

It is my business to superintend your affairs and watch over your interests as well as the interest of government, and I want you to reflect upon the fact that in a few days all your money will be gone, you will be without credit—you may be unsuccessful in your hunts & what will become of you? Even your whiskey sellers will not sell you that without money or an exchange of your horses, guns and blankets for it. Many of you do not reflect upon this now, but you will before a year, with sorrow.

These Chiefs (Gov. Doty & Mr. Crawford) are going away. I am to remain and it will be the first wish of my heart to do you all the good in my power, but I cannot render you much service unless you are more prudent. We shall not come to you any more to induce you to sell your lands however great may be your sufferings. We shall let the matter rest until your misfortunes & sufferings will convince you that you have been guilty of an act of folly in refusing to sell your lands—

The Indians signifying no further disposition to treat, the Council was indefinitely dissolved.

I hereby certify the foregoing to contain substantially true & correct minutes of the council held as above stated by Hon. John Chambers, Hon. James D. Doty & Hon. T. Hartley Crawford with the Confederated tribes of the Sac & Fox Indians on the 15th day of Oct. 1841.

JAS. W. GRIMES,  
*Secty. of the Commission.*

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#### SAC AND FOX INDIAN COUNCIL of 1842

Minutes of a council held by Governor Chambers with chiefs, braves and headmen of the Sac and Fox Mission, commencing on the 4th of October, 1842, at the Sac and Fox Agency, Indian Territory for the sale of their lands in said Territory.

Tuesday morning, 10:00 o'clock, council opened.

Governor Chambers rose and said "My friends, I am glad to meet you once more in council. When I was here last

year, at the fall of the leaf, we made you an offer for the sale of your land in this territory to which you were not willing to accede. I then told you that no further attempt to treat with you would be made until you asked for it. Towards the close of the last winter, your agent told me you wished to go to Washington for that purpose. I wrote to your Great Father and told him of your wishes, but the great council of the whites was then in session and he had too much business to permit him to meet you there.

But he has now sent me here to talk to you again about it and he has told me he does not wish to hold frequent councils with you and make frequent purchases of you. He wishes now to settle you in a permanent home.

At the time we were here last fall, we had bought a part of the Sioux country on the St. Peters river, and you remember we wanted you to go there, but the great council have rejected that treaty and put it away, and we now have no land there. We could not therefore, offer you a home there if we wished to and you were willing to go to it, but you were not willing to go there then.

Your Great Father has told me to say to you now that he still wishes to buy the whole of your country and find you another home where you will not be troubled by the white people as you are here. You see that he has been compelled to keep part of his army here to protect you and he now wants to give you a home where they can no longer molest you. If he buys the whole of your country, he will want you to move further west until he can find another home which he will do as soon as he can.

I will now tell you what he offered. He will give you one million dollars (one thousand boxes of money). Out of that he expects you to pay all the debts you now owe. He will put a part of it in such a situation that it will never lessen and give you so much a year through all time; that is, he will give 5% a year or fifty dollars on each box. He directs me to urge upon you to apply some portion of it to educate your children, to learn them to read and write and to keep accounts so that they may not be cheated by bad men. He wished you to make yourselves farms and build comfortable

homes. He thinks it is very important to you to make yourselves comfortable homes and to educate your children. You will be better and happier and it will prevent white men from imposing upon you. He has instructed me to urge this upon you because he has seen that your red brother of the south who have done so, have good cattle, hogs and horses, and good homes and are increasing in numbers and are happy. He is your friend and he knows that this is for your good. He wants you all, your old men and braves, and your young men, to consider this deeply. Your money is now wasted, like water; your young men are dissipated and you all have a great deal of trouble. If you will adopt his advice, your money will last longer, your young men will be kept from the evils of intemperance, your condition will be bettered and you will all be happier.

I will now repeat to you briefly that if you sell your land, your Great Father will give you one thousand boxes of money. Out of that he will pay all the debts I may be satisfied ought justly to be paid (after the gentlemen I have here with me have investigated them to prevent your being cheated) and he will take pleasure in disposing of any amount of your money you may wish to for the purpose of educating your children and making them wiser and better. He does not wish to force you ( ) do so but he knows that it is for your good and he hopes you will see it and adopt it and it will give him great pleasure to hear you have done so.

If you accept the proposition now made, he will want you for the present to go west of a line running north and south from the mouth of the Racoon river. He only wishes you together to get out of the way of the white men who are continually rushing in upon you in great numbers and giving him trouble to send them back into the white settlements, and he will select a permanent home for you as soon as he can do so, so that you will not remain there long.

You will now take this matter into consideration and answer me tomorrow, and if you conclude to sell your land we will then enter into the details as to when you are to move and of the disposition you will have of your money."

Kaw Kaw Ke, Fox brave, then rose and said "My friends, the advice of our father is good and I hope we may all meet and talk it all over friendly and amicably." When several other braves from the different bands having repeated the same in substance, the council adjourned.

Thursday morning, October 6th, the council having reconvened, Kaw kaw ke, a Fox brave, having said (addressing the Indians) "Chiefs and braves of the Sac and Fox, as we will leave the answer to the matter now under consideration to him whom the Great Spirit has given us to be the representative of our people, and we, braves and warriors, will listen."

Powsheik, Fox Chief, "You have heard what my brave has said. We govern by the appointment of the Great Spirit, and by the will of the nation. This land was given to us to do with as we please. After the Great Spirit made this vast island, he placed the chiefs upon it, he gave us the sun and moon and stars and all the great lights; he gave us the beasts of the field and the birds that fly for our meat and for our dresses. He made the trees and gave names to them for our benefit, and he not only gave us these but he gave us the great medicine bag and everything you see to make us a great people.

"You was sent by our Great Father to make a proposition to us for a sale of our lands. We have advanced and talked over several propositions among ourselves and you will hear the fourth one, to which we have all agreed."

Governor Chambers' commissioner then said "My friends I am glad you have determined to leave your chiefs to speak for you. I will consider it the answer of all of you and if I do not accept it, you can then say what other conclusion you can come to."

Kish ke kosh, Fox Brave, "I suppose our father did not understand precisely what my chief meant. I will explain. He said that the answer about to be given would be by the chiefs whom the Great Spirit approves as the rulers of our people. This is the first time the Foxes have ever spoken first in council. Heretofore it has been always our friends the Sacs. But my chief is the one to whom the Great Spirit

first gave this land, and you have heard him speak. We have been two days trying to make all of one mind, to reconcile all to the answer about to be given, and you was perhaps impatient. We first proposed among ourselves to sell all our lands south of the Des Moines, but all did not agree. We then spoke of selling from Wishecomaque's<sup>1</sup> to Poweshieks<sup>2</sup>. This was rejected as was likewise a proposal to determine upon a creek named White Breast. The land is full of some precious things. It is in four different places near us to the north. You have before bought land of us containing this Lead from which you have grown rich. It is in many places in our country. We wish more money on this account and this was the cause of our disagreement. The Sacs have not yet spoken. After you have heard them, we will hear you and then you will hear us again. I am pleased that you approve of our determination that the chiefs should deliver the voice of the nation."

Wish e co maque, "You have heard what my friends, the Foxes have said. I was pleased to hear you advise us to think deeply of this matter and I think we have done so. Now the fourth proposition upon which we have all agreed is to sell all the land east of a line commencing where the northern boundary of Missouri is met by the eastern boundary of our session of 18 (for Indian purposes) thence northeast to a point on the Des Moines called Painted Rocks, (about eight miles from White Breast) and onward to the mouth of Deer River<sup>3</sup> on the Iowa (not laid down on map, supposes about forty miles from the present boundary of the Neutral grounds).

"This is a serious matter with us. The country we now have left upon which to support our women and children is very small. But we have agreed among ourselves to this offer. We talked a great deal before concluding upon it, weighing and examining the matter well before we made up our mind. And we are now willing to sell you this portion

<sup>1</sup>The Indian village of Hard Fish, or Wishecomaque, as it is in the Indian tongue, was located where the city of Eddyville now stands.

<sup>2</sup>An Indian village about a mile north of the present city of Colfax.

<sup>3</sup>Deer Creek, or Deer River, empties into the Iowa River near the west boundary of the city of Tama.

of our land because we want to pay our traders and to please our friends and relations by giving something to them."

Pash e pa ho, "I am pleased that you gave us time and advised us to consult among ourselves. It is an important matter and we wished the consent of all our people before we answered you which is the reason we were so long in consultation. Last fall our Great Father sent commissioners to buy our land but we could not agree and you have now made us the same proposition to which you have heard this answer of our chiefs and which is the answer of all."

Cha ko mart or Wa pe ke shit the Prophet, "I am not ashamed to come before you like a man and express my pleasure at the understanding to which we have come among ourselves. I hope that when you make this treaty you will blot out all our debts and I have thrown off my blanket to show you that I am willing to give all I have to pay an old debt we owe for having robbed a trader, Mr. George Hunt, a long time ago."

Governor Chambers, "My friends, I told you to consider well on this matter among yourselves. It is the wish of your Great Father that you should all unite in whatever you do, and although he would not regard the voice of a few turbulent ones, he would be pleased to have you all of one mind. I told you the day before yesterday and now tell you again, it is his wish to buy all your land provide you a better home. He knows as well as you do that your game is nearly all gone from your lands here and that if you go north to hunt, you meet with your old enemies, the Sioux, who will fight and kill you, and he wants to put you where your hunting grounds will be better. He knows that if he buys only a part of your land now, you will soon have to sell more. The Whites will follow you as buzzards do a carcass to get your money and everything of value you have, and they will follow you again. You know this and you know that it will be the case as long as you have any land to sell. If you sell all the lands you now own, and get the money for them, you will be out of their reach and be able to live easier and better and have better hunting grounds than you now have. One of (you) said you wanted money to pay your traders; well,

if you pay them now, how long will it be before you will again be in debt to them and have to pay them again and when you sell it all, how will you then pay them? You see then you will be compelled to continue selling until you will be shoved off your lands entirely and will then have nothing left to pay with or live upon.

“The president looks upon you as a part of his great family. It is his duty to take care of you and to protect you and see that you are not imposed upon. He does not want your land for present use. He has enough in Illinois and Missouri, and in the north. You attach great value to your lead mines but all you have sold him have only been a trouble to him. Some of his people make money by it, but others wear out their lives in digging without any success. He does not consider lead mines of any advantage to him. Those he has, gave him more trouble than profit. Day before yesterday, I made you the proposal the President directed me to make to you and you have rejected and have made one of your own. You have offered me less than a half of your land and if I were to accept your offer I could only pay for it in proportion to the whole sum I have offered you for all, and all I could give you for it would but little more than pay your debts. Your land then would be gone, and your money would be gone to the traders and whiskey sellers who would be ready next year for as much more.

“I cannot therefore accept your proposition. The President would be displeased if I were to do so because you would be ruined by it. I wish you therefore to go into council again, think well of what I have said to you think of the effect of selling a small part of your lands and then I will meet you in council again.”

Keokuk then said “This is the second time we have heard you on this subject. I think my friends have made a mistake in saying that all of our peoples have been in council. That cannot have been.” And leaving the council, it thereupon dispersed.

Saturday, October 8th. The council having been assembled. Ma why why, a Fox, said, “We told you the day before yesterday that we had determined to permit those men whom

the Great Spirit had placed over us to speak for us in this matter and they will now give our final answer."

Powsheik, "I believe we are now all present. This is an important occasion to us and as is usual with us in such cases, we have taken much time to consider it and we are all willing now to accept the proposition you made us last fall."

Kish ke kosh, "You told us day before yesterday to go back to our tents and reconsider this subject. We have done so and after much difficulty have reconciled all to the answer just given. We were certain you had forgotten something on this occasion which you promised to us last fall. Then you was willing to give us one million dollars and pay all our debts in addition and as you appear to have forgotten it, we now remind you of it and submit it as the wish of all our people. In our treaties heretofore, our friends the Sacs have had the entire management but what my chief has said is the wish of all, both Sacs and Foxes. We are one people. In our new home we hope you will not let us be imposed upon by the red men we live near and we want you to prepare the agents of those people for our coming."

Wish e co maque, "I am pleased to hear the opinion of our friends the Foxes. I also was of opinion that you had forgotten a part of the offer made last fall and was listening to hear it. We wish you to adhere to that proposition. Our people have not forgotten it and have agreed to accept it."

Pash e pa ho, "You have heard what has just been said. It is good. Although you forgot to mention that you would pay our debts in addition to giving us \$1,000,000, you can do so now and we know you will. It is also good that you inform the agents of our brethren on the Missouri to tell their people that we are coming among them. Some of them are bad men, for I know them my self, and you know us well enough to tell them that if they do not meddle with us, we will not trouble them, and to tell them too, that if they molest us we will retaliate and you know that we can do it."

Keokuk, "You have heard the cause of our delay and I presume think it is a good omen. And now on this clear day, I give you the answer of all our people to your proposition for the sale of our lands. Last fall, our Great Father told

you to offer us \$1,000,000 and to pay all our debts, and find us a good home if we would let him have all the land we owned. After many consultations, among ourselves, we have come to the conclusion that it was good, but we want them to look at our new home and prepare to move their women and children there. We wish therefore to remain in our present country west of a line running north and south through the mouth of White Breast, for three years. We want you also to inform those people on the Missouri that we are coming to live among them and that we want to live peaceably. Some of them steal and sometimes they kill each other, but if they do so to us, we will have to protect ourselves and to fight too. We caution you now so that if they molest us you cannot be angry if we seek revenge. We will not trouble them but they must let us alone.

“We are now ready to draw up the writing and in doing so, we have many little things to talk about; many poor friends and relatives to think of, and also to provide for the future as well as the present and past. We would like to have our white friend, Mr. Choteau’s son-in-law, Mr. Sandford, and our interpreter, Mr. Le Claire, to be with us. They know us and can advise us.”

Governor Chambers, “My friends, I am glad that you have come to an agreement among yourselves as one people. I can only know and consider you as such in my intercourse with you. You are all brothers. You have inter-married. You hunt together and live together and you can only be considered as one nation. You have now agreed to sell your lands and ask the protection of your great father in your new homes. This you shall have, my long intercourse with you has made me your friend, and if I thought you could not live peaceably and happy where he places you, I would not ask you to sell and remove. I will tell your red brethren wherever you go, that you are coming to live near them and that they must be your friends. Your great father has soldiers everywhere who can and will protect you if these people attempt to molest you. But I hope we will be able to place you among your friends whom you know and with whom you have hunted.

"I am now ready to prepare the papers and will meet your chiefs this evening for the purpose of talking over the details that are to be written down. You can bring any of your white friends you wish with you, and we will talk it all over."

On meeting the chiefs and braves in the afternoon in a similar conversation, they again urged that the Governor should confirm the offer made last fall of paying their debts in addition to the \$1,000,000 to which he replied that he had told them very candidly what their great father had allowed him to offer them, and that he could not consent to extend the offer. They, however, insisted upon it, and after some consultation among themselves, they inquired how much he thought their debts would amount to, to which the Governor replied that he had not yet been able to ascertain the amount, but that from the examination that had been made, he thought it would not exceed \$300,000. They then said they would agree to pay \$200,000 of the debts out of their \$1,000,000, but their great father must pay the balance, which the Governor finally agreed to, but said it must be understood that no debts should be allowed by them but such as he should consider just, to which they agreed.

The chiefs then said that having agreed to sell their land they must have a home upon it west of the line running north and south from the mouth of the White Breast at the Des Moines to strike the neutral ground on the north and the line of the state of Missouri on the south, for three years. To this the Governor answered that it was very important to them to remove as early as the President could point out the place to which they could go and he would much prefer that they should remove as soon as that was done.

The chiefs said it was probable they would wish to do so, but still they desired to have three years to remove in. The Governor then told them that if they would agree to let the line run north and south from the Painted or Red Rock on White Breast, understood to be 6 or 8 miles from the junction of that stream with the Des Moines and would remove west of that line by the first of May next, he would agree that they should remain there three years, if they insisted upon

it, but advised them earnestly against doing so longer than the President should give them a place to go.

This being agreed to, they entered into a variety of arguments to prove that they ought to make provision for their poor friends, meaning the half breeds and white people who had inter-married among them. The Governor advised them against such a disposition of their money and their friend Major Sanford told them they ought to divide the half breeds with the Governor and let him provide for one half of them as they were the children of white people as well as of the redskins, but that it was wrong to give them anything. It was too much like hiring the white men to take their women for wives. They however adhered to their wish and left the matter open for further consideration.

The chiefs by Keokuk then told the Governor that they wanted to give one mile square of land around the agency house to the family of their old friend General Street, their late agent. The Governor asked them why they wished to make such a gift and told them he did not wish them to begin to make presents of land. There would be no end to it. Keokuk answered that General Street had been good friend to them when alive, that they had buried their distinguished chief Wapello along side of General Street, and had given their agent \$100 to erect such a stone over his grave as was over General Street; that their tribe was now going away and they would not consent to let these graves go into the possession of strangers; they want the family of General Street to take care of them.' The Governor told them that the government had been at the expense of building the agency house and he was not authorized to give it away, but if they would agree to pay what it should be now valued at by gentlemen who were judges of its value, he would agree to their request and to this proposition. The chiefs assented. There was much additional conversation which did not result in any specific arrangement and the council adjourned to meet again tomorrow morning.

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'This monument was provided and the land granted to Mrs. Street as requested.' Upon the death of Mrs. Street the lands passed on and finally into the possession of the Chicago, Burlington & Quincy Railroad Company, which now maintains them.

Sunday morning, October 9th.

At the meeting of the council this morning Governor Chambers told the Chiefs and head men that if anything further had occurred to them which they wished to suggest before the treaty was drawn up, he wished to hear it, and then told them that he would again recommend to them very earnestly the adoption of the wishes of their great father, the President, that they should apply some portion of their money to agricultural purposes and to the education of their children, and reminded them of what had been recommended to them last year upon those subjects. He then told them it was his advice to them to make some provision for their chiefs who were compelled to attend the affairs of the tribe, and were expected to entertain and feed strangers, and friends who visited them, and had not time to hunt and attend to their own interests. And he recommended that they should give the principal chiefs \$500 each per year to be applied with the advice of their agent. He recommended to them to make provision for a national fund to be expended by their chiefs with the consent of their agent for the support of their poor and helpless of the tribe and for such other benevolent purposes as might present themselves, and to purchase provisions when their hunts failed and their necessities required.

Keokuk then answered that as to expending their money for agricultural purposes, or schools, or building houses, they had consulted among themselves and determined as they did last year they could not consent to it. A number of the braves then spoke and all concurred in the suggestion of giving their chiefs \$500 a year and creating a national fund as recommended by the Governor. They said they believed he was their friend and had a good heart, and they wished him to fix the amount to be retained every year as a national fund. Finally the chiefs and braves were unanimous in assenting to the adoption of those suggestions. Several of their chiefs then spoke with much earnestness of their wish to provide for two women of their tribe who were married to white men, said they had given up the idea of providing for any others upon the advice of the Governor, but they hoped he would consent to their giving one box of money to

each of these women because the Indians very often ate at their houses and were always kindly treated by them. The Governor told them he liked the manly liberality which they always manifested and especially when it was directed towards their women, but that if they opened the door, he knew there were forty or fifty more ready to rush in and that they could not withstand them. These people always gathered about them when they made a treaty or received a payment, and cared nothing about them at any other time; that these white men's wives deserved nothing more from them than any other of their women and they were only offering a premium to white men to marry their prettiest young women and deprive their young men of a choice. He entirely disapproved it and hoped they would give it up— which, upon further consideration, they agreed to do.

They then requested that provision should be made for marking the line from the Painted or Red Rock on White Breast west of which they were to remove. They wanted it so marked that the white people could see it and wished that they should be allowed to follow the surveyors over it.

The Indians finally requested that the papers might be drawn up and prepared for signing, and the Governor desired them to meet him early tomorrow morning to look into the debts that were brought in against them, and tell him which of them were just and which of them were not so. Whereupon the council adjourned.

The council having reassembled, at 10:00 o'clock on Monday the 10th of October, Governor Chambers proceeded to read the articles of the treaty to the Indians present and to have every part of it carefully interpreted to them, requesting them repeatedly to ask explanations if there was anything they did not perfectly understand. They all expressed their entire satisfaction with the terms of the treaty as read to them, but there was a blank left for the insertion of the aggregate amount of their debts which the Governor told them could not be filled until he held a council with them on that subject (of the claims which had been presented against them). There was also a blank for the amount of the national fund which they proposed to retain each year

out of their annuities; that he had considered their request to him to fix the sum, but felt at a loss about it and would be glad to have their views on the subject. He said he thought this fund had better be a large one. If they did not use it in any one year, there would be no loss of the money. It would still be in the hands of their agent for their use another year. He said he had thought of \$200,000 as the least sum they ought to reserve and would be pleased to enlarge it if they were willing. They then consulted together and finally requested that the sum might be set down at \$300,000.

Keokuk then said there was one thing he wished to mention to their father. They were now making their last treaty with their white friends for the sale of their lands, and it had been customary on such occasions for their great father to send their chiefs each a large medal and each of the principal braves a smaller one; and they hoped he would do so now. The Governor told him they would make the request of their great father and had no doubt he would take great pleasure in complying with it.

Keokuk then said there was another thing he wished to say. He understood that the great council at Washington sometimes altered treaties made with the red men after they were signed. That he and his people did not want this treaty changed after they had signed it, and they wished to have it written down in the treaty that it is not to be altered or changed in any way, and that if it is, it shall no longer be binding upon them. The Governor told them in reply that he would to satisfy them, insert a clause in the treaty that if any alteration or change in the treaty should be proposed by the Senate, it should be sent back for them to consider of it and if they disapproved the proposed change or amendment, it should have no effect and the treaty should be sent back to Washington for ratification or rejection as it was when they signed it. Keokuk answered for his people that they would be satisfied with such an article.

The commissioners appointed by the Governor to affirm the claims against the Indians then came into the council and together with the Governor and Chiefs, head men and braves,

proceeded to council upon the various claims that had been presented.

The council having again assembled on this morning of the 11th of October, the treaty was publicly read by the Secretary after which it was duly signed by the Commissioner and Indians. This done, Governor Chambers remarked: "My friends, this business on which we have been engaged, being now concluded, I take pleasure in saying to you that you have acted nobly and generously. I shall so inform your great father who I am sure will feel much kindness towards you. The step you have taken is an important one. I believe it will insure your greater comfort and happiness.

"In conclusion, I implore that the Great Spirit above will always watch over and protect you. I bid you now farewell."

And the Indians, having taken the Governor by the hand, the council dissolved.

I certify that the foregoing record is correct.

JOHN BEACH, *Secretary.*

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#### NORTHERN BOUNDARY SURVEY.

The steamer, *Lamartine*, left this city on Thursday evening last for Lansing, in Allamakee county, having on board most of the party to be employed in establishing the Northern Boundary line of this State this season. The work will be done under instructions from the surveyor general of Wisconsin and Iowa. Capt. Andrew Talcott will have particular direction of the field and astronomical operations. Isaac W. Smith, late of the Creek and Cherokee boundary survey, is assistant surveyor, and George R. Stuntz and John S. Sheller, second assistants.

Active field operations will be entered upon immediately. The place of beginning will be at a monument heretofore established by Captain Lee a few miles from Lansing. The party is provisioned for six months, and great exertions will be made to complete the work the present season.

(Dubuque Tribune.)—Iowa City, *Iowa Republican*, April 14, 1852. (In the newspaper collection of the Historical Department of Iowa.)

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