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

Washington, D.C.: National Archives, August 2, 1826

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

 chehelenen,

The thame the guat Afriz, ctac he bag uren uclear oky, an of chat tel Whar afrenex the $\not$-ath Ker ciaks bo nuex tog ether at thi forece.
 zhe wins ssece y-n tsen man to ni f fanm z
 तो reeas abouk ta neen. そ-e dek kexow, Lack a unir th loug hewn canse-ie on khaven Che Chefifcenemer acude bury, Hu whecin inaing of y-ziviveafele th aue kesd Meces. Hown 9 meth bakker, becrigunes slevenin to lenncmale tha arminled logelien Lastyeai atclezaininat Clien 2-1
the Cinfefewor, Coni, baes ano THoyer, Soar on,

 ace the kiler he cxrivo Fieviou xun oused
 fuci is teventen, a lounsony line wan

 $\rightarrow$ Flacue to lece yoñ, of olve ok ow retenn, khal Hi chtioncen the Ebyffenon wnd have actindex to ate he - made peo viz welk
 Kongue.
 wo brag ackence frane your Cointry, ando wo mseny of yions iteofles arece kn vickicly $\therefore$ bly bai kne yors guatyalken fise Cluyfu $2-2$



 may farclifully a cekoeñ̀ la or grm. fuct. If war the derivie of yorm lluelt at tharjflace, that yoveyouren suew Romex ace be afiemiliac ies "Lter rearor, and that joun fiect ykeker ohouls reux lo then forico fonerux
 ing dfleaces arct the foicx.

Hesfrevice xuentleacen
you in vafely, arong be fro your faleicn wece bow Dlen wacorbigow, ancx unleax of sicery funcing the qume for the Hrifefort of gora worcew ande civdaien,


But that tween Farfofex arary. Ocace lam leen mapee, an of you. sacurnew tsund
 obene thenfera en ande your queab falbee viee courcdes on hai msing isy one who taker cefe tha torkakavoll.
hie behreengon arnae the themoneover war uet arsangex al the Dianc, He wive he best lo couce to coune coriceunconce - ufors. then mbect.
yarrireeadorin boin amone you, whe ne frast while. Wo chan kis moutx be aveo ifyou जrives vel संa flake, whes Ckey ian tet sescin, vinso cullunale vene
 Thy woulse ho alli ehose to riffitions

Chemeler cruforlally, sw $\alpha$ a pixityou. voulso sece : Nhe vitu aris hi, Gial you woulso nelea youe scealfalked to look Stuongto the County, an or tahe moh cofifte ar hemay funas. Thi cofflen der you uagood, and th woukd be morfad bs met make incte kecter, fixtores, bem, ande a gitet ruayy othex therse.
ber fuse you ace ven foron. your worneu < Chelaren Lenve letele to cul and left ho wex. yorn guent factex in wiehi to tegle you. Ite wive allew hen you conergoo ar ovaris enc bo clothe yoncureker wrlh.

He in aho wicka if you virte ct, be plablik a detwolál the davee, wheser your oheldicu sow be ruoturecles.
be rhace hacierarneluen
rebjece bo mention bo you; tre wre wiel frich efer- whaction akeang been new home Go gou, before we tatenenler ufron that.
 anorguie una ancues, er for aijou are, ricines. The Cosinbil wiel of tem buersif Hide thengum wice be frese, when wo Thace af undele.


ODtrait Qutibleng til2 6
Tolvos IT. Lb: whlunty
Lis
thaner fintyt
Iforwart heravith, the burnal fite four) of the llommeifioners in Counaic with the Chitpenia ribe of ouccians ot Eisodualac comang on the 2 rop anst. 1826 and arding
The rel of the tame montt.
dugret execedingh
Griens-min the conrtan facdent yp
:Lem From farilf, triec my sithin from

swathen foum baing closed wowar.
Pran Dhajitgheino
esobedet.
A. Ex Nutat am?



To ainde youn conntry from that of the Livine. - Ches it hill give ns mucah lee ornezge ts the youn Preatgethen on our neturn, that his Ghiedren, the Ghifpumar and ofiriey, Lave athiner to ace he saitaisi Rave mate theare with the heant as wece os with the Lain ont tougune.

Thit 8inaire die 6 him
war a long Destance from yountowntiny, ane many ofym
 therefore vent as here to state to ale yourfleffee in the midede of your own connlyy, wh et westuensatio tite Bravie, anis to exprof his wist itht it may be foitiffiely $D$. henesto, on youn part. If nees the desine of youm chiges of that feace, that rooun young men thoudbe afentest Leve this season, ant that youn Eneat-gatton thones
 then vemaming et peree vith the Lioug.

Thid please
 boin, this war begons angi niftes of quintly fursung the game fon the Exfort of youns bounen an chicanes, youn Leir kien muns-iny one enothew. IJstithal tuin Las haftr aney - 8eve. harken muche in you ean now knut where you feeare. Foin zoum man must observe this feace, ani youn pre at qathan inile con reden as his inemy, ary one, whotaker uf the tonnets hauth.
a hart of the live bitiven You and the menom - omier was not arnanges at the Onaries. - Twile be bedt treme to some conaluseow on the Ribject.

Tee dooreremery of youn retationg borm añong youe, whe arg bert whit. - bee think it would be wille, if yon woses Filet a lesic, Where they can sit down ans enctivate some toin = Eive rech of them a trivele fouct ifthy mon of
 Noe also wioh that yon woust accow youn gnatgath to book through the Country ant inke fuch offen os keriay Oint. Thij Coften diris yon no goob, ans itwavede be urefue twothin ate intortettly, butury, buly, ans a great many othen thinger
 ans chisdrun hav litue to Eat ano lepto nigion Coum great yath is vileing to he fh you- The will allonifon tome gooso every yo ant Elothe yourselives wittif. The is also wilening if yon wrode it, he ftheblich a vohock At the Lenet, whare goumchicelrom can bs inftruetes. the shale have anotchin subje of to mention tyon, bat wer miee givish with thas etrexsyibsen ubnkional before me enter upron thet, it Fout can thinft of there things anc give uig on anfurm as soon as apoul are reapy. the Councie neile be O/venct tomon vow, ant thine guns wile b- finst, when we thilu afsemble.

Thursacy Angust $8^{8}$ [11 Orblock a.m. Thne-guns kavig firis as the figuae foim afosublinge the Comncie often the cavenony of smoknj was a qain ofer red - the hudingy witve informes by the bomminioners

Thet igthey were now wity, t refle, to whit was zaits


Thingeuber wotim
the primeifal chief of the 4 aing groum the tenet themavies then fork (addrypuig hiniriff
The hadiay)
"ny Relation.
Qur- fathere hase
thoten to wr about the line made ot the Peanie. with thy, b, an my bain are satifiet yon, who hive upon the him, arm mostintereter.-Tigen, Heave this subjeat: She hic was left m finiens lastinter, butwarie be onfletiothy.

N2my relathoing
The lant to bi mavider for
mi haff brieso, dwile selentit have it lo you, to por
tride poun neserves fon goinn ovow. my frienos

QarErbers
Lave come have, to gtablih a sehooe of the tault. Our great fother over the hilli, thas sais this: wored ho wole I Iam villing-t may b an
 train.

 my brothery

Lek notien. - ourgfoul in, bum at
greateraible tomiken ur hiv as one gamigy ano to mate onnflut ehan. Thenoungina elong, the quedt frinit hes teedtent thon elemeds.-L haveoun difienetion kopssauay

Any Fricins
O. Fanth hav com he to rin buace. thelicervi-thitim to what the, toy. It wice be god for youn. If yor-eave Ny

 oun inte. - Kany on of Yonk Lasany k kowledge an this sulyiot, lark yin to bumg it to light.

Suy Nrinthen:
sin से woulaiz Uatess deterwinie som

Gither tienabughan (onthey thaitivi) (adodrapeng himing the box ipininty waio "F Fthery, ithaith the ginat frimethot tie has brought you hive ai safoty. Ifu cam now reci ko in our oven corinty.

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\not \subset
$$








 Sum Khw, -haty.
 Whata wh the wacc nifth in
 \%


Q-bar-gueheack lam del tenaw ahont yo yoar of oye who puesento havief as the reprisentate \& ${ }^{\text {then hushensi) }}$ thotee thas the loomnifirionars.
ate Minfo, Same tent have by my husbanion - tis segjes ive shat, but hiemoitte ant eav ave yet Orn. He has loung wishis to the the amevieans athe hoper now th t tofins zomethin in his cebin. - Xe has heed you a long the $b$ y the Eam . He rice tolds yore hy the $h$ ind. He is from. wisleanktis ald and worn ont like the one ypio tissi (forlaing aff the old blankat) - Iat Le mon think he fos a lesttan one:"

Hahguta vane
"f Ne N

Witte - At is not lalone wh theat the chicfox sko men of my bañ fust wororinitimy mount. - Noy of - Yon tive me futiminy Totem the hafan" (a the triavie.) At has bien left by our sathers
 (hecansin tinariosis) :om forefatherr leffes the

- Erinitway vie lion in - Lome othen theathumice "In, eain bettir what trivean".

3 Peighicker (a LaBrif) of Lapmint the firdthin. FeJhare mot yerr. Whan we were eallet thisther niesteredey. deould not ofeck-Ateame on mice-tidd
 F-that trhonejbegum to be a sheetim. Same one.I anfurt a new sam. The n qume of a theothen $L$ as cory dowon to me fom ring gatiken. Inite wot lis. Hattoun Hool look, ffou me, whede, youn res
 fieciknowo ithat you dey. Lo dous oime Ere"at Fith.
F. Coin Nominim anp chiestreit ave, vory poor. ypen buve heixn it. It nes not haur bean
 Lave pout ree herre, mylmouth: Fo-Youlare wige. Yoos nean t to mister Youn chilehren to. You L Loue Hoken. - It: gool on ont eare are open to youn uoveds. Hithe remembur them. F. Some of there your ehiedren, were of tho Snavic. Buth offof thene do not yit know \%ñ . they inn tofut wor the ho it tyous.

$$
\text { Thi f } \text { sheoong a mod on the ze }
$$



 axe ay . .






$\qquad$ wince at elicurn, the that xhe coun


 woun ant. quand the F- tmany youn aitmint


 7 .

 Byoren thintion






 Stheren ithe. thi for shimueot it herestrivg dier.


 it ing that gugens stes My kot thour
 The day trom night.-yet, whe thene of Yous om



$$
\text { Plowin } 1 \text { A Antan a gon }) \text {. }
$$ you 7 . The boin wh have kotw, ach

 many, pothen. Let mo maki ite at to minan: F - herwhin wien orite many an strays, arm
 ept. Jark fon foos an eloiting in thave brungt

My Yig min her, kinuing that the wor of y maikn
 Here is a xeck the inat trome of yoin puptes ini is
 not to et me eatal them.

Fowner Ye harch hath wo the olow, on
 moneman. At hen

 morting it than the ithet the tse the tuke. Why atter tho t main ith the to the hic, an thy fiele
 Trat anite. light the earth fur in ty ton then tixes
 Reibue mate on titie mon: to athe t土i gotid



 are ded ams mearly worn out Mitounchiletativist
F. Thum hu rinver movetoty atth, other
 villege t then is nome:
$\%$
One net mothe - very great chig, tatice


 Tomer. F-T onvthet in bini g yorith

 a lifte to Eat \& R Lincu mithin rhigum was burde-hfore higpee. . his our wous. But wort an enply. lixit any no moie in eo the hin in to laty entathiles: Shope it has larminato our difficietio.


 att a when vegote ruthen, they may merie is in
housw like "tane."

Of That iyou Sam peaxs. whan yon ghak F- Itheeborn hingtiviks - han Litbuek ty. Fi- Whe live at te ait hyms the tims, musk wer sest adout bener. The hation the
 timi her 1 aph $\rightarrow$, andel $x$.in chiceran on the the
 wie atruck with my mot-e on hi finest.
Fi- he stir reffeet mind on the hive. So ane ace ankion th hav it sulut. Let the mas be:
 Etthe luicher be hoten, is that the katt betoren sootay \& बitinguirhs ins ecarr
s. $\%$

The Renatingtac genomy earr Yund, ats, T- -



 hintak gericare of th thia groo crunty. he areyous of ti, becarse in the grame on whidh oun Cadin, are
luict, are buries the hones of oun gathers. We fean a day may come, when youm heofe may want to raise them. We hope you wive kermit us to nemain thens. Iam neithon a frair non cefhanes $\subseteq$-t lok you in the feen, onto asity tint kiten, fon my hem har neven bien Slains suith the 6000 op 2 white man. Fi. The Geffer Ibroughtt hare, was token from the bot of mag nivens. Invile hoint out the heace. "to A wiee then tomy tha: - derr, the groins on which I wish eng Ladoloress t live. I am ghad tofinit they are not fongothen. of in Lotk apon thesc strinig os heampum. There are there. This live isithe nos my manc wile travie to te you. That, my women will foltors. The thins, Ithace fursue. Byfre mary Lumuent heve papos, - Fon will see us ale traveleing to youm doow".

Wollap. The diyit fhisund uartominee the Connn' to conftitute hin a chigf in Heace thisbrothen who ha kentieiey) "He: To te one Sam no Cbiof. My has is on my breast. I cannot hoed it af: My Bother went the the Bravi. The was a imom of Beace: Xte is gor. Sam left alome. Shave zat by the nols fike. that divies the Leirl from ves. Thave shokn to then. They aryumen, y youm brothen sat there, we woun bi $l_{i}=$ : Enc, budnow, our Ears are rehatjil.

TR ellau-gaw-gix.
"Fo - Nhave muehtosay. Rut the zum.
that is lodeing me. in the face, teles me tohe thort. to - I am not a 8 hiff hut having a tmoth tougue, my givenos miake ure of ary meruth.
I.- Ineven of an iny syes upom the moming, but the woins of my Erees gatten layom the mountan's, are tomiding in my Ears.
H- hee thank oun Ereat Fotten, that $h$ har been plasi thkintom lanision a bogy. Se are the hearto of than sejvies, whom vee call our Enemies. he bid the advemeanent ang froophrity of the Ameviean hationil hoilenme to aun euntry. her thothe the gonatagint mile put thringot into thain arme, that they may kut then out and take ens $k$, the has.
H-On-tradars are vemunhars. Our Laef Greashio in our hearts. Rhy hucied their Cabin on our land, when ant where they leesere, añ uo one ofms asks them, why they Lave done to.
Fe. Here is ns metal in our partof the country, ting knowedge. Hhave h-an mithen our oed on oun Houng man, fleak of any.
H. Wee are ankiour that the roos, deinding ourcountry from that of the Lioney, thoud be finishe?






 2uys dielmer. $z=$ un kin yon wout Fif the uathinwhil the git A a ain weets,









 Fatherg-a woh me hol wan you as yintul cinem

 notyontingt, inty
Py Refter. Sumbu the Remict, दsear






 Imar a request. ars leve not co se find. theve foclew than who weve take aite me, tod me a litch of your mire he theny to when, Inig thisk a atte tive me Diftew yout thitik of bince. coceptritas yote thint of nyptem aipprientes it.

Cin the young chid thik on if for
whom the sance chis thik oif (temor)
Io. Yn tur thiman. He il like code $k$ in eyes me ain. Bur netermygrm Then. Hnibecaure his brother, natimury form the Braric, feec to the granes
54. He is alunst alrikermith gnid. ride ath tom a litte of his of thay miet, to chan his throa!:
the mideminchely hindian from the Ontor: agon $\rightarrow$ /noutfolumesil-
F. Thave kation er for a mowent. my outh wite soon be lases. PR San orryfure

Wi - You tu tam aluot naka. But yat Sp wim a man militite ame
mi Fowe gou geveme imosie ant a fles, if the ontongom.- Thy tay thew woek my conityy for thene thing. Yn, fathan, turabobtim
 an if theari $4 \rightarrow$ hive tinging, th ken it ficie hem F. My frienss heed drow then heso whal affradhe whem then $\bar{s} 9$ woris went out othimits againatme. - ecies notit thei 2 liftmy babin, as ment ont lonevito The vied horts. - There have I venu $\operatorname{tin}$, tie thar? of yivir coming. Sem have now, it take y.u.ty the han
7. SEave taig. Fow thaigh they are othong and I an weak, Jan a man If el like a mancin: -

daturday augtist 1826 (i0 oblock ame)
The bouncil met. ani openes gore lorpaifs.-
The Commigsionen then informse, the Bliefs Wrearnory, that they $f \Delta r$ sinec then Cost mart: =ing preperses a treaty, as they tobe ther they: woried do, which moues now be re $\Rightarrow$ कn - 4 ?
npleinsto then-ans that they mishes them to gir st servius attentiono. The Freaty Leving res, ani rach avkien filly sfleaniv. hear nithout a dijpenting voist qeestitech जant $\operatorname{ign} \rightarrow$ cecon $\operatorname{sing} g$ - by the lemmifionno sans the Eliefs of then uspective bants. After which they were informes by the Goun: - migionars that the Coumece moseer now agjin intio often-noon, whan thay woues be calces to gether \&gein for the pinpose of Laying before them a tarious siligeet.

CAtar a recefo of two hours the boom =eie ©nvines- whem Eor: Cofs stataid itat, his frient whe weas about to theak to then-lives nearthen Eveat Etten ang rathy his fide-ans wrote fon him the thinger that relatet th hij $s \rightarrow$ chiedrem: Colo ell Climney them adargis 32 theme asfollous

Frients ans Brotherr
The subject luoposes to you
at iun-girst mesting, in general Cimere, $h$ ave ale buen asteg on, ang settes. Suning then dichis. - sion you have conductes yourselver well - and vie boper that what has bem done will fromite youm - heace ans feffinif. her nou crive ta that othen sulyent that you neere told moues be firesentes byon, of the the bufinif first rukmittes shoncs he conceluss. You ale know thet a/arty of gourlheofe grom the
 no itt of hive 1524 , at thetoot of 2ake 8 epin, elt Finily, ans therce of tid menn, that the mundevers were given $x / 2$ and put in eoriffiriement ot fueliblimadenies foutriac, ans that they fles from histece by breakeing: Laie.

NU eorne now in the name of youn Eneat Zther, and demans of the Chifflewa neateon, the turneen 2 men of there mundenversiethat thay m-ey be tries by the zeine laws by, wheich youn Ened Tothers childven wored bu tries has they cone: =mitks the seme crimes. This is that Nifur tubs: = jet me tock you we Lag topresent to yov, and yrum Great gatter eyhects the greatman of the Eliffuure nation to strelet out their hantsanstake hold 33

$$
\begin{aligned}
& \text { out ot } \gamma \text { tailo } \\
& \text { then trunt the thex } \text { is an or orm the } \\
& \text { Caner }
\end{aligned}
$$




 them urntitath.
$\qquad$




mith
teigh
Kanctinat:


thav it whit the an unith to

Harcuker O Nomkern

hifinusher:





Gomin: "Oc hain yn an iment





Thi efte oftenion matery y yocury
The kedin fotingung to tie tanta p Maikem cana gimin mith lince ofter, as tais
"F hee trim suak ason men- Here patitie. \%-bik kav no yoing men thachot tuo thi



 Santh ain tee them the ar the tran hy yiv-
 Z-5 ont



An to tat wo the mentow, io the time the Raveronin, in st th

 of it -hithing wiec tatify mo, hit thi:


Ha mot fining, you may look yo thore yung-m whi Cominitas te main..." =
Goum:




 are giem th, in - ie to puato as xt stie -9 oth wick $k$ at yeacen
wiob-jutem thentur:"
a suffeniontary artich

 while min emerablougs.

The following stuich was tent the bow yinm t Kewnmont, chif of the war Bay. (hftam: "my Chice.

$$
\text { The young }{ }_{39} \text {. unden your conn-nos }
$$

Youn traph are tlow to minale. Lec wiecetece him that your hintim is eold an bong; ans thatyon titin the Fuow hungry and thivernic, fookng at the ino ot $k$ no tobsees to warm your months: - If of younwiry ant ehiedvan come to yon ano ask-when ik the gave? Whave's the Deeni-he are hunginy, ant thed younLant hang down ourer Your knce, and goum kent! Twael mith grigf lienuse you beve rondittogie Thin. Wi wice ask yrim Erear- Ethen to tole lityon you
(xhershothy
The Lupifflantg-s.an

Bomicie in closts. Stutur hanc ticne who ere goun grest min. - he than hone tofut
mued evouns then moke to and tmacken
medali mie vile fut roun the vedu of youm
fict herriom, un hat yming mine.

Fope, tipheer hatititt an Zi, Lem
Fininiocorathè



axutitim thent this bel buill wa chiedin

anis if fice of gor blos - an ifyou wiec ofrew your ears and listen wice, an nevan fonget yoon Eved fatheny ming. foye, it ivier materyou ale $k$-hly

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\text { "Rreaf bluifs }- \text { when you tate }
$$ thi great kuedal, nemember you are no move कdij dry Cyom Enesfathein- no move to arvise your

 =tours. But you are seen often th listen to hijom
eil, ans for = eir, ans follow then - then thy' m Tar wiel hear
a bight on you larests to whieh your foung mem
may lrok avs get wisdom."
... $Q$ Mivarvions. Whan Fon-tak thi nis
al, you gine the won of a hervinion an not of a doy to listem Wyom great Bhiff in and min the mon wore and fyom thame toyor an not a badge of honon."

2poing men
when you tak thi mas

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$$

+anct sun0
ac munembunth
nice come oven the eges of Youn thens-and they wicc die - ans when You wiec be cacke iffout to take theirifceers, and tit at the heat of thini Counciefir the carefue not to thev ergo when you ave grung Syoun when you grome old and apremble youm Chinto and harviow around your Comere gere youn nurnent mill vemenden youm bis dect, aso bungh at pou.: Lialk thaight then - Kech out of
cooke ic a es when you ane zoning ens when your




the Learners wife now
come up in like mam ion：（yean＋：N）－ int toto the mic me that to him，mon neritic time cover whin you have formitst thing on the munurar，non nite he then，when te tear you are men thetarice nothis．Wee vice tile thin you ave not dogs－ ut thad blat tr you have／vomits，you mice to．Taken carts and et not on－hin mice for you fall upon． hans：－

Chifpewar－her have totem about your Tother arm－gru throw nothing about to Because yo Rem not tee it OB－Bu－kn an odin Rave
 th was fill of weornon like kava upon your zees ans tied wittiest fid，input it awing in his 2 art whin all king tate bochum emitirus the．－． Hey cue mot liftat on thin it－wide．Aether the
 You taviace sion the thy prow back－ym． been downs，Arum sine－tfothen has what her ye an 2niok Lear－the knows mech who eve your gnatust mme a no be has ats a long thing

 are goinjut thing you mut ramenken－决e mice Lave beni the wind out of the Clouds，and sem，it tear the haves If the tran，an beaten themis in the ai－an thou then along the ground．Iou shove then the the that var reit ding ul of laver，to dy not allows yon totive hi j skite chiedran－K2imm do he vice nite ail shaken ininsey ant shelled Int hi，arm，o thick when it may foe min
 sill here－a no yon Rear even fire stride ho the prat saint out of the thy，that speniterat the big fine outhe mountain－Shin if You Lave then stomaching hut yours，yon thin time！You have vernon teen yon
 on your nisi

Bot he is mild in peace－and while you are gore mew and min hic cumaib ha nice nave barm you， hut use his arm thintedrom and you hive vole：

Yes he is mied in /heace AHe is the eike summonn whan the shreams oqu, anerotu firch zurim- When the Lile fide is warm ans the haids do ving -ovhen youn
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 You ville be hefly - an thiy ic what you-Enent the $n$, on not - Rectan only arvie, and the:
her Rave douce". .ix .
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 ainict thand ! Hew. Ans the Conneic aqyourn $\Rightarrow$ fin- die
## Detroit Oatober $9^{\text {th }} 1826$

To Colo. T. L. MoKinney,
La.
I take the ilbetty to forward herewith, the Journal of the proceedings of the Commissioners in Council with the Chippeve Tribe of Indians at Fond du Lac comencing on the $2^{d}$ of Augt. 2826 and ending the $\eta^{\text {the }}$ of the same month.

I regret exceedingly that the deeth 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 balinglolosed. sooner.

> Your obliged friend,
> \& Obt. fevt.
> A. E. Eawards, Secty to the Comry.
$-15-$

$$
\text { Fond du Lae Wednesday Angt, } 2^{d}, 1826
$$

Gov. L. Gass and Colo ${ }^{2}$, To L. Hokinney, Comnissioners appointed by the President of the United States to hold a Treaty with the Chippewa fribe of Indians. met them in Gounail, agreably to previous arrangement this day at 12 orook, $\mathrm{M}_{\mathrm{p}}$ - after the uaual ceremony of smoicing the pipe of peace - The Gov. in behale of, the Commission, addressed the chiefs, Headmen and Narriors (in number about (5EO) as followe -

## Hy chilaren

We thank the Great Spirit, that he has given us clear slyg, 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 dojou all know, that a war has long been carried on, between the Chippewas and Sloux, in which many of your people have beon killed. Your Great Father, being very desirous to tuminate this War, called together, last year, at Pralrie du Chin, the Chippewas, Sloux, Lacs and Fox s, Iowas, Menomonies and Winnebagoes, and after sometime, the romahawik was buried, and all the Tribes beoame friends and shook hands together. In order to prevent any diffioul ty here after, a boundary line was agreed upon, to divide your country from that of the Slowx, - and it will give us mach pleasure to tell your Great Father on our return, that his children, the Chippewas and sioux, have attended to all he sald, and have made peace with the heart as well as with the hand and tongue.

But Pratie du Chin was a long distance from your country, and many of your people were uwilling to go there. Your Great Father has therefore sent us here to atate to all your people in the middle of your own country, what was transacted at the Prarle, and to express his wish that it be falthruily adherred to, on your part. It was the desire of your ohlers at that place, that your young men should be assembled here this season, and that your Great Father should send to them some person, whe 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 pursulings the game for the support of your women and chilasen, you have been musdering one aaother. But that time has passed awey. Peace has been made and you can now thut where you please. Your young men must observe this peace, and your Great father will consider as his eneny, any one, who takes up the tomahawic.

A part of the IIne between you and the Menomonies was not arranged at the Prarie. - It will be best to come to some conclusion on the subject. We observe many of your relations, boan among you who are part white. - We think it would be well, if you would seleot a place, where they oan set down and cultivate some land. Give each of them a small plece - They would be able then to support themselves oomfortably 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 mey find. Thds copper does you no good, and it would be useful to us to make into ketties, buttons, bells, and a great many other things.

- Zomen and Chilaren not in Counell, of course.

We Iind you are very poor - Your women and children have little to eat and less to wesr. 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 oan think of these things and give us an answer as soon as you are ready. The councll will be opened tomorrow, and three guns will be fired, when we shall assemble.
 for assombling - the Council after the ceremony of smoking was again opened - The Indians were informed by the Commiesioners that if they were now ready, to reply, to what was sald to them yesterday, they would hear them.

Shingauba Whasin, the principal ohief of the band from the Sault ste Naries then spoke (addressing himself to the Indians) -

## Hy Relations,

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

## Hy Relations,

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

Hy Friends,
Oure Fathors have come here, to establish a school at the Sault. Oar Great Father over the hills, has seld this would be well. I am willing - It may be a good thing for those who wish to send their children.
rily brothers-
Our Fathers have not come here to speak harsh words to us - Do not think so. They have brought us bread to eat, olothing to wear, and tobacco to smoke.
ty brothers,
Take notice - Our father has been at great trouble to make us Live as one family and to make our path olear. The morning was oloudy . The great Spirit has scattered those clouds. - So have our difficulties passed away.

## Th Friends

Our Tathers have come here to eabrace their children - Listen to what they say - It will be good for you. If you have any copper on your lands. I adyise you to sil it. It is of no advantage to us. Mhey con convert it into articies for our use. -2-

If any one of you, has any knowledge on this subject, I ask you to bring it to light.
1 Hy Brothers.
Let us detemaine soon. $\mathrm{Te}_{\mathrm{e}}$, as well as our Fathers are anxious to go home. Cltohee Waabezhaas (or Big Hartin) (addressing himself to the Cormissioner) asid, "Father - I thank the Great Spirit, that he has brought you here in safety. You can now see us in our own country.

T-ane
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 tobaceo to sinoke.


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

7 TM-
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 expeated to find sanething in then for your children. I live away from the water. There is no road for my futher 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 conoe. Your young men always see enjugh before them, But ng canoe, F-is enpty. Inen my womonaand children, whom I have left in my cabin, are naked and lungry.

## P-

The Great Spirit has helped you to melke for yourselves, fize arms - Te ask for some - We have none.

## P-m

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

P-
I will do as you have done (presenting his pipe for the Comissioner to smolse)I have said" -

Comissioners "we are well satisfied with what you have said, but before we smoke jour pipe, we will say one thing" (A british medal was suspended from his neok)" ve presurse you brought this (heye) as an ornament. If we thought you aisplayed it is a mark of authority, we would take it freifyour breast, throw it in the dust, and
trample it under our feet. Is we do not suppose you wear itias the evidence of any authority, but aimply as an ornanent we will smoke your pipen (He took the medal off and laid it on the table)- ComirwHave our silver ornaments, with which we pay you for your Byitish silver - We will now present you a medal as the proper maric of your authorityo" 0-bar-gee-wack (an old Squaw about 70 years of age, who presented heresif as the representative of her husband, spolse thas to the Complesioners.

MIJ F-m, I am sent Here by my husband - His eyes are shat, but his mouth and ears are yet open. He has long wished to see the smericans. He hopes now P--w, to find something in his abin - He has held you a long tine 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

"P--, Let me speak a iittle - It is not I alone who speak. The Chiefs and old men of yy band, put words into my mouth. Hy pr-- you saw me put my totem on the paper ${ }^{n}$ (at the prarie). It has been left by our Fathers to $u s_{\mathrm{g}}$ as it descended to them from their ancestory", (becameeenberrassed) "our forefathers left us the country we live in. Some other speaker will explain better what I nean".

Peezhickee (or La Beuf) of La Point.
जIV F-, This is not the first time, F, I have met you; Then we were called together yesterday, I could not speak. It came on me suddeniy. 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 now man. The name of a speaker has come down to me from my fath rs. I will not lie. That sum that looks upon me, and these, your red children around me, ate witnesses. F-The Great Spirit knows, what you say. So does our Graat Father.

F-- Our women and children are very poort 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 vise. You went to make your children so. You have spoken. It is good our ears are open to your words. - He femember them.

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

This, F -(spreading a map on the table before the Comm ${ }^{\text {r }}$ ) was given to us by our forefathers. There are few new here, who were then living. Y--I want to take nothing from my friends. I want my own only". 哖 Brothers. Thy is it, that we are in difficulty? It is because you have deserted your country, Where your fathers 1ived, and your mothers firtt asw the sun, there you are not. i alone, am the solitagy one remaining on our own ground. F--r, I am no chief. - I am put here as a speaker. The gift has descended to me. F-r-, The people who live at the Iowa Lakes, have not corp. Their ears are not shit. They are open as ours. But they heard bad birds singing at the Prarie. We have not belleved them. Fven if what they heard had been true, we should have come, Our compassion is strong for our wonen and ohildren. Te shogld have come at all hazards. For F-They are very poor, and we are now here to see what you will do for us, $\#$ offer you our pipe. You F--look to the Great Spirit, in the sky and under the Barth. You ase strong to make your zoung men obey you. But we hive no way P--to make our young men listen, but by the pipe.

P-II will be long before I open uy raouth to you again. Listen therefore P-a-to what I scy. I live in one place, I do not move about I live. I live in one place, I do not more about, I live on an open path, where many walk. The traders imow me. None can say, I even looked in his cabin on his canoe. Hy hands are free fron the touch of whet does not belong to me. F-w- we ask you, in locating your ohildren, to place those of the Burnt wood country, on the left side of the
 little milk Y-- that we may wet our lips."

## Yellow Thunder

Mry P-TThis is not the first time I have addressed youf But I will not be long, for the sun is looking in ry face. F--I was living quietiy at home, when your ams came to mo, and took me by both of mine. I would have brought more of my people with me, but the peveryy of my women and ohildren plead for thern, and I have left some of ry young men to provide for their wants.
HF F--Six sumers have passed away since I listened to your words. They were good. In that time I have never left the straight path. We lenow you are here to do us good - not injury".
Ihy Pe-I have never before spoken to you. But I shall say Iittle.
Hy P--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 bpught. I have worn It long. I have guarded it as ny heart. I have not dishonored it.

I was very siok F-w-when I returned from the brarie latt year, I could hardly distinguish the day from night,- Yet, when I headd of your coming, I again 1 eft my home, and I ann now here to take you by the hand.

F-- In my country, there is no copper. If I sald there was, I should lie." Ploven (of antonagon)

P-I aane not here of my own accord. But you wanted me, and I am before yous F-The Indians who have spoken, ask for residences for the tre half breeds. I too have many, father, Let me make interest for mine. F-- We, who were once namy and strong, are now few and feeble. For those, ny chilaren, who are left, I ask for food and olothing. I have brought my young men here, lonowing 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 ahief from Ontenagon, name not known)
mather - You have heard the words of the Provery on the subject of the rocke Thie F-- Is the property of no one man. It belongs allike to us all. It was put there by the great Sptilit, 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 ssid, the copper was not in the rook, but in the banks of the river. They dug for it, and while worifing under eround by aandle light, the Earth


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foll In upon them and killed three of the men. It was then abandoned, and no attempt has been made on it, tall now. F-mat the time of which I speak, a great price was pald by the English, for ouy permission. Te expect no less from you. - If you take this rook F- the beneifit to be derived from its sale mast be extended to our children, who are now but this high " (a foot). For ourselves, we care but iittle. We apeoold and neagly worn out. But our children mast be provided for, F--- I have but one wozit 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, Fem there is hione".
(Hore appesars penciled words): Name not known.

## "Fen

One need not be a very Great chies, to entitle him to say a few words.
I. and these for whom I speak, thank you F---that the IIne between us and the Sloux is Established. The SLoux also, rejoice that this difficulty is settled. PThe tomahavk is buried by us in the ground. But I find it hard to buty it in my heart It is havd, Fe-m to hold them by the hand,tfor cipeytare falthless. One of my yound men went to hunt for a little to eat. The Sloux met him. his gun was broken before his face on his own ground. But wopds are empty. I will say no giore aince the iine is so lately established. I hope it has terminated our difficulties. Poe- You have sald it wald be well to provide for our half breeds. Your words were good. Let land be set apart for them. to zop they may so improve it, as that when we go to see them, they may receive us in houses like these."

## (Penciled words) Nane not known.

"y--- I look on you. I am pleased. Then you speak truth issues from your lips. Fow I shall soon have finished. I have but littie to say. F--. hen I was at the oity 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-- Te all reflect much on the line. Te are all ansious to have it settled. Let the road between us be made btoad. 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.

## $\mathrm{P}=$

The Great Spirit has opened ny ears. Yours, also, F-- are open. Listen to my brother and me, while we say a few words. F-- Our Father and Grand Father Mnigrated from this plece, to Snake River. We, their children, live there now. F-The land I live on is yours. It is dalled ours, but it belongs to you. Je take good care of it. It is a good country, We are gond of it, beause in the griyan on which our cabins are buill, are buried the bones of our fathers. we lear a day may cone, when your people may want to raise them. We hope you will pernit us to remain there.

I am nelther afrald nor ashimmed $\mathrm{F}-$ - to look you in the face, on to ask you to Ilsten for riy hand has hever been stained with the blood of a white man. Fo-The copper I brought here, was taken from the bed of my river. I will point out the place. P-- I will show to my traders, the pround on which I wish my half breeds

to 1ive. I am glad to find they are not forgotten. F--- Look upon these strings of Wanpume. There are three. This line is the road my men will travel to see you. That, uy wonen will follow. The third, I shall pursue. Before many sumers have passed, Free you will see us all travelling to your door",
Whattap. (The object of his sppech was to induce the Comm to constitute him a chief In place of his brother who had been killedt
uraer You see me. I am no Chlef. Hy head is on my breast. I cannot hold it up. Hy Brother went to the Prarie. He was a man of peace. He is gone. I am left alone. . I have sat by the read side, that divides the Sioux from use I have spolizon to theme They answered, if your brother sat there, we would listen, but now, our ears are shut."

Maw-ZawmZid.
my-- I have much to say. But the sun that is looking me in the face, tells me to be short. I-I- 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 mording, 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, whon we call our enemies. We bid the advancementit 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.
Fe-e- Our treders are remembered. Our half breeds ilve in our hearts, They build their cabins on our lain, when and where they please, and no one of us asks them, why they have cone so.
Fra- These is no metal in our part of the country, to my mowledge, 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 Sloux, shousa be finished. Our thoughts are with those of our friends, who live far from the waten For ourselves, there is no danger, Our feet are washed by the waters of the lake. We are safe. Hot $s O_{\text {, }}$ those who see the borders of our enemies country. F-W We offer you our pipe, with us, it is a solumn thing to smoke the pipe of peace. Do not F-- think lightly of this, our oustom. I have done."
(Penciled words) Mame of this speaker not knowne
F-- Listen to us. De are all of the same origin. Y-- when we heard of your comeing, our hearts were made glad. Te felt light as young children. For we knew you would open your ears to our words, and take us by the hand.
P-- The path in which the good Indian walks, is clear and open.out of that path, we have never wandered. We can blier 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 favonaably on our traders and felations, as they did. appeal to them to say, whether in this I have uttered a 1le.

P-- 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 shat. We listen to what you say. We find your wordsic good. We will not forget them. Hor shall we be afrald or ashaned, to repeat to those who are absent, what you have sild to us.
Fathers-As such we look upon you - and we expect to receive from you such treatment as fathers give to their chilitren."
(This was spolicen by an old chief in behalf of a young mom, who stood by and dictated)
"F-- Listen to your ohild. He who speaks, speaks not for himself, fut for me, who anno orator. He lends me his mouth. TH Father. I was told at the Prarie, to clear out my eare and iisten well to what was said to me. I did so. P-- many sumers since, my father was living, if am the son of him who wes 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. Hy Father, I vas told by you at the Prarie, that I must remain as I was, for that $\mathrm{tim} e$, but if evez we met again, you would hang ny heart straight. F-w I thought I would let sonetime pass, before I made a request. And I have not come firts. I have foll cwed those who were behind. F. give me a little of your milk to take with me, that I may drink a little to gave me strength, when I get tired and weak. F--I I offer you this pipe of Peace. Accept it, as if the spirit of my falher 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 dime Bad vater runs from them. It is because his brother, returning from the Prarie, fell to the ground.
F. He is almost choaked with grief. He aske for a ilttle of his fathers milk, to clear his throat."
(The melancholy Indian from the Ontonagon) (next followed)
F-- Have patience for a momant. Hy mouth will soon be closed. F-I am very poor. Tou see $I$ am almost naked. But yet I am a man. I am not a dog, that nayfriends should use me like one.
My Father. You gave me a medal and a glag at the Ontonagon. They say I have sold ay country for these things. You, father, know hetter you told me to sit still and hold down ry head, and if I heard bad birds singing, to bend it still lower. $\mathbb{F}_{0}$, My friends held down their heads when I approached. When I turned, bed 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 heald 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
The Comissioners 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 subjeets mentioned to them at their first meeting.

$$
\text { Saturday Aug }{ }^{t} 5 \text { th, } 2826 \text { ( } 100^{\circ} \text { Clock A. } \mathrm{H}_{+} \text {) }
$$

The Council met, and opened for business.
The Commissioners then informed the Chiefs and Warriors, that they had since thete 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 stsention. The Treaty being read, and each article fully explained, vas, without a dissenting voice accepted and signed accordingly by the commissioner - and the Chiefs of thelr respeotitre bands.
Afterrwhich they vere informed by the Commissioners that the council would now adjoum until after-noon, when they would be called together again for the purpose of laying before them a serious ubjeot.
rfter a recess of two hours the Council convened - hen Gove. Cass stated that, his iftiend who was about to speak to them - IIved near thens Great Father and sat by his side and. wrote for him the things that related to his red children. Col ${ }^{\circ}$. Haxinney 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 settied. During their discussion you have conducted yourselves well and we hope that what has been done will promote your peace and happiness. TVe 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 Flamkau kdlled in the month of June 1824, at the foot of lake Pepin, MaFindley, and thred of his men, that the murderers were given up and put in confinement at Michillemackdmec 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 nations the surrender of these murderers - that they may be tried by the seme laws by which your Great Fathers children would be tribdahad they comitted the same orime. 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 stretoh outi 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. Je do not exact your answer at this moment, we prefer that you should think well of it, and after you have cone so, then speak.

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

Mit-talk-quis-E-ga was called up before the council rable - and was informed by the Commissioners that hil "Breat Father had been told that he was one of the men engaged in the marder of some of our people two years ago. As you are a larrior and a brave man, we ask you to tell us the truthe" Pris ${ }^{\text {n }}$-"A lielihas been put on me."
Was examined by the Com² and acknowledged, he was with the party - saw the murder committed -o told them not to do 1 tIn the muxder- those conifined weye the prinolpals- none, besides himeele belongIng to the party, ase here-e the way Chs ef has never related the olrounstances attending the marder, in his hearing- occurred in the night-o ald not know thoy were white people- thought they were Indlans, because their camp ves made of maten. -

Comers
"If you are tmnocent, we shall not touch youe If you are gullty, we thall take you with is. This is a sorious matters.- 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 arrah you. Our people shall travel in safety over this country. Tie will hurt no imnocent man, but the guilty must and shall be praished."

An Indian was asked whether the prisoner was engaged in the murdes-- "Ho was not.e- The others of the party said so." "D0 you say so before the Great Splytif" - "Am I a dog that I should 1:ep"

Prisoner. "Whe the Chief, Kevegnoquet, sald aloud, that they should not be rililed, and I thanked the Great sipirtt in my heart, that they were not to die." Oomas "We believe that you are smocent- If it had proved otherwise we should have takem you with us, to ablde your trial"
(The pige of peace was thon emoked with him)
Commi WWe shall adjourn the Counoll until tomoryow rou ofme here on the faith of (e) Wrapum and you shall not be infured here. But we expeot your wise men whll make seme arrangenent, by which these murderess will be delivered to ws at the Saplt. It is a serious matter, and uniess something is done in ithy you, before we leave here, you will be visited with your Great Pathers hesviest diepleagure. IIo trader shail visit you- not a peund of tobacce nor a yard of cloth, shall go Into your comintry.

This is not a thing to pass away like a cloud,-- If no agreement is made by
 temosrow" $4=$

74 Dingley eane foxward In Open Council a stated, "I aryived Iate In the country and gave out my goods. I lound a man neay my ostablishment, trading with the madiens there. Ho hed some connecion with the Indian Agent at streters, and his name wes Campheli or Soott, I think, but this, I do not distinotly wooliest. Ho was esther an Intexpmeter, or had haie pay, or some altuation undor the Agent. Ho Induced the Indians to belitove, that he was the Interpreter, they must be dizeoted by him, or they would not be well recelved at $\mathrm{s}^{t}$. peterw. Hit tiading, through his finterference, wes very muoh injured.-- Campbell alse imposed gn the Indiane, the beliel that he would give them whiskeg, that aoquired zor him, as control over them. I stated these elrcumstances to rallaterre, last spring, whem he promited me to discharge Camplell srom hi s empl cynent, but he had not dene se, as 1ate as the apxing".--

The younger MT Morrison also oane Forvard and saldy " "An Indian on his arrival hose stated to us, that the Traders at StPeters had smpressed the Indin no Whth the bolles, that the mortality among thom last yeat at the Prarie, was cecotioned by medicine adminietered to them, in their sood, by pereons comeoted with the Treaty Expedstion-e The name of one of these traders was Bakers. This beIfer findueed the Leeoh Laise Indians, not to attend this Council. An Indian by the name of Guille Pist, is not here, becanse he wes told by the Agent at gtpeters that he had no bintiness at this ryeety".

## The Counal1 mew adjourned until tomorrow. <br> Sunday Anguat 8th 2826

The Counoli met at 20 opelook A. Mt and arter the custernary cercmony was opend f busiriess. The coman informed them that, they had met to hear there ansver in solation to the subject lald befose them at the after-noon meeting of yesterday.
the Indlan belonging to the party of muxderers came forvand with three others, and sald.

WF. TVe four speak as one mano- Have patience. P.- We have no youmg men attached to re- It is rery aificievit for us to make an answer to you. If have fiyst to consult our friende, and we then make answer to any question proposed to we.- FoWe will see the men belongling to the War Partys and tell them they are sent for by you-- Whon we hear what they say, we oan give you our Itnal answern,

Comms WWe are not satiselted with your answer. We lonow you cannot deliver them new, beasuse they are not here- And after your return, it will be too late in the season to suryender them.

Bat we expect you to be ready to deliver these men to us, by the thime the Treders come $8 m_{0}$ in the spring, If they are not suryendered then, destruetion w/12 fall on your wemon and childaron. Iour zether will put out his strong asme. Ahat think of it. - Fothing will satisty ws, but this".-.
(Aftez a conmaltation) Hit-talk-qui -b-ga weply'a
Wr.- Woxt spring, you may 20 ok for those young men who comnitted the muxder."-e
Comin:
WWe are glad to recolve this answor. We will take it, and delifer it to your Great Father, at the 0ity tomards the sising sun -- We hope he wil2 be glad too. Ho Ieels pity cor his Red ohildrem, he ls alvays soary, whea he is obiged to Ift his atrong ann, and sind it out among them. But he camnot permit thom to kill any of his white ohlidren. Whem these men ase given up, he will be pleated and sit still, and all whll be at Peace.".

Tour promise to bring in the marderexs, and deliver them at Gxeen Bay on the Sault next yeas, will be put in the paper".

A Sryplementary Artiole was accordingly adied to the rreaty, whioh being read and eaplained, was algned, without an objection, by the Chiess of the band to which the maxterers belotged.

The following apeech ves sent by the Commiss ienery to Keveynoquet, Ohlef of the War Payty. (that committed the murdess) $\frac{1}{p}$ with a striligg of waugraie my ontia.

The young men under your command twe years aco, maxdered some of our people. - Wro beliove you are fnngoent and that you tried to prevent it. But it was a had deed and mast be protshede-- And the authoss of $2 t$, must be brought in and tried
by orr laws, as one of our young men would be treated, if he had manderdivone of our yed ohlldren.

We send thits Wampam to open the path for you to come. zou may come and ge in peace. Hone shall infure you. But you mat bring those young men vith yous wour Great Father expects it, in order to prevent something worse. If they have the hoart of men and not of dogs, they will come willingiy, to prevent destruotion from talling on thelr women and ohllawen."-

They were now informed that the Council would adjown for dinner, after which, they would be assembled for the puxpose of presenting medals to there most deservtng Chiefs and young men.

## After a short recess the Council convened and $\operatorname{Col}^{\rho}$ Mozennoy adaressed the ohlofs Hoadmon a mamions as roliome. ${ }^{-}$

## "Friends a Mrothose

This is the day of the Gyeet Splyit. on thes day your white byotheys towarde the rising tum do no buainoss- But worshify the areat SpiritWho made the sun and the moon, and the Staris the Rtvers and the Mountatne - and Yhe also made man, - You zonow the God we mean- It is he who atribses fire in the Slig, and shakes it with thunder- It is he whe loves the man who Ioves peaces the man vino is honest- ani sober- and who will not tell a lien the lay you see is seored. But we know you are anxious to go home to your families; and as the business that brought us all here hes 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 themseives straight, we continue to use this day to prepare you to go to your families."
"Priends and Brothers -- We will have good things to tell your Great Father Whe 2ives towards the rising sun. We will tell him his chippewe ohildren are men, and great men -- that durint this council they behaved well - that they 1 istened 1hwe good ohildrow, to his coincil and have all determineed to hold fast the Treaty of Prarle Du Chein and keep the peace with thelr old enemies the sfoux - and that they have determined to give up the bad men who have wet their hands in innocent blood,"
"Frionds and Brothers - We will also tell your Great Father that you are poor - ard that in all your great country there is istile Beaver -- that your woods and streams are silent - that but littie game of any kind can now be foum and that your trape are slow to snap. We will tell him that your winter is cold and longy and that you sit in the snow hungry and shivering, looistng at the moon by night as it shines olear in the skys and orten have no tobacco to warin your mouths.-- That your wives and ohillaren come to you and ask-where is the game? Where's the Deerp -- Wre are hungry, and that your hands hang down over your conees, and your hearts swell with grier because you have none to give them. " will ask your Great Father to talke pity on you o"

## "Friende \& Brothers

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

All these medals have on one side of them Your Great Fathers face, and on
the other side is his pipt, 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 cane up here and put it in the tiust 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 Iisten well, and never forget your Great fathers messege, it will make you all happy."
nereat ohlefs - When you take this groat medal, remember you are no more to disobey your Great father-ITo more to advise your varriors to shed blood-No more to do bad actions- But you are ever after to listen to his counoils, and follew them- then this medal will bear a 11 ght on your breasts to which your young men may look ani get visdome"

HIaryioy -- When you take this medal, yru give the word of a Marrior, and not of a dog, to ilsten to your Great ohiefs - and mint their words, and if gou disobey and do bad aetions your medal whll be a shame to you end not a badge of honore"

## "Young Men

When you take this medal remember the day is coming when the dark shades will come over the eyes of your Bathers- and they will diem-and when you will be called upon to tale tholr plsces, and sit at the head of their cou cil fire. careful not to turn dogs when you are younge If you do, when you grow old, and assemble your Chiefs and warriors around your councll fire, your women will remember your bad deeds and laugh at you. Walk straight then. Keep out of crooked pleces when you are young and when you get old you will be respected.e"

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 1ike 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 Byes and Quiok Bars - 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 Chippeve ohildren, if he sees, or hears they are good, but one thing you nust remember- He will not allow you to kdil his white children- If you do he will rise and shake himself and streatch out his arm, and strike when it may fall and kill the innocent too-mhis will not be his fault, but yours, take care then how you stir him! You have never seen your Great Fathers arm -- only a mall 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 unt11 we speak to him, nor until the time comes when you have promised. to bring in the murderers, nor -ive stir then, when he hears you are men that will notile. We will tell him you are not doge-but that what
you have pronised, you will doe Falke case and let not our pronise for you zall upen our hoadse
"Chippeva'g-ife have spoiven about your Yathors Amm-You zmow nothing about It-mbecause you have not seen its perfeeckee and wodin have seen it. Lot them toll Joue. Thoy know that if all your eountry was flall of wayriors like loaves upon your trees thoy could not ilft it or than it aside. Let them tell you if it is not so. I will tell you what it is 1ike. You have all seen the sigy grow blacke-rou have hoard the wind out of the elouds, and seen it tear the loaves off the trees, and seatter then In the afr, and blow theo along the ground. You have seen the tree that vas yesterdey Alll of leaves, today all leave-and you hare seen fire strike by the Great $3 p i r l t$ out of the shy, that aplintered the big pine on the mountainThen you have seen sosething that is like your sceat fathers arm, when he is stiryed and when he painte hinsoly and goes forth to ware zut he is mild in peseo-mand while you are god man and sind his coungils he will never hatm you, bat use his asm to protect you and your wives and ohildren. Tes he is nild in pesco--ilo is then 2 tice sumaer, when the atreans open, and the Ii sh swin-then the hill aide is warm and the birds do sing-then your winters hunts have boen oopd, and you have brought hone plentymenhen you sit at your lodge with your pouch fall of tobaeco, and then your wives 8121 their lestilos for you and for your ohllarens this is ilke the anm and friendehip of yous Great Fathes", whem that friendship isnexercised.

Chippeve'smite adnire you as friends and Brothers-ivot to offend your Great Tather- 110 has sent his Agont (\#5t Sohoolerart) anong youe He speake your Great pathere worde, ilstent to him-shen you will be haypy-mand this is what your Great Fathor wishes you to bee. It is with yourselves to be so, or note- ie stan only adtise and this ste have done""

Gov, Gass informed the Indisns that when, on tomorrow, they hoard the sigmal for the Council to meet thoy must loping with then thoir womon and ohildrenp as Moy had some presonts to distribute among themm- Couanil adjournod.

## Monday Aust. $7^{\text {th }} \mathbf{2 a 2 6}$

Council coavened at the usual hover and was opened for business.
The Conaisaionexs being informed that a band of Chippewate from Landy Lake hed asrived since the adjournment of the Council last evening, and vere nov present, and In the Counoil directed that thoy should be scated in fromt and ncar to thome they vere thon informed that previous to their agrival a treaty had been conoluded and eisned by the ohiest preacnt and that they vould now expilain the soveral provisions of it to thom so that if they thought proper they could also sign it. It was seeordingiy explained, and signed by thois ohiefs without any objectione ts the forenoon vas spent in this business they were all informed, that after dinner the cuns would fire when thoy would sone for their presentse

After a short recess they wore assembled and the afternoon spent in dividing the goods anongst them and the Counoll adjourned sine die.

