw the murder committed -- told them not to do it-- turned to go back-- there were four concerned in the murder-- these confined were the principals-- none, besides himself belonging to the party, are here-- the War Chief has never related the circumstances attending the murder, in his hearing-- occurred in the night-- did not know they were white people-- thought they were Indians, because their camp was made of mats".--

Comm<sup>rs</sup>

"If you are innocent, we shall not touch you. If you are guilty, we shall take you with us. This is a serious matter.-- We will not leave it, while there is one man in the band.

Our Father's arm is long and strong, and it can reach and crush you. Our people shall travel in safety over this Country. We will hurt no innocent man, but the guilty must and shall be punished."--

An Indian was asked whether the prisoner was engaged in the murder-- "He was not.-- The others of the party said so." "Do you say so before the Great Spirit?" -- "Am I a dog that I should lie?"

Prisoner. "The War Chief, Kewagnequet, said aloud, that they should not be killed, and I thanked the Great Spirit in my heart, that they were not to die."  
Comm: "We believe that you are innocent-- If it had proved otherwise we should have taken you with us, to abide your trial"

(The pipe of peace was then smoked with him)

Comm: "We shall adjourn the Council until tomorrow. You came here on the faith of our Wampum and you shall not be injured here. But we expect your wise men will make some arrangement, by which these murderers will be delivered to us at the Sault. It is a serious matter, and unless something is done in it by you, before we leave here, you will be visited with your Great Fathers heaviest displeasure. No trader shall visit you-- not a pound of tobacco nor a yard of cloth, shall go into your country.

This is not a thing to pass away like a cloud.-- If no agreement is made by you, to surrender them, the thunder and storm will come. We will hear your answer tomorrow".--

Mr Dingley came forward in Open Council & stated,-- "I arrived late in the country and gave out my goods. I found a man near my establishment, trading with the Indians there. He had some connexion with the Indian Agent at St Peters, and his name was Campbell or Scott, I think, but this, I do not distinctly recollect. He was either an Interpreter, or had half pay, or some situation under the Agent. He induced the Indians to believe, that he was the Interpreter, they must be directed by him, or they would not be well received at St. Peters. My trading, through his interference, was very much injured.-- Campbell also imposed on the Indians, the belief that he would give them whiskey, that acquired for him, a control over them. I stated these circumstances to Taliaferre, last spring, when he promised me to discharge Campbell from his employment, but he had not done so, as late as the spring".--

The younger Mr Morrison also came forward and said,-- "An Indian on his arrival here stated to us, that the Traders at St Peters had impressed the Indians with the belief, that the mortality among them last year at the Prairie, was occasioned by medicine administered to them, in their food, by persons connected with the Treaty Expedition-- The name of one of these traders was Baker. This belief induced the Leech Lake Indians, not to attend this Council. An Indian by the name of Guille Plat, is not here, because he was told by the Agent at St Peters that he had no business at this Treaty".

The Council now adjourned until tomorrow.

Sunday August 5th 1826

The Council met at 10 o'clock A.M. and after the customary ceremony was opened for business. The Comm: informed them that, they had met to hear there answer in relation to the subject laid before them at the after-noon meeting of yesterday.

The Indian belonging to the party of murderers came forward with three others, and said,

"F. We four speak as one man.-- Have patience. F.-- We have no young men attached to us-- It is very difficult for us to make an answer to you. We have first to consult our friends, and we then make answer to any question proposed to us.-- F.-- We will see the men belonging to the War Party, and tell them they are sent for by you-- When we hear what they say, we can give you our final answer".--

Comm: "We are not satisfied with your answer. We know you cannot deliver them now, because they are not here-- And after your return, it will be too late in the season to surrender them.

But we expect you to be ready to deliver these men to us, by the time the Traders come in, in the spring.-- If they are not surrendered then, destruction will fall on your women and children. Your father will put out his strong arm. Go, and think of it.-- Nothing will satisfy us, but this".--

(After a consultation) Mit-talk-qui -e-ga reply'd

"F.-- Next spring, you may look for those young men who committed the murder."--

Comm:

"We are glad to receive this answer. We will take it, and deliver it to your Great Father, at the City towards the rising sun.-- We hope he will be glad too. He feels pity for his Red children, he is always sorry, when he is obliged to lift his strong arm, and send it out among them. But he cannot permit them to kill any of his white children. When these men are given up, he will be pleased and sit still, and all will be at Peace."

Your promise to bring in the murderers, and deliver them at Green Bay on the Sault next year, will be put in the paper".

A Supplementary Article was accordingly added to the Treaty, which being read and explained, was signed, without an objection, by the Chiefs of the band to which the murderers belonged.

The following speech was sent by the Commissioners to Kewaynequet, Chief of the War Party. (that committed the murders) with a string of Wampum.

"My Child.

The young men under your command two years ago, murdered some of our people.-- We believe you are innocent and that you tried to prevent it. But it was a bad deed and must be punished.-- And the authors of it, must be brought in and tried

by our laws, as one of our young men would be treated, if he had murdered one of our red children.

We send this Wampum to open the path for you to come. You may come and go in peace. None shall injure you. But you must bring these young men with you. Your Great Father expects it, in order to prevent something worse. If they have the heart of men and not of dogs, they will come willingly, to prevent destruction from falling on their women and children."

They were now informed that the Council would adjourn for dinner, after which, they would be assembled for the purpose of presenting medals to their most deserving Chiefs and young men.

After a short recess the Council convened and Col<sup>o</sup> McKenney addressed the Chiefs Headmen & warriors as follows.---

"Friends & Brothers

This is the day of the Great Spirit. On this day your white brothers towards the rising sun do no business-- But worship the Great Spirit-- Who made the sun and the moon, and the Stars; the Rivers and the Mountains-- and who also made man.-- You know the God we mean-- It is he who strikes fire in the Sky, and shakes it with thunder-- It is he who loves the man who loves peace; the man who is honest-- and sober-- and who will not tell a lie. The day you see is sacred. But we know you are anxious to go home to your families; and as the business that brought us all here has been finished, and we hope in a way that will make the sun shine upon you and your families -- and take the thorns out of your paths, and make the paths themselves straight, we continue to use this day to prepare you to go to your families."

"Friends and Brothers --- We will have good things to tell your Great Father who lives towards the rising sun. We will tell him his Chippewa children are men, and great men -- that during this Council they behaved well -- that they listened like good children, to his Council and have all determined to hold fast the Treaty of Prairie Du Chein and keep the peace with their old enemies the Sioux -- and that they have determined to give up the bad men who have wet their hands in innocent blood."

"Friends and Brothers -- We will also tell your Great Father that you are poor -- and that in all your great country there is little Beaver -- that your woods and streams are silent - that but little game of any kind can now be found - and that your traps are slow to snap. We will tell him that your winter is cold and long; and that you sit in the snow hungry and shivering, looking at the moon by night as it shines clear in the sky; and often have no tobacco to warm your mouths.--- That your wives and children come to you and ask--where is the game? Where's the Deer? --- We are hungry, and that your hands hang down over your knees, and your hearts swell with grief because you have none to give them. We will ask your Great Father to take pity on you."

"Friends & Brothers

The business part of our Council is closed. But we have seen who are your great men. -- We stand here to put medals around their necks --- and smaller medals we will put round the necks of your first warriors, and best young men.

All these medals have on one side of them Your Great Fathers face, and on

the other side is his pipe, his peace hatchet, and his hand.

#### Friends and Brothers

You are never to forget that this is a great gift: It comes from Your Great Father himself -- who sends it to you by our hands. It is a new heart.-- Your Great Father has told us to come up here and put it in the trust of his Great Chippewa children -- no bad blood belongs to this heart-- It is an American heart and is full of good blood-- and if you will open your ears and listen well, and never forget your Great fathers message, it will make you all happy."

"Great Chiefs -- When you take this great medal, remember you are no more to disobey your Great father-- No more to advise your Warriors to shed blood-- No more to do bad actions-- But you are ever after to listen to his councils, and follow them-- then this medal will bear a light on your breasts to which your young men may look and get wisdom."

"Warriors -- When you take this medal, you give the word of a Warrior, and not of a dog, to listen to your Great chiefs -- and ming their words, and if you disobey and do bad actions your medal will be a shame to you and not a badge of honor."

#### "Young Men

When you take this medal remember the day is coming when the dark shades will come over the eyes of your Fathers-- and they will die--and when you will be called upon to take their places, and sit at the head of their Council fire. Be careful not to turn dogs when you are young. If you do, when you grow old, and assemble your Chiefs and warriors around your Council fire, your women will remember your bad deeds and laugh at you. Walk straight then. Keep out of crooked places when you are young and when you get old you will be respected.."

The Great Chiefs will now come forward as they are called, and receive the great medal sent them by their Great Father" (Eleven came up)

"The warriors will now come up in like manner (7 came up)

The young men will now come up in like manner (four came up)

When beginning with the Chiefs the medals tied with blue ribband were put around their necks, and each was told to remember what had been said, and put it away in his heart, when all being seated the Colonel continued this.--

"Chippewa's-- You all see what has been done, your Great Father has sharp Eyes and Quick Ears -- He knows well who are your greatest men-- and he has also a long, strong arm. But he not afraid--he will never strike his Chippewa children, if he sees, or hears they are good, but one thing you must remember-- He will not allow you to kill his white children-- If you do he will rise and shake himself and stretch out his arm, and strike when it may fall and kill the innocent too--This will not be his fault, but yours, take care then how you stir him! You have never seen your Great Fathers arm -- only a small particle of it--here on your right -- pointing to the military--but it is only a bit, and a very little bit, of his little finger. This we will not leave in your country but take home with us. He waits our return, and will not stir until we speak to him, nor until the time comes when you have promised to bring in the murderers, nor ~~will~~ he stir then, when he hears you are men that will not lie. We will tell him you are not dogs--but that what

you have promised, you will do. Take care and let not our promise for you fall upon our heads."

"Chippewa's--We have spoken about your Fathers Arm--You know nothing about it--Because you have not seen it. Pe-Zee-Kee and Hodin have seen it. Let them tell you. They know that if all your country was full of warriors like leaves upon your trees they could not lift it or turn it aside. Let them tell you if it is not so. I will tell you what it is like. You have all seen the sky grow black--You have heard the wind out of the clouds, and seen it tear the leaves off the trees, and scatter them in the air, and blow them along the ground. You have seen the tree that was yesterday full of leaves, today all leave--and you have seen fire strike by the Great Spirit out of the sky, that splintered the big pine on the mountain--Then you have seen something that is like your great fathers arm, when he is stirred and when he paints himself and goes forth to war. But he is mild in peace--and while you are good men and mind his Councils he will never harm you, but use his arm to protect you and your wives and children. Yes he is mild in peace--He is then like summer, when the streams open, and the fish swim--When the hill side is warm and the birds do sing--When your winters hunts have been good, and you have brought home plenty--Then you sit at your ledge with your pouch full of tobacco, and when your wives fill their kettles for you and for your children. This is like the arm and friendship of your Great Father", when that friendship is exercised.

Chippewa's--We admire you as friends and Brothers--Not to offend your Great Father--He has sent his Agent(Mr. Schoolcraft) among you. He speaks your Great Fathers words, listen to him--Then you will be happy--and this is what your Great Father wishes you to be. It is with yourselves to be so, or not--We can only advise and this we have done."

Gov. Cass informed the Indians that when, on tomorrow, they heard the signal for the Council to meet they must bring with them their women and children, as they had some presents to distribute among them-- Council adjourned.

Monday Aug. 7<sup>th</sup> 1826

Council convened at the usual hour and was opened for business. The Commissioners being informed that a band of Chippewa's from Landy Lake had arrived since the adjournment of the Council last evening, and were now present, and in the Council directed that they should be seated in front and near to them. They were then informed that previous to their arrival a treaty had been concluded and signed by the Chiefs present and that they would now explain the several provisions of it to them so that if they thought proper they could also sign it. It was accordingly explained, and signed by their chiefs without any objection. As the forenoon was spent in this business they were all informed, that after dinner the guns would fire when they would come for their presents.

After a short recess they were assembled and the afternoon spent in dividing the goods amongst them and the Council adjourned sine die.

A. E. Edwards,

Secretary to the Comm<sup>r</sup>.