

PROCEEDINGS OF A COUNCIL WITH THE CHIPPEWA INDIANS

[The report given below of the proceedings of the Council, held by Governor Henry Dodge of the original Territory of Wisconsin, with the Chiefs and principal men of the Chippewa Nation of Indians in July, 1837, is taken from Vol. I, Nos. 11 and 14 of the *Iowa News*, a newspaper published at Dubuque. The report is reprinted literally, no attempt having been made to secure uniformity in the spelling of the Indian names which appear in the report and in the treaty. The articles of the treaty concluded at this Council are taken from Kappler's *Indian Affairs, Laws and Treaties*, Vol. II, p. 491.—EDITOR.]

PROCEEDINGS OF A COUNCIL HELD BY GOVERNOR DODGE WITH THE
CHIEFS AND PRINCIPAL MEN OF THE CHIPPEWA NATION OF
INDIANS, NEAR FORT SNELLING, AT THE CONFLUENCE OF THE
ST. PETERS AND MISSISSIPPI RIVERS, COMMENCING ON THE
20TH DAY OF JULY, 1837.

The head men of the nation having, by direction of Governor Dodge, been advised of his desire to meet them in council, their different bands assembled together near Fort Snelling, between the 1st and 20th of July to the number of about a thousand men, women and children, and on the last mentioned day, met the Governor at the council house.

Gen. Wm. R. Smith, of Pennsylvania, appointed by the President of the United States, the colleague of Gov. Dodge in the commission, did not arrive to be present at the council.

The following named Chiefs were present, and recognized as such by the Governor:

From Leech Lake.—Aish-ke-boge-kozhe, or Flat Mouth, and Ozawickanebik, or the Yellow Snake, commonly called by the French Fiereaince, or elder brother.

From Gull Lake and Swan River.—Pa-goona-kee-zhig, or Hole in the day, & Songa-komok, or the Strong Ground.

From Mille Lac.—Wash-ask-ko-kowe, or Rat's Liver.

From Sandy Lake.—Ka-nan-dwa-winza, or Le Brocheux.

From Snake River.—Naudin, or the Wind, Sha-go-bai, or the Six Pay-a-jig, and Na-qua-na-bic, or the Father.

From Fond du Lac.—Mongo-sit, or Loon's Foot, and Shin-go-be or the Spruce.

St. Croix River.—Pe-she-ke, or the Buffalo.

Ver Planck Van Antwerp, of Indiana, appointed by the President Secretary to the Commissioners, was also present at the meeting of the Council.

The council pipe having been first smoked by Gov. Dodge, with the Chiefs, the Governor addressed them as follows — *Chiefs, Head men, and Warriors of the Chippewa Nation:*

“Your Great Father, the President of the United States, has sent me to see you in council to propose to you the purchase of a small part of your country, east of the Mississippi River.

This country, as I am informed, is not valuable to you for its game, and not suited to the culture of corn, and other agricultural purposes.

Your Great Father wishes to purchase your country on the Chippewa and St. Croix rivers for the advantage of its pine timber, with which it is said to abound.

A map of the country which your Great Father wishes to buy from you will be shewn to you, in which the rivers and water courses are laid down; and such explanations given through your interpreter, as will fully explain to you the particular part of your country east of the Mississippi River, which your Great Father proposes to purchase for the use of his white children.

Your Great Father knows you are poor, and this pine region is not valuable to you for hunting purposes; his wish is to make you a full compensation for the country by

giving you its full value, payable in such manner as will be most serviceable to your people.

An estimate will be made of the probable value of your country, which it is proposed to purchase, of which you will be informed. I will request you, after fully deliberating upon the subject, to tell me your price for the country with as little delay as possible.

Your Great Father, the President, was desirous that the Chippewas should be fully represented in this council, that all might know what had been done, and that equal justice should be done to all. I wish you to be prepared with your answer to the proposition made you, at our meeting in council to-morrow."

Gov. Dodge having concluded his remarks and intimated his readiness to hear anything which the Chiefs or principal men might have to say to him, Aish-ke-boge-khoze (Flat Mouth) advanced and spoke as follows: My father, I have but little to say to you now. Living in a different part of the country from that which you propose to buy from us, I will be among the last of those who will speak to you upon that subject. After those shall have spoken who live in & nearer to that country, I will talk more to you. My father, my people have all the same opinion with me, and will abide by what I shall say to you; I have come to listen first, to all you have to say to us, and will afterwards speak to you. My heart is with you. I have nothing more to say now.

Nadin (the Wind) then came forward and said, "My father, I once shook hands with our great Father beyond the mountains, as I do with you now. I have not much to say at present, and my brother who stands near me wishes to speak with you. To-morrow, I expect that some more people will be here from the country you wish to buy from us. I was present when they began to run the boundary line between our country and that of the Sioux at the Red

Deer's Rump. When you are ready to examine that line I will say more to you."

Pe-she-ke (the Buffalo) "My Father, I am taken by surprise by what you have said to us, and will speak but few words to you now. We are waiting for more of our people who are coming from the country which you wish to buy from us. We will think of what you have said to us, and when they come, will tell you our minds about it. Men will then be chosen by us to speak with you. I have nothing more to say now.

Na-can-ne-ga-be (the man that stands foremost) My father, the people will come from the country where my fathers have lived before me. When they arrive here, they will speak to you. Until then I have nothing more to say.

Gov. Dodge, after urgently impressing upon the Chippewas the necessity of remaining quiet and at peace with the Sioux, during the continuance of the council, adjourned to meet again to-morrow.

Friday, July 21st.

The Governor was advised this morning by Mr. Vineyard, their agent, that the Chippewas did not wish to meet in council to-day, as the people whom they expected had not yet arrived, and they wanted more time to talk with one another.

Saturday, July 22.

The morning being cloudy, with an appearance of rain, the council did not meet until 3 o'clock P. M., when Gov. Dodge directed the Interpreter to say to the Indians, that when he had parted with them two days ago, they had told him that they expected to meet more of their friends here, and were desirous before taking any further steps about what he had spoken to them, of talking to one another — that he had now met them to hear what they might have to say about their absent friends, and to listen to any com-

munications which they might wish to make to him in regard to the councils which they had held, and the conclusion to which they had arrived.

After an interval of 15 or 20 minutes, during which time the Interpreter, by direction of the Governor, repeated the expression of his readiness to hear any remarks which the Indians might wish to make to him, Aish-ke-boge-kozhe, (Flat Mouth) rose and said, "My Father, I shall say but little to you at this time. I am called a chief. I am not the chief of the whole nation, but only of my people, or band. I speak to you now only because I see nobody else ready to do so. I do not wish to take any further steps about what you have proposed to us, until the other people arrive who have been expected here. They have not yet come, and to do anything before their arrival, might be considered an improper interference, and unfair towards them. The residence of my band is outside of the country which you wish to buy from us. After the people who live in that country shall have told you their minds, I will speak. If the lands which you wish to buy were occupied by my band, I would immediately have given you my opinion. After listening to the people whom we are expecting, and who will speak to you, I will abide by what they say, and say more to you myself.

My father, on getting up to speak to you, I hardly knew what to say. If I say no more, it is not because I am afraid to speak my mind before my people and those of the whole nation, and all others present, but because I have nothing more to say.

Pe-she-ke (the Buffalo) I am deaf and cannot hear distinctly what is said. I have seen the lips of the great chief move, but did not well hear his words, I have turned each ear to him to listen. There is another man here who has the confidence of my people beside myself, but we do not

wish to say more, until the rest of our nation we are expecting shall arrive.

Pay-a-jig. My father, your children are not displeased with what you have said to them, but they wish you to give them four times more tobacco than you have given them. My father, what has happened to you? Have you cut off your breasts, that you cannot suckle your children. If you did so, it would render them more pliant and ready to yield to your wishes. This was the case at the treaty of Prairie du Chien. I was there, and know what was done. The boundary line between our country and the Sioux was then established, and my people wish now to have it explained to them. I have been told by the warriors and chiefs to say what I have said to you. I do not say it of my own accord. My people have chosen me and another to talk with you about the proposition that you have made to them to buy a part of our country. I am ready to proceed whenever the others are ready. Other men of power and authority are behind, and are expected here. They will soon come, when we will give you our answer.

Nadin (the Wind.) There is no dissatisfaction; we are all contented. Your children around you, both Chippewas and Sioux, wish to be friendly together, and want to carry on a little trade and bartering among ourselves.

My father, I wish you would give the same advice to the Sioux you have given us, but do not wish to prevent them from making friendly visits.

Monday, July 24.

The Council met at 11 o'clock, A. M.

Gov. Dodge directed the Interpreter to inform the Indians that four chiefs of their nation whom they had been expecting, had arrived at their encampment, and that fifty others were said to be near here, who had come from La Pointe with Messrs. Warren and Bushnell, who would prob-

ably arrive this evening, and as they were all of the same nation and brethren; he wished those present to consult with them; that he did not wish to hurry their deliberations among themselves, but to give them full time to consult their friends, who had arrived, and those who were coming, and that he would not hear any thing they might have to say to him.

Nadin (the Wind) then rose and said, "My father, I am very sorry to keep you so long in a state of suspense respecting the matters which you have proposed to us. My people are glad to see you, and are gratified at the proposition you have made to them. My father, I now speak to you through the lips of the Buffalo (the latter had advanced to the Governor's table with "the Wind," shaking him by the hand and remarking that he would do the same with all those present, but his arm was too short; after which he stepped back to allow the "Wind" to speak for him). He has been to see our Great Father beyond the mountains, and has come back safe. When I look at you I am struck with awe. I cannot sufficiently understand your importance, and it confuses me. I have seen a great many Americans, but never one whose appearance struck me as yours does. You have heard of the coming of those whose absence has prevented our proceedings in the matter proposed to us. This is the case with all our people here. My father, listen to what I am going to say to you. I listened to our Great Father beyond the mountains and have never forgotten what he said to me. Others will speak after me, whose language will please you and put all things right. My father, we are a distracted people, and have no regular system of acting together. We cast a firm look on the people who are coming and all think alike about this matter. What we are going to say will not dissatisfy, but please you.

Pay-a-jig (The one who stands alone.) What I am going to say to you is not my own language but the words of the chiefs and others among you. They look at you who are all white, while they are half breed. How can we forget our traders in this matter. You are come to dispense benefits to us, and we much think of the traders. I think well of them. They have used me well and supported me, and I wish to do them justice. We should certainly be all very miserable if they would not do for us what they have done heretofore. And if we do wrong to them, how can we expect it. My father, look around on all your red children, the trader has raised them, and it is thro' his means that they are as they are. We wish you to do them justice. They will, by this means, go on and support us as heretofore. I referred, when I began to speak, to the half breeds; many of them have been brought up among us, and we wish to provide for them.

Ma-je-ga-bo, (The man who stands foremost) My father, I shall not say much to you now. You are not a man to be spoken to in a light manner. I am not a Pillager, (the common name of the Leech Lake Band) but went among them when small, which gives me the right to speak as one of them. My brother, (the Wind) stands beside me, and we are descended from those who in former days were the greatest orators of our nation. My father, I am not backward in saying what I wish, I am not going to say any thing to make your heart lean, and am not going to tell you what will be said by the chiefs. I will answer you when you make us an offer for our lands. As soon as our friends arrive, and I hear their decision, I will say all I have to say. I finish that subject for the present, and will speak upon another. My father, listen closely to me, I will hide nothing from you that has passed. But for the traders, you would not see all your children setting around you as they do to-

day. It was not the chiefs, but the traders who have supported them to the present time. Our Great Father has told us that an agent would be sent to us, but he has not yet been among us. The traders are in our country to trade for the skins of animals, which we take to them. Half of what they bring into the country and sell to your children is lost to them. I am glad to see the agent here who is to go into our country, and support our young men, women and children.

We wish to do justice to the half breeds who have been brought up among us, and have them provided for.

Sha-go-bai, (the Little Six) My father, I heard of you when I was yet a young man, a long time ago — and now I see you. I am struck with awe when you look at me. I am startled when the wind comes rustling by, and the thunder-cloud, though I know it will pass along without harming, alarms me. So it is, my father, when you talk to your children around you of their lands, which you wish to buy from them. I have great confidence in the chief here, and others who are coming. When they come to treat fully with you, we (pointing to the two men standing beside him, and himself) will set far off and listen. I sprung from the same stock with the people who stand behind you — white men — (Sha-go-bai, half breed) and am related to all the half breeds in the country where I live. My father, look at the man who is standing near me. His and my ancestors were the chief men of the country that you want to buy from us. The traders have raised our children and we like them. I owe my life to the traders, who have supported us. I am glad to see the agent here who will live among us, and give us tobacco when we want it.

Pe-she-ke (the Buffalo.) My father, listen to what I am going to say to you, let it enter deeply into your ear, and rest upon your heart. Tho' I may appear little in your

sight, when I address the warriors of my tribe they listen to me. Nobody — no trader has instructed me what to say to you. Those who have spoken before me have told you the truth, and I shall hereafter speak upon the same subject. I have been supported by the trader, and without his aid, could not get through the winter with naked skin. The grounds where your children have to hunt are as bare as that on which I now stand, and have no game upon them. My father, I am glad to see you here, to embrace the earth. We have not much to give the traders, as our lands and hunting grounds are so destitute. Do us a kindness by paying our old debts. I have nothing more to say. You are our father, and we look up to you, and respect you. I have come here and seen you, and my heart is at peace. I have talked with my warriors, and heard their words, and my mind is tranquil.

Aish-ke-hoge-bozhe (Flat Mouth.) My father, your eyes are upon me, and mine upon you. Wherever I have been the print of the white men's hands have been left upon my own. Yours are not the first I have shaken. It is I and those men (pointing to the Elder Brother, the Strong Ground, and the Hole in the Day,) who have brought many of your children here. Their opinions are mine. My ancestors were Chiefs of the tribes, and the villages while they lived. I do not, however, hold my title from them, but have obtained it by my own acts and merits.

My father, when I came here this morning, I supposed you wanted to talk to us about the lands you wished to get from us, and not about the traders.

After the question about selling the land shall be settled, it will then be time enough to talk about these traders.

My father, I shall not be backward in speaking about what you propose to us, at the proper time. Many of my people have told me to say so; but we can do nothing until

the other people arrive. We must listen to them. As I have told you before, after they shall speak I will say more.

Pa-goona-kee-zhig (the Hole in the Day.) He who is the master of all, hears me speak. I know the traders, and what has been their conduct. I know which of them are good men, and those who are bad and act like drunken men. When our people come, I will speak again.

Wash-ask-ko-kowe, (Rat's Liver.) My father, I am but little accustomed to speaking, and am generally one who listens. My father here (the agent) knows me and is acquainted with my character. If I wished to speak much I should feel no shame for my personal appearance; but this you may not wish to hear. We are talking about the land which you have come for. I have walked over it with my war club in my hand. My forefathers and those of Pa-goona-kee-zhig, (Hole in the Day,) were the chiefs and protectors of that country, and drove the Dakotah away from it.

My father, it is only to you that I look and listen, and not to the bad birds that are flying about us through the air. My own merit has brought me to the place I occupy to-day; and I do not wish any body to push me forward as a speaker. I have nothing to add now, but will say more when the business about the land has been settled.

Que-we-shan-shez, (Big Mouth.) My father, what I am going to say to you now is not of much consequence. I have smoked with my friends and come to tell you the result. After reflecting upon the subject, we concluded to agree with those who have already spoken to you. We do not wish to do anything to injure the people who wear hats. My father, all that has prevented us from doing what you came here to have us do, is that we have been waiting for others of our people, who have been expected here, and who we are afraid to dissatisfy; I never before have spoken to

your people at any length, and fear, my father, that you will think I am drunk, but I have here (putting his hand to his head) a great deal of sense which I have obtained from the white people, and as soon as the others of our nation come we will tell our minds to you.

Sha-wa-nig-na-nabe, (South feather seated.) My father, what I have to say to you place it strongly at your heart. The Master of life and the earth both listen to us. The Master of life made the earth, the grass, and the trees that grow upon it, and the animals that roam over it. When the Great Spirit made the earth, he placed the red men upon it; it became very strong. Some of our chiefs are now here, and others are coming. They do not wish to act precipitately.

Sheing-go-be, (the Spruce.) My father, I shall speak but few words to you. It is only I who can tell you the truth about the lands where I live, if you speak of the lands yonder, (pointing towards the country to be purchased.) I will not talk foolishly about them here in the midst of so many of those who first possessed the country (Ojibbeways.) Altho' I am but a child, I speak to the middle of the subject, and you shall hear straight about my lands, because I am the master of them. After you have spoken further about them, the Master of life will hear me answer you.

Man-go-sit, (the Loon's Foot.) My father, I do not wish to say much. You do not know who I am and from whence I have sprung. I only wish to tell you now who my ancestors were. I am the son of Le Brocheux, one of the greatest Chiefs of our nation. I have before given my thoughts to my children who have spoken to you, and I think before I speak. When I talk to the chiefs, I do not speak long.

Ma-ge-go-be, after a long speech to the Indians, urging

them to sell the land, but before doing so, to press upon the Governor to give them presents and furnish them with more provisions, said My father, this is all your children have now to say about our lands. They are all going to take a rest, and will then say more to you.

Nadin (the Wind.) My father, when I saw our great father beyond the mountains, he gave me sense. Listen to me and let me tell you the truth. I listen to you and accede to your purposes. You must not suppose that things will not be as you wish. We are now arranging things to your liking. The station of Chief is a very difficult one, but when I was acknowledged as one by our great father beyond the mountains, I thought I never should be refused any thing I asked for. Your look is so firm that I think it would not be possible for you not to do what you wished. You have every thing around you, and can give us some of the cattle that are around us on the prairie. At the treaty of Prairie du Chien, the case was as difficult as this. The great Chief then fed us well with cattle.

Gov. Dodge then directed the Interpreter to say, that their father, the Agent, would tell them whether he would give them cattle, and that he wished to see them in council early in the morning to-morrow; that he was glad to hear their friends would be here this evening, that as the weather was now good, they must make up their minds as soon as they could; that he hoped the chiefs would see that their people kept on friendly terms with the Sioux.

Tuesday, July 25th.

Governor Dodge was informed this morning that seventy-five or eighty Indians belonging to four or five different bands from Lakes de Flambeau and Couterville La Pointe, &c. had just arrived, accompanied by the sub-agent Mr. Bushnell, and Mr. Warren, the trader at La Pointe. These

gentlemen waited upon Gov. Dodge immediately on their arrival, and informed him that the Indians who had come with them could not go into council with him to-day. At their suggestion, therefore, and at the solicitation of Mr. Warren, the Governor postponed the meeting of the council until 9 o'clock to-morrow morning.

Wednesday, July 26.

On meeting in Council this morning, in addition to the Ojibbeways who had been present before, a large number of others appeared. The following are the bands to which they belong, and the names of the Chiefs.

From Lac de Flambeau — Na-wa-ghe-wa, "The Knee," O-ge-ma-ga, "The Dandy," Pa-se-quan-gis, "The Commissioner," Wa-be-ne-me-ke, "The White Thunder," Pish-ka-ga-ge, "The White Crow."

Lake Coutereille.— We-non-ga-be, "The Wounded Man," and Ke-wa-se, "The Old Man."

La Pointe, on Lake Superior.— Ghe-bish-ghe-kon, "The Buffalo," and Ta-qua-ga-nai, "Joining Lodges."

Gov. Dodge directed that in the future proceedings in the treaty, Stephen Bonga and Patrick Quinn should interpret the English language into Chippewa, and Scott Campbell and Jean Baptiste Dube, from Chippewa into English.

He then addressed the Indians thus: My Children of the Chippewa Nation, assembled here: I have been informed that since I last met you, your people, whose absence had prevented the proceeding with our Council have arrived here. I wish now to learn from you if this is the case, and whether you are ready to proceed. I have before made a proposition to you, which those then present have, I presume, communicated to you, who have recently arrived, for the purchase of a portion of your territory. You have deferred giving me an answer until your friends should ar-

rive, and as I believe they are now all here, I will renew my proposition to you, and will shew you a map explaining which part of your country it is I wish to buy.

I will now place the map before me, and wish the chiefs and head men, and particularly those from that part of the country which I wish to purchase, to wit: Lakes De Flambeau and Coutereille, and the Chippewa, St. Croix and Rum River, to come forward and examine it with me, as I direct it to be explained, and after this examination I wish you to inform me, whether or not you will sell this country to me.

Ghe-bish-ghe-kon, (The Buffalo, from Lake Superior,) replied: We have come from a distance, and but lately arrived here, and what you have proposed to us, we want more time to think about. The notice you have given us is rather too short. Let us wait another day, and to-morrow we will be able to give you our answer.

The Governor directed it to be said to them, that they could examine the map and have it explained to them; consult each other between this and to-morrow morning, and be prepared then to give him an answer; that he did not wish to hurry them, but that he had already waited patiently during several days, and was anxious to bring the business to a close as soon as possible; that he would now be glad to hear any thing from any of the Chiefs who might wish to speak to him, and that if they desired it, he would remain during the whole day for that purpose. He then explained the map fully to the Chiefs and principal men, and repeated to them that he had been informed that the country he wished to get from them, was very destitute of game, and of little value for agricultural purposes, but that it abounds in pine timber, for which their great father the President of the United States, wished to purchase it from them for the use of his white children; that he would give them a fair price for it; that he wished them to under-

stand the map, and to enable them to do so, had mentioned and pointed out to them natural boundaries, commencing at the mouth of Crow Wing river, then to the source of the St. Croix river, thence to the head waters of the Wisconsin and down said river to the Plover Portage, where the line dividing the territory from the other Indians commenced; while on the west the tract would be bounded by the Mississippi river; that he wished them to be prepared to-morrow to give him an answer whether they would sell the land, and their price for it; that he wished them all to go home satisfied, so that when they met their people there they might not be ashamed to tell them what they had done; that so many bands of their nation from such remote parts of it had never before, he believed, met together, and that he wished them now to advise with each other, to unite and act together as one people; that he wished them to consult together this evening, and select out of their number two chiefs in whom they had confidence, to speak for them; that he wished to meet them all in council, but that not more than two should speak, to save time, that they should direct the two speakers what to say to him; although they were of different bands, yet they were of the same nation, and their interests were in common; that he wished them all to be satisfied with what should be done; that their great father, the President of the United States, would be just to them, and that they should be just towards each other — that in their consultations he desired they should remember their half breed relatives, and be just towards their traders, and that he would now be glad to hear any thing the chiefs might have to say.

Pay-a-jik replied, that he and his brothers had talked together, and had chosen a speaker.

After waiting half an hour and none of the other chiefs having spoken, the Governor again took occasion to urge

This is the decision of the chiefs. Since we have met here this morning we have fully made up our minds to comply with your wishes. My father, we will not look back at what has happened before, but will begin our business anew with you from this day. What you propose to give us, we wish to share only with our half breeds, that our people may enjoy the benefits of it. We will hold firmly what you give us that nobody may get it from us. My father, we once more recommend our half breeds to your kindness. They are very numerous. We wish you to select a place for them on this river, where they may live and raise their children, and have their joys of life. If I have well understood you, we can remain on the lands and hunt there.— We have heretofore got our living on them. We hope your people will not act towards ours as your forefathers did towards our own, but that you will always treat us kindly as you do now.

My father, we understand you have been told that our country is not good to cultivate. It is not true. There is no better ground to cultivate than it until you get up to where the pine region commences.

My father, you will now see all your children in whose behalf I speak. All the chiefs who agree to sell you the land will now rise. (They did so, to the number of thirty and upwards.) Ma-ghe-ga-bo, then raised the paper he had placed over the map, took Gov. Dodge by the hand, and continued. My father, I will not let go your hand until I have counted the number of our villages. The Great Spirit first made the earth thin and light, but it has now become heavier. We do not wish to disappoint you and our great father beyond the mountains in the object you had in coming here. We therefore grant you the country you want from us, and the chiefs who represent all the villages within its limits are now present, the number of the villages (nineteen) is marked on this paper, and I present it to you in acknowl-

edgment that we grant you the land. This piece (retaining in his hand another piece of paper) we will keep, because we wish to say something more on it. At the conclusion of this treaty, you will ask us to touch the quill, but no doubt you will grant us what we ask before we do so. At the end of the treaty I will repeat what the chiefs have to say to you, and keep this paper for that purpose.

My father, the Great Spirit has given us a clear sky to talk together to-day. We must now rest, and when we meet again we will speak further.

Gov. Dodge. Do you wish me to give you my answer this evening, or wait until to-morrow morning? Answer — To-morrow morning.

Gov. Dodge. It is proper for me to explain to you, that your great father never buys land for a term of years. I will agree that you shall have the free use of the rivers and the privilege of hunting on the lands you are to sell, during the pleasure of your great father. If you sell these lands, you must sell them as all the other Indian nations have done, and I tell you this now that you may not hereafter say I have deceived you. Your great father has sent me here to treat you as his children — to pay you the whole value of your lands, and not to deceive you in any thing I may do or say. If you consult with your two fathers, (the sub-agents) it is my wish that they may do you justice. You have spoken frequently of your half-breeds. It is a good principle in you to wish to provide for them, but you must do so in money, and cannot give them land. You have mentioned that you wish to receive one half I may agree to give you in money, and the other half in goods. I do not object to this, but have a proposition to make to you now, which I wish you to consider. Your great father recommends that you should take from year to year in part payment for your lands, certain sums of money to provide

teachers to educate your children and make them wise like white people. Farmers to teach you to cultivate the ground, for agricultural implements, and seeds to plant in the earth, for provisions and salt, for tobacco, for blacksmiths, iron, &c., and for mills and millers to grind the corn you may raise. If you consent to this, let me know early to-morrow morning.

Friday, July 28th, 1837.

The Council met at 12 o'clock. After smoking and shaking hands —

Aish-ke-boge-kho-ze, (Flat Mouth) said — My father, your children are willing to let you have their lands, but wish to reserve the privilege of making sugar from the trees, and getting their living from the lakes and rivers as they have heretofore done, and of remaining in the country. It is hard to give up the land. It will remain and cannot be destroyed, but you may cut down the trees, and others will grow up. You know we cannot live deprived of lakes and rivers. There is some game on the land yet, and for that we wish to remain upon it. Sometimes we scrape the trees and eat the bark. The Great Spirit above made the earth, and causes it to produce that which enables us to live.

My father, we would long ago have agreed to let you have the lands, but when we agreed upon any point, there have been people to whisper in our ears — to trouble and distract us. What the chiefs said yesterday they abide by. They cannot look back and change.

My father, the Great Spirit above placed us on this land; and we want some benefit from the sale of it; if we could derive none, we would not sell it, and we want that benefit ourselves. I did not intend to speak; what I say is the language of the chiefs. I was not in council yesterday, because I was not well. I have heard many things said — that we were going to put out the fires of the white people

in our country — that we were going to send the traders out of it; but I know nothing about it, and when I speak, it is not with sugar in my mouth.

My father, your children are rejoiced to see the agents here to-day, one of whom is to live on Lake Superior, and the other on the Mississippi, to keep peace in the country. We are pleased that our agents may estimate the value of our lands, that our young men, women, and children may go home with their hearts at ease. We will wait to hear what you offer for the lands, and will then make you our answer. We will depend upon our two fathers (agents) to interest themselves for us; and will submit it to them whether what you offer us is enough.

My father, there are many of your children here from a distance, and among them are three chiefs from the Chippewa river, and what they say is the opinion and wish of the people living there. They tell me to say to you that they have granted a privilege to some men of cutting timber on their lands, for which they are paid in tobacco and ammunition for hunting. They wish you not to break their word with these people, but to allow them to cut timber. They have granted you all you asked of them, and they wish you now to grant their request.

Gov. Dodge. My friends, I have listened with great attention to your chiefs from Leech Lake. I will make known to your great father your request to be permitted to make sugar on the lands, and you will be allowed during his pleasure to hunt and fish on them. It will probably be many years before your great father will want all these lands for the use of his white children. As you have asked me what I will give for the country, I will now tell you, and will recommend the manner in which it ought to be paid to you. For that part of your country which I wish to buy, I offer you the sum of \$800,000. I propose to give you an annuity

for twenty years of \$20,000 in goods and money, one half in each, or all in goods if you choose, to provide \$3,000 a year for the same time, to provide you with blacksmiths, &c., &c., (as in the treaty.)

After the Governor had finished speaking, the council was adjourned.

Saturday, July 29th, 1837.

There were present about twenty chiefs at the opening of the council this morning. After the pipe was passed among them, Gov. Dodge said, he was now ready to proceed with the business before them, and wished to know whether they had agreed to accept the price he had offered them for the land they had sold to their great father, and whether they would accept the payment in the manner he had offered them. The chiefs present appeared unwilling to make an immediate reply, but talked among themselves in a low tone. After half an hour had passed, the warriors and braves to the number of several hundred, highly painted, with tomahawks and spears in their hands, carrying before them the war flag of their nation, and the flag of the United States, *dancing round the flags, to the sound of their drums, with an occasional whoop were seen advancing toward the bower where the council was held,* When they had come near the place where the Governor was seated, Mage-ga-bo and Ma-go-bai, two of the principal warriors advanced and after shaking hands with him, Ma-go-bai said: My father, you see before you to-day the principal warriors who have spoken with you since you have invited your children to meet you. My father, the Great Spirit looks upon us all. The Master of life made all the different bands of our nation, and we are brothers. My father, the warriors of our people wish to be just. Our traders have clothed and supported our young men, women, and children. They have made our hearts glad, by being among us. We owe a debt

to our traders and desire that they should be paid. Your children are poor, and not able to do them justice without the assistance of our great father. When you said you wished to buy our land your children were pleased. We thought you would give us a great deal, for the land and the tree you want; and that we should then be able to pay our traders. My father, the hearts of our warriors were yesterday made lean, and a dark cloud passed over our eyes, when we heard what was said to you. My Father, we do not wish to displease you: you have been kind to us since we have been here, and your looks have always been pleasant. If you will not pay what we owe to our traders, we will return to our country, and live upon our lands. We now wait for your answer.

The Governor replied: Your great father is much pleased to find that his red children wish to be just, and will assist you to pay what you owe to your traders. I will give seventy thousand dollars to pay your debts, in addition to the \$800,000 which I promised to give your people and half breeds. Your father will, therefore, without taking anything from that which you were to receive satisfy your traders.

After the Governor had ceased speaking, all the Chippewas present gave token of satisfaction, and assented to the offer which had been made. The Governor then said —

Nothing more is now necessary but to reduce what has been agreed upon to writing. The Secretary will prepare the papers, and we will meet again the afternoon, that the chiefs may touch the quill.

Ma-ge-ga-bo then requested, in the name of all the braves, permission to hold a dance under the walls of Fort Snelling. The request having been granted, the gates of the fort were closed by the orders of Capt. Scott, *as a matter of precaution*. About three hundred braves immediately

afterwards commenced the dance, in token of their joy and satisfaction that their wishes had been acceded to. This appeared to us to be intended as the greatest compliment and token of respect that could be paid by the Indians to the Commissioner; it also afforded the warriors opportunity to boast of their deeds of bravery, to tell how many scalps they had taken from their enemies, (the Sioux.) We observed a great many of the Sioux standing near the ground where the dance was held, looking on with an air of apparent indifference, and listening quietly as each warrior successively related his feats of arms, *in the pauses of the dance*. After the dance was ended, the Chippewas again assembled in council for the purpose of signing the treaty which had been prepared by the Secretary of the Commission. After many of the chiefs had touched the quill, the interpreter was directed to ask

Pish-ka-ga-ge, (The White Crow,) to put his signature to the paper. This chief, (from Lake de Flambeau) had not spoken during the holding of the council, although he had come from that part of the Chippewa country which had been purchased by the Government, and was understood to be the most influential chief in his band. The White Crow having advanced and shaken hands with the Governor, said: My father, while the chiefs of my people have talked with you, I have yet said nothing. But you must not suppose that I am unable to speak on proper occasion, or that my people do not listen. The Great Spirit looks upon me, and is not displeased when I tread upon the land occupied by my forefathers. Since I have been here, my mind has been disturbed by the talking of many people, (alluding to the traders) so that I was not satisfied to speak to you. I am pleased with what the chiefs have said and what has been done.

The Governor then said, as Pish-ka-ga-ge did not arrive

in time to receive any of the presents given to the principal chiefs, he shall yet receive what was intended to be presented as an acknowledgment of his station as chief. Pish-ka-ga-ge then said, My father, I now touch the quill, (touching the pen in the hand of the Secretary, Mr. Van Antwerp) and at the same time I touch all the whiskey in your possession.

The remaining chiefs then present signed the treaty, and the Indians immediately prepared to return to their country.

TREATY WITH THE CHIPPEWA 1837

Articles of a treaty made and concluded at St. Peters (the confluence of the St. Peters and Mississippi rivers) in the Territory of Wisconsin, between the United States of America, by their commissioner, Henry Dodge, Governor of said Territory, and the Chippewa nation of Indians, by their chiefs and headmen.

ARTICLE 1. The said Chippewa nation cede to the United States all that tract of country included within the following boundaries:

Beginning at the junction of the Crow Wing and Mississippi rivers, between twenty and thirty miles above where the Mississippi is crossed by the forty-sixth parallel of north latitude, and running thence to the north point of Lake St. Croix, one of the sources of the St. Croix river; thence to and along the dividing ridge between the waters of Lake Superior and those of the Mississippi, to the sources of the Ocha-sua-sepe a tributary of the Chippewa river; thence to a point on the Chippewa river, twenty miles below the outlet of Lake De Flambeau; thence to the junction of the Wisconsin and Pelican rivers; thence on an east course twenty-five miles; thence southerly, on a course parallel

with that of the Wisconsin river, to the line dividing the territories of the Chippewas and Menomonies; thence to the Plover Portage; thence along the southern boundary of the Chippewa country, to the commencement of the boundary line dividing it from that of the Sioux, half a days march below the falls on the Chippewa river; thence with said boundary line to the mouth of Wah-tap river, at its junction with the Mississippi; and thence up the Mississippi to the place of beginning.

ARTICLE 2. In consideration of the cession aforesaid, the United States agree to make to the Chippewa nation, annually, for the term of twenty years, from the date of the ratification of this treaty, the following payments.

1. Nine thousand five hundred dollars, to be paid in money.
2. Nineteen thousand dollars, to be delivered in goods.
3. Three thousand dollars for establishing three blacksmith shops, supporting the blacksmiths, and furnishing them with iron and steel.
4. One thousand dollars for farmers, and for supplying them and the Indians, with implements of labor, with grain or seed; and whatever else may be necessary to enable them to carry on their agricultural pursuits.
5. Two thousand dollars in provisions.
6. Five hundred dollars in tobacco.

The provisions and tobacco to be delivered at the same time with the goods, and the money to be paid; which time or times, as well as the place or places where they are to be delivered, shall be fixed upon under the direction of the President of the United States.

The blacksmith shops to be placed at such points in the Chippewa country as shall be designated by the Superintendent of Indian Affairs, or under his direction.

If at the expiration of one or more years the Indians

should prefer to receive goods, instead of the nine thousand dollars agreed to be paid to them in money, they shall be at liberty to do so. Or, should they conclude to appropriate a portion of that annuity to the establishment and support of a school or schools among them, this shall be granted them.

ARTICLE 3. The sum of one hundred thousand dollars shall be paid by the United States, to the half-breeds of the Chippewa nation, under the direction of the President. It is the wish of the Indians that their two sub-agents Daniel P. Bushnell, and Miles M. Vineyard, superintend the distribution of this money among their half-breed relations.

ARTICLE 4. The sum of seventy thousand dollars shall be applied to the payment, by the United States, of certain claims against the Indians; of which amount twenty-eight thousand dollars shall, at their request, be paid to William A. Aitkin, twenty-five thousand to Lyman M. Warren, and the balance applied to the liquidation of other just demands against them — which they acknowledge to be the case with regard to that presented by Hercules L. Dousman, for the sum of five thousand dollars; and they request that it be paid.

ARTICLE 5. The privilege of hunting, fishing, and gathering the wild rice, upon the lands, the rivers and the lakes included in the territory ceded, is guaranteed to the Indians, during the pleasure of the President of the United States.

ARTICLE 6. This treaty shall be obligatory from and after its ratification by the President and Senate of the United States.

Done at St. Peters in the Territory of Wisconsin the twenty-ninth day of July eighteen hundred and thirty-seven.

Henry Dodge, Commissioner.

- From Leech lake:
 Aish-ke-bo-ge-koshe, or Flat Mouth,
 R-che-o-sau-ya, or the Elder Brother.
 Chiefs.
- Pe-zhe-kins, the Young Buffalo,
 Ma-ghe-ga-bo, or La Trappe,
 O-be-gwa-dans, the Chief of the Earth,
 Wa-bose, or the Rabbit,
 Che-a-na-quod, or the Big Cloud.
 Warriors.
- From Gull lake and Swan river:
 Pa-goo-na-kee-zhig, or the Hole in the
 Day,
 Songa-ko-mig, or the Strong Ground.
 Chiefs.
- Wa-boo-jig, or the White Fisher,
 Ma-cou-da, or the Bear's Heart.
 Warriors.
- From St. Croix river:
 Pe-zhe-ke, or the Buffalo,
 Ka-be-ma-be, or the Wet Month.
 Chiefs.
- Pa-ga-we-we-wetung, Coming Home
 Hollowing,
 Ya-banse, or the Young Buck,
 Kis-ke-ta-wak, or the Cut Ear.
 Warriors.
- From Lake Courteville:
 Pa-qua-a-mo, or the Wood Pecker.
 Chief.
- From Lac De Flambeau:
 Pish-ka-ga-ghe, or the White Crow,
 Na-wa-ge-wa, or the Knee,
 O-ge-ma-ga, or the Dandy,
 Pa-se-quam-jis, or the Commissioner,
 Wa-be-ne-me, or the White Thunder.
 Chiefs.
- From La Pointe, (on Lake Superior):
 Pe-zhe-ke, or the Buffalo,
 Ta-qua-ga-na, or Two Lodges Meeting,
 Cha-che-que-o.
 Chiefs.
- From Mille Lac:
 Wa-shask-ko-kone, or Rats Liver,
 Wen-ghe-ge-she-guk, or the First Day.
 Chiefs.
- Ada-we-ge-shik, or Both Ends of the
 Sky,
 Ka-ka-quap, or the Sparrow.
 Warriors.
- From Sandy Lake:
 Ka-nan-da-wa-win-zo, or Le Brocheux,
 We-we-shan-shis, the Bad Boy, or Big
 Mouth,
 Ke-che-wa-me-te-go, or the Big
 Frenchman.
 Chiefs.
- Na-ta-me-ga-bo, the Man that stands
 First,
 Sa-ga-ta-gun, or Spunk.
 Warriors.
- From Snake river:
 Naudin, or the Wind,
 Sha-go-bai, or the Little Six,
 Pay-ajik, or the Lone Man,
 Na-qua-na-bie, or the Feather.
 Chiefs.
- Ha-tau-wa,
 Wa-me-te-go-zhins, the Little French-
 man,
 Sho-ne-a, or Silver.
 Warriors.
- From Fond du Lac, (on Lake Superior):
 Mang-go-sit, or the Loons Foot,
 Shing-go-be, or the Spruce.
 Chiefs.
- From Red Cedar lake:
 Mont-so-mo, or the Murdering Yell.
 From Red lake:
 Francois Goumean (a half breed).
 From Leech lake:
 Sha-wa-ghe-zhig, or the Sounding Sky,
 Wa-zau-ko-ni-a, or Yellow Robe.
 Warriors.

Signed in the presence of —

Verplanck Van Antwerp, Secretary to the Commissioner.	H. L. Dousman.
M. M. Vineyard, U. S. Sub-Indian Agent.	S. C. Stambaugh.
Daniel P. Bushnell.	E. Lockwood.
Law. Taliaferro, Indian Agent at St. Peters.	Lyman M. Warren.
Martin Scott, Captain, Fifth Regiment Infantry.	J. N. Nicollet.
J. Emerson, Assistant Surgeon, U. S. Army.	Harmen Van Antwerp.
H. H. Sibley.	Wm. H. Forbes.
	Jean Baptiste Dubay, Interpreter.
	Peter Quinn, Interpreter.
	S. Campbell, U. S. Interpreter.
	Stephen Bonga, Interpreter.
	Wm. W. Coriell.

(To the Indian names are subjoined a mark and seal.)