



Ratified treaty no. 146, Documents relating to the negotiation of the treaty of October 16, 1826, with the Potawatomi Indians. October 16, 1826

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RATIFIED TREATY NO. 146
DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF OCTOBER 16, 1826, WITH THE POTAWATOMI INDIANS

Geo Ray
Journal to of

Comm^t. to negotiate with
the Indians in Indiana

1826.

Hon. James Barbour V.
Secretary at War
(Washington)

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Schedule of good claims on
hand to Auditor Office

and maps

10/16, 23/26

Indianapolis, Indiana
October 27, 1826.

Hon. James Barbour,
Secretary at War

Sir,

(Under the direction of)
His Excellency Lewis Cass, His Excellency James P. Ray
and Gen. Rollin Tipton, Commissioners appointed to hold a
Treaty with the Indians within the State of Indiana, du-
ring the present season, I have the honor herewith to transmit
the Treaty by them concluded with the Potawatamie Tribe;
the Treaty concluded with the Miami, with the accompany-
ing documents, and the Journal of the proceedings under
the Commission.

I have the honor to be,

Very Respectfully:

Your ob. servt.

James P. Ray

1826

Journal
of the
Treaty of Wabash

Gov. Cass - Gov. Ray
and
Gen'l Tipton,

Cornis.

10/16, 23/26

Record
of the proceedings of
His Excellency, Lewis Cass,
His Excellency, James P. Ray,
Gen. John D. Ipstow.
Commissioners,
appointed to treat with the Indians owning lands
in the
State of Indiana, in the year 1836.

Camp at Paradise Spring.
On the Wabash. —

September 20. A.D. 1826.

Gen. John Vipstone, one of the Commissioners appointed to treat with the Indians owning lands in the State of Indiana, arrived in camp with John P. Powers, Interpreter and Anthony J. Davis, Secretary pro tempore to the Commissioners.

September 23. 1826.

Gov. James P. Ray, another of the Commissioners, arrived in camp with William Conner, Interpreter.

September 25. 1826

The Commissioners make Present

Gov. James P. Ray,

Gen. John Vipstone.

Ordered, that Col. William Marshall be

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appointed Secretary to the Commissioners appointed to
treat with the Indians, and that the Secretary pro tem
make out the appointment, and lay the same before the Com-
missioners present for their signature.

Ordered, that H. Kerehewal deliver and furnish
to Col. Marshall, Secretary to the Commissioners, all
such stationary as may be requisite to carry into effect the
objects of this negotiation; and that the same be kept by him,
and an account thereof exhibited to the Commissioners.

October 2. 1826.

Gov. Cass, another of the Commissioners, arrived in
camp.

October 3. 1826

The Commissioners met & Present

Gov. Lewis Cass
Gov. James P. Ray
Gov. John Wilson.

Ordered, that James P. Ray be appointed
Assistant Secretary to the Commissioners.

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October. 5. 1820.

A council was opened at the encampment,
the chiefs, and principal men of the Pottawat-
amis and Miami tribes of Indians being present,
with a portion of the Owas and Ottowas.—

His Excellency, Lewis Cass, His Excellency
James P. Ray and Gen. John Tipton produced
the following Letter of appointment, and take their
seats as Commissioners, to wait:

Department of War.

24th May 1820.

To His Exe. V. Lewis Cass
His Exe of James P. Ray Commissioners to treat
Genl. John Tipton with the Miami and
Pottawattamie Tribes &c

Gentlemen,

The sum of Fifteen thou-
sand dollars, having been appropriated by act of Congress,
approved 20th Inst. to defray the expense of holding Treaties
with the Miami and Pottawattamie Tribes of Indians, and
any other Tribes claiming lands in the State of Indiana, the
President of the United States has appointed you Comt

Very Respectfully,
Your obd^t Servt
James Parson.

The council fire was now kindled and the pipe of friendship smoked.

Gov. Cass, after addressing to the Indians, that the communication now made to them would be read from a written record, to be preserved for perpetual remembrance, addressed them, as follows:

"My children, Pottawattamies and Miamies.

We thank the Great Spirit, that he has opened the paths to conduct us all here in safety, and that he has given us a clear sky and a cloudless sun to meet together in this Council house.

"Our Great Father, the President of the United States has sent me, together with the two gentlemen who sit with me, to meet you here upon business highly important to you; and we request, that you would open your ears, and listen attentively to what we have to say to you.

"When the Great Spirit first placed you upon this Island, he gave you plenty of game for food and clothing, and bows and arrows, with

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"Commissioners to carry into effect the object contemplated
by the act aforesaid."

"The time and place for holding these Treaties
are left to your discretion. It is desirable however,
that the trust be executed and reported to the Depart-
ment on or before the first of November next.

"You are required in no case to exceed the sum
appropriated - to wit: Fifteen thousand dollars, which is
intended to cover all the expenses attending the negotiation,
including your own pay, as Commissioners, which will be at
the rate of eight dollars, a day, whilst actually engaged
in this service, and your necessary expenses attending the
same.

"You are authorized, in regard to an exchange of
country, to propose an exchange of land, (together with
such other conditions as you may esteem it proper to recog-
nize,) acre for acre, west of the Mississippi, and west land
north of Missouri and Arkansas, confining the privilege
of location to such lands, as may not be previously
disposed of; and to provide for the necessary sup-
plies incident to the emigration.

"Your bills on the Department for the
means to carry the above negotiation into effect will
be honored. You will take care to accompany them
with letters of advice. I have the honor to be

"which to kill it. After some time, it became difficult to kill the game, and the Great Spirit sent the white men here, who supplied you with guns, powder and ball, and with blankets and clothes. We were then a very small people, but we have since greatly increased, and we are now spread over the whole face of the country. You have decreased, and your numbers are now much reduced. You have but little game, and it is difficult for you to support your women and children by hunting.

Your Great Father, whose eyes survey the whole country, sees, that you have a large tract of land here, which is of no service to you. You do not cultivate it, and there is but little game upon it. The Buffalo has long since left it, and the deer are going. There are no bear now, and there will soon be no other animals worth hunting upon it. There are a great many of the white children of your Father, who would be glad to live upon this land. They would build houses, and raise corn, and cattle and hogs. You know, when a family grows up and becomes large, they must leave their Father's house, and look out for a place for themselves. So it is with your white brethren. Their family is increasing, and they must find some new place to move to. Your Great Father is willing to give for this land much more than it is worth to you. He is willing to give you more, than all the game upon it would sell for. He will make you at

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"considerable present now, and he will allow you an annuity hereafter. You know well, that all he promises, he will perform. The stipulations, heretofore made to you, are punctually fulfilled. Large annuities in specie are paid to you, and they are sufficient to make you comfortable. Much more so, than you were before the Treaty of St. Mary's.

Your Great Father is not only anxious to purchase the country of you, but he is desirous, that you should remove far from his white children. You must all see, that you cannot live in the neighborhood of the white people. You have bad men and so have we. Some people will steal our horses, kill our cattle, and hogs and commit other injuries upon our property. Some of our people, who have committed crimes, escape into your country, and it becomes difficult to take them. Besides, when you divide our settlements, we cannot have roads and taverns and ferries, nor can we communicate together, as you know it is necessary we should do. The game too flies before our improvements, and when that goes you must follow it. But, above all, your young men are ruining themselves with whisky.

Even within the recollection of many of you, your numbers have diminished one half, and unless you take some decisive steps to check this evil, there will soon not be a red man remaining upon this Island.

"We have tried all we could to prevent you from having this poison, but we cannot. Your bad men will buy, and our bad men will sell. Old and young, among you, will drink. You sacrifice your property, you abandon your women and children, and you destroy one another. There is but one safety for you, and that is to fly from this mad water. Your Father owns a large country west of the Mississippi. He is anxious, that all his red children should remove there, and set down in peace together. Then they can hunt, and provide well for their women and children, and once more become a happy people. We are authorized to offer you a residence there, equal in extent to your land here, and to pay you an annuity, which will make you comfortable, and to provide the means of your removal. You will then have a country abounding in game, and you will also have the value of the country you leave. You will be beyond the reach of whiskey, for it cannot reach you there. Your Great Father will soon suffer any of his white children to reside there, for it is reserved for the red people. It will be yours, as long as the sun shines, and the rain falls.

You must go before long. You cannot remain here. You must remove or perish. Now is the time for you to make a good bargain for yourselves.

"which will make you rich and comfortable. — Come forward then, like wise men, and accept the terms we offer.
" We understand there is some difference of opinion between the Potowatamies and Ottomies respecting their claim to this land. — This difference we should be glad to have you settle between yourselves. — If you can do this, it will be well. — If not, we shall examine into the circumstances, and decide between you."

Gov. Bass further added, on concluding his speech;
Referring to the Rev. Isaac McCoy (who was present in Council), a Baptist Missionary from the St. Josephs

" I am authorized to state to you, that if you will sell your lands and remove, your friend, Mr. McCoy will go and select a suitable situation, will remove and settle with you, and continue to teach your children. You know him to be a sincere man, that he is your friend, and would advise you nothing but good. He recommends it to you to remove.

Look around you. — You will soon be left alone. The Delawares have gone, the Shawnees are going. Besides. You are now assembled around our council fire. Your young men are imprudent, and will drink. We hope the old men will restrain them. — If blood be spilt at our council fire, we never shall forgive it. We have the will and the power to punish for it. — Your Great Father

"has a quick ear, a sharp eye, and a strong arm.

If a Potawatamie strike a Miami, or a Miami a Potawatamie, they strike us, we shall feel it here.

No matter where he goes, I promise before all my brethren here, red and white, that we will pursue him, seize and punish him. He will not smoke another pipe, nor light another council fire until he is seized and punished.

Your young men must listen to what the chiefs tell them; they must do, as in former times, when the old men had power, and the young men were wise.

Clear out your ears, and let the words I have spoken go to your hearts.

You know now the propositions we have to make to you. We wish you to take time, and advise on them, and let us know, and we will again assemble and hear your answer. We wish you to be as expeditious as possible, as we are all anxious to return to our homes. When you are ready, you will let us know, and we will hoist the flag on the council house, the signal of meeting.

If any of you wish to say any thing, we will now hear you.

Wetka, a Potawatamie chief, arose and addressed the Commissioners, thus:

"My Father, we cannot tell what time it will

"Take for us to make up our minds. We will consult together.¹²
As soon as we are done, we will call on you. That is all
I have to say to you, my Father.

Sagro, a Miami chief, addressing the Commissioners
on behalf of his tribe, arose and remarked:

"My Father, the word you say to us, we will
take time to consider; but we hope, you will do as you say,
and give us time. Many of our people have not come yet.
We have held no council - we wish not to be hastened.

Gov. Cass. "Plenty of time will be given you."

And the council was closed.

October 11. A.D. 1820.

A Council was opened at the Council House at the Encampment, the Chiefs, warriors and principal men of the Potawattamie and Miami tribes of Indians, with some of the Menes and Ottowas, being present, and on the part of the United States,

Gov. Lewis Cass,
Gov. James P. Ray,
Genl John Ripon.

Commissioners

Gov. Cass, addressing the tribes present, remarked:

"Brothers, we have now met to hear what you have to say to us on the subject of our meeting here, if you are prepared; if you are not, we will not hasten you. As I remarked to you before, it is an important subject on which we have assembled, and we repeat it to you, that we do not wish to hasten you."

Mr. Ha, now, best, a Potawattamie Chief, arose, and addressing the Commissioners, replied:

"Father, what you are going to hear from me now is not from me, as an individual, but it is from my fellow young men, our war chiefs, our peace chiefs and from all, and not from me alone."

"to us to smoke, as an emblem of peace and charity, but we
find it was intended for our destruction and misery —

Father, when you collected us here, you pointed to us a
country, which you said would be better for us, where we
could live. — you said we could not stay here, we would
perish. — but what will destroy us — it is yourselves,
destroying us, for you make the spirituous liquor. You
speak to us with deceitful lips, and not from your hearts.
It seems so to me. You make mention of the game. You
say the game is going away, and we must follow it; who
drove it away. — You trampled on our soil, and drove
it away. Before you came, the game was plenty, but you
have driven it away — The Great Spirit made
us with red skins, and the soil he put us on is red, the
colour of our skin — You came from a country where the
soil is white, the colour of your skin — You point
to a country for us in the west, where there is game. —
We own there is game there, but the Great Spirit has
made and put men there, who have a right to that game,
and it is not ours.

Other reason you hear our older brothers, the Pottawattamies, say to you, as they have, is that at the treaty
at Greenville, they were the first to open their hands to
you, although we advised them not — we told them,
we did not know, what kind of men you were, and not
to do anything until they knew you better. They sold

"Brother and Father. I say to you again, that what I am going to say is not from me alone, but from our young men, and our chiefs, the voice of the nation.

You have often asked us for land, which we have sold you. The foolish have sold you more than they ought. Now now ask us for more land. The land on which we now live, we require for our subsistence, and our conclusion is of our young men, our chiefs, our warriors and all, not to sell you any more. That is all we have now to say to you.

Gov. Bass. — If there are any more of the Potawatamies who wish to say any thing, we will now hear them. If not, we will now hear, what our children of the Miamies have to say to us.

No, no, now, here. Father and Brother, I have told you what we have to say; you need not expect any thing more from us.

Gov. Bass. (Addressing the Miamies). You have heard what our Potawatamie children have to say, we will now hear what you have to tell us.

Izoro, a Miami chief, addressing the Commissioners on behalf of his tribe, arose and said:

"Listen to me, Father. I shall repeat to you some of your own words. When we met here, you lighted your council fire, and smoked the pipe of peace. You handed it

" them, and have continued to do so since, until experience has taught them better, and to give you the answer they now do.

We all have ears to hear, and we have heard all that you have said to us. — Although you say you pity your red children, I believe you do not. I believe I pity them more — they are my colour. Therefore what you have heard them say is the truth. — they will not sell their lands — they are settled on that.

Therefore I tell you in plain terms, we likewise do not wish to sell our lands. — we have little. — I am poor in flesh. — my children are poor — the land we have we wish to keep to live on. — it was given to us by the Great Spirit for the means of our subsistence.

If we should sell our land, what country should we look to for more. — I do not know. — It was told us by our forefathers, that we should stay on the land which the Great Spirit gave us, from generation to generation, and not leave it. — Therefore, Father, I have two questions to ask you. — Where we have ever injured you without a cause, and whether you are willing we should live? — We want you to say yes or no to these questions. — Father, what you have told us before this is in part true; you have told us to think a great deal of our land, and not to dispose of it, and that we should live by each other, like brothers, and sell and exchange our property as we choose.

"That is what we wish to do — we want to live, like neighbours, and barter and trade with each other, if we can agree; if not, to part peaceably and each keep his own — but for this time we do not wish to sell our land. That is all we have to say —

Gov. Ray, addressing the Miamies, replied:

"Listen, and we will answer your questions. Your talk is ingenious, but will not bear the test. The Great Spirit placed the white man on this island, as well as the red man — It was also his will, that the red men should diminish in numbers, but that the white men should greatly increase — This is the natural result of things, and not the fault of the white men —

You ask us, whether we wish you to live or perish; on this subject we have but one answer to give you and that is from the heart, that we wish you and all your posterity to live — To prove this, look at facts —

If we did not wish you to live, and had not a due respect for you, why should we come to you to negotiate with you peaceably — The numbers of the white men are like the trees in the forest, and our power is equal to our numbers — We could take possession of your country by force and hold it, if we did not respect your rights —

Gov. Ross. — "My children, Ottawas and Miamies — The first time your Great

"Father sent me to speak to his red children, was at the second treaty at Greenville. I found that our red children had been listening to bad advice. They had taken up the tomahawk and gone to war with us. They had joined the red-coats. We took that man with one arm in the big canoe, and the others, the red-coats, run off, as Tecumseh told them, like a dog with his tail between his legs. We went back and took possession of Detroit again. Now Great Father then looked around and saw all his red children poor and distressed, but he believed they had listened to bad advice, and he sent tobacco and presents to them all, and he assembled them all at Greenville, where they held a great Council. We buried the tomahawk, and made peace with you, and did not ask for an acre of land. We fought with you, and we conquered you. I do not throw this up, as a reproach to you. You are brave warriors, all of you—but brave men may be conquered. I have been to war with you myself, and I know you to be brave now, and I would much rather be here talking to you, than fighting with you. I am going back to these old marts to answer my friend Legro. At the close of the war you were beaten, the red coats had run off—what could you do? We could have taken all your land. But we let you alone—we did not take a foot of it. We have never taken one acre of land, and we never will take any, without your consent, and without giving you a

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"full consideration for it. If you will sell us the piece of land
that your Father asks for, it is well. If not, we will go home.
You will keep your land, and we will keep our goods and mo-
ney.

I saw my children afterwards at a treaty at the
Spring Works. I saw them afterwards at a treaty at the
foot of the Rapids, and then at a treaty at St. Mary's.

When your Great Father sent me here to talk to you,
with three other gentlemen, I expected to meet my old friends,
my children, to whom I had talked before, but when I
first came into this council house, I did not know any
of you. I saw so many hats, so much silver work, so
many blankets, and ornaments, and red leggins, that I
did not know them at all. I recollect at the council house
at St. Mary's, when I looked around, I saw no hats,
nor silver works, nor new blankets, but old ragged blank-
ets and leggins. After I looked at you the other day
some time, I thought I saw some faces that I knew, and
I began to think you were the same people, and that the
difference was that you were well dressed and had plenty
of trinkets. I began to think first, that you had been
over to the red coats again, and got presents, but I enqui-
red, and found you had not. I then thought that musk-
rats had got up to a dollar, and that game was plenty,
but I found that musk-rats were low, and that game was
scarce. — I then recollect all at once, that at

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"the treaty at St. Mary's we agreed to give to our Miami children \$15,000. annually, which, in addition to the \$3000 paid to them before, makes \$18000 to them each year, and to our Pottawattamie children, in all, about \$12,000, and I then began to think, that it must be from this, that they procured all their blankets and trinkets. — And so it is, my children, we give you more in annuities and presents, than all your land is worth. Your chiefs and wise men know this as well as we do.

Your Great Father has sent us here to purchase lands, and we have come here to buy some, and I do not believe we shall go away without buying some. We believe you are too wise not to sell it. When you said, no, we are satisfied, the words came from your lips and not from your hearts. Your young men, are like our young men, they are rash, and do not know what is for their good. — they must listen to their old men, as our young men do, and must do as they tell them.

What is it you have chiefs for? It is because they are wise men, and can tell the nation what to do, and they should be obeyed. Your chiefs made a good bargain for you at St. Mary's, and they can make a good bargain for you now. My friends, we shall make a bargain with you for the lands. I never told you a lie yet, and I tell you now I have no doubt, but that we will make a bargain with you. We shall make you

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"such great offers, that, as wise men, you cannot refuse them.
We will give you blankets, and cloth, and silver and
guns and lead, and make you richer, than if you had
every musk-rat caught between the Maumee and Lake Mi-
chigan. — We advise now, that you should go to your
camps, and let the wise men talk the business over among
themselves, and conclude what they will ask for the piece
of land they have to sell us, and we will assemble again
in the council house on tomorrow, and see what we conclude
on. This is all we have to say to you now. Let the
wise men conclude among themselves, and let the young
men listen to them and obey them. — "

Gor. Ray. "Now Great Father feels no dis-
position that you should suffer under any circumstances.
If you should sell your country, he would see you
provided for. He loves you too well to see you either
hungry or naked. — "

And the Council was closed.

October 12. 1820.

A council was opened at the encampment, the
chiefs, warriors and principal men of the Potawatamie
and Miami tribes of Indians, with some of the Menes
and Ottowas, being present, and on the part of the
United States:

His Ex. Genl Cass,
His Ex. James P. Ray
Gen. John D. Johnston
Commissioner.

Gov. Cass, addressing the Potawatamies:

"We are now ready to hear you, if you have any
thing to say to us."

Aw, ba, na, bw, (a Potawatamie chief) arose:

"Brothers and Father. — What I am now going to
say to you, is the voice of our war chiefs and our peace
chiefs, our young men, our warriors, and our women and chil-
dren, it is the voice of the nation. — We have listened
to your voice, and we have considered what you have
said to us, and we have agreed to your request in part.

Gov. Ray, addressing the Potawatamies:

"I have a few remarks to make to you. We
are glad that your generosity has led you to agree to let

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"we have a part of your lands. We asked you for the whole, and you have given us a part. We will take your offer into consideration, and when we determine what we can give for it, we will again call you into council.

Although we respect your liberality and generosity, we would have been better satisfied, if you had given us a larger tract of country than you have offered.

We will give you more for what you have offered us, provided you will consider again before we meet, and enlarge your proposition. We wish to make a road from Indianapolis, our great village, to Lake Michigan.

Naw, ba, naw, bee, arose:

"Father, you have heard me already what we have to say. We have nothing more to say to you. We have considered already your proposition, and we do not wish to hear any more propositions here now. We did not come here to say much at this time.

Giv. Ray.

"We do not wish you to answer any new proposition now. Our object was simply to make some remarks to you for your consideration, if you are willing to hear them.

Naw, ba, naw, bee.

"When we met here our ears were wide open to hear—our eyes were open to see.—we heard your proposition.—we have answered you.—we have

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"said all we have to say. You have listened. What is the reason you cannot hear?

Gov. Ray. If you do not wish to hear us, we do not wish to speak.

Gov. Cass. When our children put anything in your ears, we do not pull it out. Let you pull it out yourselves. Go to sleep, and think about these things until tomorrow. We have nothing more to say to you.

If our children, the Miamies, have any thing to say to us, we are willing now to hear them.

Sagoo, a Miami chief, arose.

"Father, listen to me. We really wish you to hear. I am not one of those who turn and change from one side to the other. You have made a request of us for our land, which we have already refused. I told you our situation. We have a right to trade or exchange our property, if we can agree, and if we cannot agree and trade, we can separate in peace. But it is not so here, for you ask us after we have refused. When I was at Washington last winter you told me to take care of our lands, and to think a great deal of them. You now ask us for our very beds, for the means of our subsistence.

When you came here, we thought you came to visit us for our benefit, but it appears you have come to procure our lands and bring on our destruction. Father, the request you have made of us, we never can agree to. It is

"impossible. — If you was to give us as many dollars as would cover our land, we would not sell it you. We never can sell it. Therefore that we wish you to understand for all. — that is all we have to say.

Gov. Bass. — "We have heard what you have said. — we will now go home, and take a sleep upon it." And the council was closed.

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Oct. 16. 1890.

A Council was opened at the encampment, the
chiefs, warriors and principal men of the Potawat-
amie tribe of Indians being present, and on the part
of the United States,

Lewis Cass,

James P. Ray

John Tipton,

Commissioners.

Gov. Cass. "We will now read, and explain fully
the treaty which we have prepared according to
the conclusion of our red children, the Potawat-
amies."

Whereupon a written draft of a treaty
was read to the council by its several articles dis-
tinctly, and explained, which being fully heard,
Metia, a Potawatamie chief, arose and ad-
dressed the Commissioners.

"Father, we have listened to all you have
said to us. We know what you want of your red
children, and we understand. We will tell you
what the chiefs and the young men want you to do
for them. We know, when our Great Father sees that
paper, he will examine it, and we are very glad.

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Father, we have agreed to let you have the land, but we want our price. We wish to have a permanent annuity of one hundred dollars for each man in our tribe and also for each woman and child; and we also want all the goods you have on the ground.

The land which we sell you will never be sold, but will get better, but the goods you give us will not last long, in two years they will all be gone. We want you to give each one of us one hundred dollars a year for support. We want you to make the annuity longer.

Father, I hope when the treaty is signed, you will make copies to be kept and show what is the bargain here. We wish one for Go, baas, one for Su, ba, nau, bee and one for me.

Gov. Cass. You shall be furnished with copies of the treaty, as you wish. We will add two years to the term of the annuity, making the duration of it twenty two years.

Motca. That is very good, but we would rather have it forever.

Gov. Cass. That is too long; we will none of us live that long.

Motca. You speak truth, my Father, but your children will live and may, after we are gone.

Gov. Cass. If you will not require the goods, we

"will extend the annuity yet more, but we cannot otherwise".

Metea. "The reason, Father, we wished a permanent annuity is, that before the time of the annuities before this given to us has expired you have come to us for more land, and now before the end of this annuity comes, you will ask us for more land. That is the reason.

Father, we do not wish to be too hard with you, nor to say any more, or perhaps we would not agree. —

Therefore, we are willing, as you have said. — We are ready".

— And thereupon the treaty was completed, and signed by the Commissioners aforesaid, on the part of the United States, and by the chiefs, warriors and principal men of the said Potawatamie tribe of Indians in open council, and duly attested. —

And the Council was closed. —

29
October 16, 1826.

A Council was opened at the encampment, the chiefs and warriors of the Miami tribe of Indians being present, and on the part of the United States,

Lewis Cass,

James P. Ray

John Tipton,

Commissioners.

Gov. Cass. "We are now ready to hear what our red children, the Miamies, have to say to us."

Sagro, a Miami chief, arose.

"Father listen to me. When we met here, you made propositions to us, and told us to study over them, we have studied it out, and we are ready now to give you our answer from our deliberations. Therefore, Father, when you hear what we have concluded on, if it suits you, there is a prospect of something being done — if it does not suit you, there is an end, and there is no harm done — that is all we have now to say. That is all you will hear from me at this time."

Richardville, the principal Miami chief, said,

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We expect, as we have made up our minds, that we will hear your proposition; and if it suits us, we will agree to it. We will then state what we have concluded on.

Gov. Cass. "We give you our proposition, when we first came. We informed you, that we were sent by your Great Father, to purchase your lands, with a wish that you would receive land in exchange west of the Mississippi. You have answered, that you will not sell the beds on which you lie, that is to say, the large reservation. We now wish and propose to purchase your right to the land on the north side of the Marshes, and any other reservations, beside that on which you lie, such as Shertown, or whatever land you may wish to sell."

Gagro. "Father, it is true, you made your propositions to us. We do not deny - we know what you said - we also refused them - we do not change - we are of the same opinion still. We say true, when we say a thing, we stand to it. Therefore, Father, you heard us say we did not intend to sell. If our conclusion not to sell any suits you, we are very glad. We will not sell any."

Gov. Cass. "Why counsel for nothing?" We

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tell you, that we do not come here to trifl[e], and assure
you, that we will hold no further council with you, un-
less you have some distinct proposition to make to us.

We have this day made and signed a treaty with
the Potawatamies for the land, and we shall hold it un-
der that. We do not come here to be trifled with by
Lagro's senseless speeches - Unless you have some dis-
tinct proposition to make, we will not meet you again
in council.

And the Council was broken up.

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October 23, 1826.

A Council was opened at the Encampment, the Chiefs, principal men and warriors of the Miami tribe of Indians being present, and on the part of the United States,

Serius Cass,
James P. Ray,
John Tipton,
Commissioners

Gov. Cass, addressing the Miamies:

"We have put down the propositions which have passed between us, as we understand them, and as you have concluded. They will be read to you distinctly and explained, when you will sign them, and if our Miami brothers agree to them and sign them, it is well; if not, we have nothing more to say."

Whereupon written articles of a treaty were read to the Council distinctly, and explained; and the same, being now first signed by the Commissioners, was signed by the chiefs, principal men and warriors of the Miami tribe, on the part of their tribe, in full and open council, and was duly attested.

And whereupon the Council was closed without
out day.

Date

James H. Ray
Apt Secretary to the Commissioner

16-34