**Ojibwe Treaty Statement - 1864**

This Statement made by the Indians according to the best of their knowledge in regard to the promises made to them while living in peace among themselves. At a certain time there came to us the word of our "great Father" calling us to a Council to be held at Prairie Du Chien.   
  
Then the word of our "Great Father" was made known to us, the result of which was proved to be, to know what was the division that the Indians regarded among themselves as belonging to the different tribes, and different Bands, also that such divisions of their lands should so be regarded permanently. This much the Indian knew was the reason that he was called upon to attend at the Council by his Great Father.   
  
Again another word from our "Great Father" was repeated to us. Your Great Father takes from you your "Tomahawks" and buries them in the earth as deep as his arm can reach that you may not be able to take it again.   
  
The Chippewa Indian was obedient, and was faithful in keeping the pledge that he had made, also that he would go to tilling his land for a living.   
  
This is all the Indian knows in regard to the result of the said Council.   
  
We have no knowledge of any presents to have been made either in Money or Goods. True; Coats were given to the Chiefs, and occasionally a glass of Whiskey, also occasionally a Beef to make a soup of.

This is the division that was made between the different tribes. To the East, A line running to the Territory of the English, in which "Mackinaw" Island was taken in. To the West, A line running to Otter Tail Lake and beyond to the Rocky Mountains it's terminus.   
  
Fon Du Lac Treaty  
  
Again the word of our Great Father was brought to us his Children inviting them to Council at "Fon Du Lac". The Indian taken by surprise wondered what his Great Father wanted to Council with him for.   
  
When the word was made known to the Indian, behold! our Great Father had sent a present of Forty Silver Medals, which were there and then hung upon the neck of Several.   
  
The next time that the word was spoken to the Indian, was a promise, that there would be a farm opened for him at every one of their Villages.   
  
Then again spoke one of the Commissioners to the Indians; I shall return to your Great Father, and report to him your condition. I shall tell him how poor his Chippewa children are. He will then send you a present of Two Thousand Dollars. $2000"   
  
This also we fail to see fulfilled, the promise that our exFather made to us.   
  
There was at that time an Indian who had a Copper Specimen which he valued much, that was taken by the Indian Agent, which the Indian gave up reluctantly, but for which the Agent gave him one Blanket, one Brich Clout, and a pair of Leggings, this was all he got. He did not deliver it willingly but was taken from him.

The Chiefs were presented with a Blanket apiece and a few Yard of Calico. This is all the business that was transacted, as far as the Indians did see or know about, for which our Great Father called his Children together in Council. And what was repeated to him again, is; that he must live in peace, not to war against one another, but be peaceable and live by tilling the land.   
  
There was an old woman who spoke to the Agent, in this wise, My Father, truly I am poor, your Children the Chippewas are poor. At the time when the English People were supporting me I had plenty to wear; but when you made your appearance you who are called "Big Knives" and come among us, you told me that you would support me, that I would not be poor, that I would be better off than I had been with the English. I am now a good deal poorer than I was then. You have made me a great many promises which you have not fulfilled.   
  
This old woman spoke the truth. There is no perceptible change in our situation even when promises are made to us, although they are often made to us, to effect a purpose, but we never know them to be fulfilled.   
  
St. Peter's Treaty  
  
There also came another word from our Great Father; that he desired us to attend another Council to be held at St. Peters. There the words of our Great Father were repeated to us.   
  
Behold! It was to make a Treaty and buy the Pine Timber that is so abundant on the land. It was for the use of his young men to build houses with.   
  
It was promised that there should be an annual payment made of Twelve Thousand Five Hundred Dollars in Coin, Twelve Thousand and Five Hundred Dollars in Goods and Five Thousand Dollars in Provisions and Ammunition. These payments to continue for Twenty Five Years.

These are the promises that were made to the Indian, that they were to be paid once in a year for Twenty Five years.   
  
Beef and working Cattle were promised to us, also Horses.   
  
Also the promise of One Hundred Thousand Dollars were promised to the Mixed Bloods.   
  
Again they were told, your Great Father agrees and promises, that if you sell him the Pine Timber, Ninety Thousand Dollars will be paid you, to be disposed of by you as you may see fit.   
  
Also Employees were promised us, School Teachers, Black Smiths, Farmers, and Carpenters.   
  
We did not have any workman, save three at "Bakagamaw Lake" for three years there were workmen there.   
  
So then Father, Our Great Father requests me to sell him my Pine Timber, our Great Father is mighty, therefore whatever he says would not be in vain, and whatever he promises to do he will fulfill.   
  
Very well, I will sell him the Pine Timber as he requests me to, From the usual height of cutting a tree down and upwards to lop is what I sell you, I reserve the root of the tree. Again this I hold in my hand the Maple Timber, also the Oak Timber, also this Straw which I hold in my hand. Wild Rice is what we call this. These I do not sell.

That you may not destroy the Rice in working the timber. Also the Rapids and Falls in the Streams I will lend you to saw your timber, also a small tract of land to make a garden to live on while you are working the timber.   
  
I do not make you a present of this, I merely lend it to you. This is my answer, My Great Father is great, and out of respect for him I will not refuse him, but as an exchange of civility I must see and feel the benefits of this loan, and the promises fulfilled.   
  
This was the Indians answer. The feeling then prevailing among the Indians is, that we do not get, receive what was promised, which was part of the pay for the Timber I sold. For instance the employees, three years was all they worked, also Beef and Working Cattle were promised us but we did not see any, we think they were never given to us.   
  
Certain it is that the Indian has failed to see the promises made to him fulfilled. It is the expectation of the Indian that he will receive the benefits from the Employees, also receive the Horses that he was to get as part of the pay on the sale of Pine Timber.   
  
It was not the Chiefs that done the talking at the sale of the Pine Timber. It was done by a Warrior whose name was Madjigawbow.   
  
Sale of Mineral  
  
At a certain time, the word of our Great Father came to us inviting us to meet him in Council at La Pointe. This was five years after the Pine Timber Sale.   
  
The interior Indians received four payments, in which we participated on the fifth payment.

We received four Dollars per head, in partaking of their payment. Then the Commissioners spoke to us and said, your Great Father requests you to sell him the Mineral that is to be found on your lands, Copper and Lead. He does not want to buy your lands, he wants the Mineral.   
  
You shall be paid for Twenty Five years. Twelve Thousand Five Hundred Dollars in Coin. Twelve Thousand Five Hundred Dollars in worth of Goods, of which you will receive in each year for twenty five years.   
  
Also Provision, Ammunition together to the value of Five Thousand Dollars. Also Beef and working Cattle were promised to be given every Year.   
  
And again he told us; Your Great Father agrees and promises to give School Teachers and Carpenters. And also, he will give you Ninety Thousand Dollars to give to your Mixed Bloods.   
  
Next Season you shall see this Vessel full of Provisions for your own use to bind this Contract if you accede to the wishes of your Great Father. This he promises you in good faith if you sell him your Mineral.   
  
Again another promise was made, that house furniture should be furnished them. Also to conclude the agreement Ninety Thousand Dollars were to be given. These were the conditions agreed upon, in complying with the request of his Great Father.   
  
Then, and not till then was the Indians called to council among themselves how to answer, tis then that Chief Shingoob spoke to his fellow Indians in this wise.

Well my Friends, I shall give an answer to the White man. I shall not say anything about your property. I shall only answer for myself and speak of the property belonging to me.   
  
I comply with the request of our Great Father in what he expects from us. It was all he said. The Chiefs along the Lake Shore did not say a word, not being willing to sell or make any agreement.   
  
Then it was that the Chief White Crow spoke, he spoke in regard to everything, and all the business being transacted at the time.   
  
And said to him, My Father I understand you to say that you want the Mineral, well then I will comply with the wish of our Great Father in asking me to sell him the Mineral which he wants.   
  
I do not give you the land, it is the Mineral only that I sell if there is any to be found on my land.   
  
I do not cede the Land, as he cried with a loud voice turning to his fellow Indians in which they all responded with Eh! Eh!   
  
And as my Great Father promises and agrees I accept. I agree with the proposition that the payment should be for Twenty Five Years, and also that I shall see the end of my payments here.   
  
Then he was answered back, and told that he any how had the privilege of remaining on the land for Fifty Years, and even for a Hundred Years, as he owned and had possession of the land, he has a right to live on it.

But then there may be a time that your Great Father will call you to a Council and ask you to sell him the land you live on.   
  
Isle Royale  
  
Then again the next Summer, there came to us an Agent from our Great Father to speak to the Indians.   
  
And said to them, your Great Father requests you to sell him the Island, called Isle Royale. Thirty Thousand Dollars is what he promises to pay you for it.   
  
And when the Indians had listened and heard the proposition made to them, they said they would not sell the Island. But on the third day they concluded to sell and did.   
  
Then it was said to the Commissioner we shall expect to see these promises fulfilled. All that you promise to do you will fulfill faithfully, You say that we shall receive these Thirty Thousand Dollars next Summer.   
  
Then the Commissioner answered back and said, Your Great Father will be very much pleased to know that you have complied with his request. He will give you three Beeves as a token of his gratitude for you to make Soup.   
  
Next Summer you will not fail to see these promises fulfilled. It was the expectation of the Indian that he should hold in his hand a larger amount of Money at the next payment, that induced him to sell the Island.   
  
But then, when we see our payment distributed at the next payment, behold! Four Dollars was all we received.

It was the expectation of the Indian that he would receive Eight Dollars at the next payment. But not a Cent did he receive of this Thirty Thousand Dollars for which he sold his Island.   
  
Again they were promised Employees to work for them but they worked only three Years. Again Cattle were promised them, and again Furniture for their Houses was promised them.   
  
I fail to see the promises made to me fulfilled. Perhaps my Great Father does not intend to give me what he has promised.   
  
Perhaps I have made a poor bargain and I am the loser. Perhaps the Agent does not give it to me. This is the conclusion that the Chippewa Indian has come not seeing any promises fulfilled.   
  
Winnebago Sale   
  
Again the word of our Great Father came to us through Henry M Rice as Commissioner, Your Great Father wishes to buy from you a tract of land to locate the Winnebago Indians.   
  
Eighty four Thousand Dollars were to be paid for the tract of land in which to locate the Winnebago Indians. Forty Thousand to be paid to you the Lake Indians. Next Summer you shall see this money they were told.   
  
The Mississippi Indians were to have Thirty Thousand for their share. But at the payment on the ensuing year in the distribution of the Money, Behold! it is yet Four Dollars, that the Indian receives in Money.

And after the reception by the Indian of the four Dollars, then it was a settled point in his mind that he had been cheated and the promises made to him were of no account.   
  
Another promise that Henry M Rice made to us, that there would be one Horse given to every Chief, and there is a good many of them. There was but one Horse that was given that the Indian knows any thing about.   
  
Again the word of our Great Father was brought to us, when Watrous made the payment to us. And this was said, It is the wish of your Great Father, and the word he sends to you, that you move off from the land.   
  
Fifty Thousand Dollars is appropriated to defray your expenses in removing. Your Great Father has also removed your payment to "St Peters River". Sandy Lake will be the place to receive you payment hereafter.   
  
Then again the Chippewa Indian answered back, Every Indian living in Wisconsin as well in Michigan were surprised and wondered very much, that there should be such a word come from their Great Father.   
  
Why is this order from my Great Father? was the question among the Indians. I own the land yet, and I fail to see anything that I have done to my Great Father, to deserve this punishment from him. This was the state of feeling that prevailed among them.   
  
Then it was that the Indian said, I will not remove and leave my lands. I own the lands yet.

I have not ceded my lands yet the Indian said. It is true that only a portion not even one half of the Indians went after their payment at Sandy Lake.   
  
Harnesses were there and then given to the Indians, and told that at some future time Horses should be given them. But they have never received them.   
  
The whole of Two Payments remained at Sandy Lake, which the Wisconsin and Michigan Indian did not go after and which he never got.   
  
It was there that these two payments were burned up. It was a great loss to the Indians. This happened when Watrous was Agent.   
  
There was over One Hundred of the Indians that died the previous year on account of the unwholesome provisions that were fed out to them, and that was the reason that they did not go after their payments.   
  
And on the arrival of Gilbert, he said to the Indians, I bring with me the payment for Five Bands. Those bands that are living along the lake Shore. The payment I bring is only for them, and only their share.   
  
I bring nothing for the interior Indians. Their payment is gone around by the way of St Peters. This he told the Indians.   
  
But there was some of the interior Indians here. And when he saw how destitute they were, he asked the Lake Indians, whether they would not be willing to lend them a part of their payment, for that year.

At some future time they will return you this much out of their payment. The Lake Shore Indian consented as was requested, thinking that it would be returned, but that was the last of what they lent.   
  
Then again came the word of our Great Father calling his children together through Gilbert, asking us for the North Shore Country.   
  
Your Great Father promises to give you Ninety Thousand Dollars, to be disposed of as you may see fit, and you may distribute the same among your young men, Provided you consent to comply with his wishes, and sell him the North Shore Country.   
  
You shall reserve the lands you are inhabiting, there you shall live as long as there is one Indian left. Then you will never be removed from your reservation, nor never be ordered to leave it.   
  
For the sake of your Graves, you was not willing to remove when your Great Father ordered you through Watrous, which was for all the Indians.   
  
Your Mixed Bloods are expelled from your Villages and Reservations. You will give them Six Thousand Dollars in Coin. He will then have Eighty Acres of land outside of your Reservations.   
  
Your Great Father also gives you School Teachers, the same who will teach your Children to read. You will give or mark out your School Teachers fence which he will cultivate as a Garden to live on.

You shall do the same with your Black Smith who will furnish you with Iron. This is what Gilbert told us.   
  
Commissioner Manypenny also told us at La Pointe, those Mixed Bloods who are living on your Reservations and whom you like and wish them to stay, can remain with you always.   
  
There is also a White Man living on our Reservation. Manypenny told us also in regard to him, as long as you are satisfied for him to stay he might, but the moment you wish him to go he would go.   
  
Gilbert again told us, there is no transaction of your Great Father but what will be made public, and there is no one that can invalidate our transactions, even our Great Father cannot destroy the effects of our Contract.   
  
He also told us, that in every one of your Reservations, there shall be a Teacher to teach your Children. Also there will be a Black Smith in every one, also Cattle that will work for you.   
  
Also Implements to work in your gardens Houses will also be built on your Reservations, Furniture for you Houses will be furnished you, everything required to keep House, shall be furnished you.   
  
Moreover he told us, your Great Father does not allow you a Farmer nor a House-builder, but he will furnish you with a Farmers implements, and also he will furnish you with a House-builder5 Tools. These he agrees to give you.

You will also have the privilege of selecting your own workmen. Furthermore I promise to furnish you with a Fat Trader who will live with you on your Reservation.   
  
He further told us to lend the North Shore Indians the sum of Ten Thousand Dollars to be paid to them yearly for five years, which amounts to Fifty Thousand Dollars. But it has been Seven Years since the Five years has expired, and for which we had loaned the Money.   
  
He said to us, whenever they sell their lands, they will return you this money. But it is gone, and we have no knowledge of the Money being ever returned.   
  
Next Summer you will receive the patents for your lands, which will be the establishment of the permanent occupation of your Reservations, which you will never be order to leave.   
  
And furthermore he said to us, Two payments from the old Treaties shall be added to this sale of ours, which will be three that you will receive at the payment, by which the Treaty between us today will be remembered.   
  
These are all the promises made to the Indian. Then the Indian answered and said, as my Father is great I cannot consistently refuse to sell him my lands and not comply with his request.   
  
The only reason in my compliance with the request of my Great Father although he is owing me on former sales, is the promise of the privilege of living on my Reservation forever.

As long as there is one Indian living, that he be allowed to own the lands. This is all that induces me to let my Great Father have the lands across the Lake.   
  
But in return you must fulfill all your promises, and the promises of our Great Father. It was the anticipation of the Indian that he would receive more money, in the next payment, being under Three Treaties.   
  
But lo! when we came to get paid only Two Dollar and Twenty five Cents were paid out. Then the thought struck the Indian, that he must have dropped the former treaties he had made with his Great Father.   
  
It is the impression of the Indian that our Father wished to delude them, when he told them, that the transactions of our Great Father should be made public, and that no one could invalidate them.   
  
Again in regard to the Reservations, and Working Men, we do not see any of them. And also in regard to the Teachers, and Blacksmith, Also in regard to the Houses promised to be built as well as the Cattle, you have failed to fulfill. The Indian is under the impression that his Great Father is false.   
  
Again our Paymaster has furnished us wilh a Farmer. We derive no benefit from him, nor from what he raises, all that we see of it is, when he sells it to his fellow white man. Is it not our Money that goes to pay him? Although we pay him < Eight Hundred Dollars every Year>, in spite of this he sells all he raises.

Take for instance what Webb done the first time he made the Payment at Bad River. He struck off from the Pay Roll Six Hundred & fifty of the names that he ought to have paid. When the names were called to deliver the payment, the Indian urged to know what was to be done with the Money that should have been paid to those that were struck off.   
  
Our Chiefs urged very strong to have everyone get his Money and Goods. Especially to those that were struck off. They were to be pitied on account of their poverty. It was those that were not able to come from afar, the Sick the lame and the aged, are the ones that were struck off.   
  
It is thus that he done the first time he made the payment at Bad River. The same plan he adopted at Fon du lac, at Grand Portage the plan was not adopted but were all taken in. And never since I receive the payment have I been offered any Paper Money.   
  
I was surprised when paper Money was offered me. When I sold my Property you promised me the Coin the hard Money, but it was not Paper that you promised me.