

Ejigikendang isa aw Anichinābe iw o-
wāwin damāgowinan, megwā bisān namad
-atipan anodj ejiwinsod Anichinābe.

Kingding dach madwe gizado aw Kingi
tchi michomissinan; madwe saggoeā dach
iniw Onidjānissan iwid "Sibi Saging."
Prairie Du Chien

Stigwa dach inotawā aw Kingitchi nimich
omissinan, aivegwagi mi iw wikitenimad
aiāminik debendang aw anodj ejiwinsod
Anichinābe māndan ari.

Anich misa hi gikendang aw Anichinābe
mandan wondj sagawēgōt iniw Ogitchi
omichomissan

Olinawā inotawā aw Omichomissinan;
Ow sa mikindjiddid aw Anichinābe. Ona
-mon isa Omichomissiwā iniw Sibagama
-ganiwān, shoniked anāmakamig odatō
-nan iw dach wika minawa tchi mamō
-siwēg.

Sidehwetan dach "Ojibwe Anichinābe"
iw gimamawind iw Obagamāgan, iw
dach eba widajikang iw Odakim geondj
himādisid.

Anich misa ejigikendang aw Anichinābe
gā ondj nandonind.

Sawin dach win gaie gego tchi giminind,
gemā Oniāw, gemā gaie Anokādjigan.
Segit gimāmināwag Ogimag Babesikawā
-ganaw, gaie aiāpi giminawag iw Anabās,
gaie aiāpi giminawag iniw Bijikiwan
nabob tchi minikwed.

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.
summer of 1825.

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. Our 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 that 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, beads
were given to the Chiefs, and occasionally a
glass of Whiskey, also occasionally a Beef
to make a soup of.

Missa mandaw gā iji bechaamowad dach
iwā aki ogow "Anichinabeg". Anakakia
iwidi wendji "mokaang". binich iwidi
eko Shaganāch-akiwang, bindjaii giato
-wad iwā "Ellichinimākinong". Minawā
iwidi epangichimog, binich iwidi Ozig-
-wānowe-Sagawing, Ossinewadjiwing
gi bitakwissing.

Four Du Lac Treaty

Oziwa minawā ningoding madwesagas-
-weān aw Omichomissinān iniw Onidja
-nissan iwidi "Ozagādjwānāng". Missa
jaizwa gi inendang aw Anichinābe, wego
Pogwen wendji sagasweigwen aw Omichomis

Saizwa dach genonind aw Anichinābe, aw
-gwāgi; obinindāigow iniw omichomissan iniw
Otabikawāzanaw, Omidana daswābik igow
Otabikawāzanag ginābikonidim iwapi.

Saizwa minawā genonind aw Anichinābe,
Missā māndaw iji wāwindamawind tchi bi
-mā ojitawind iniw Oitigānan, endassini
-nig iniw ododenawaw.

Minawā gikigido aw bejig Ogimā, inad
dach iniw Anichinābew, nunga dawī winda-
-inawā sa aw gimichomissiwā, tchi awi
-inag dach; geget inangwana gidimāgisē
aw sa ginidjānis Ojibwe enind. Sigabi-
-nindāigowā dach iniw Oniciāw nijing mi
-daswātk daswābik. \$2000 "

Sawin dach machi nī wābandasimin iuw
gā iji wāwindamawiangit aw Ossinābaw

Minawā bejig aw Anichinābe ozi aiān iuw
Mistobewābik, midach gimamāgod iniw
Anichinābe-Ogiman. Geget dach iniw
ogiminigow iuw bejig Wābowaiān, minawā
Aniciāw, minawā Midāssaw. Missa gā
iji minigod. Sawin gāie ogiminasin, ozi
iji mamāgon isa go.

This is the division that was made between
the different Tribes. To the East, A line run-
ning 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 its
terminus.

Again the word of our Great Father was
brought to us his Children inviting them to
Council at "Four 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 ex-Father 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
Pair of Boots, and a pair of Leggins, this was
all he got. He did not deliver it willingly but
was taken from him.

Simāmināwag dach igiw, Ogimāg, bebezig.
Wabowaiānaw, minawā bebangi Sidaqi
-giw. Ollisa gā iji wābandang aw, Onich
-inābe, gā ondji sagassweigod iniw, Onich
-mussaw. Onich mi etā minawa gi inind
aw, Onichinābe, bisān tchi āiād, tchi mi
gā dissig, bisān etā tchi dajikang iw, Uki,
ge ondji timādisid.

Bezig minawā ozi ganonaw aw, mindi moie
iniw, Ogimaw, oziināw; Osse, geget isa gi
-dimāgisē waaw, gi nidjānis aw, "Odjibwe"
onind, Megwa bamiēd aw, "Sāganāch" ni
api wānadji bisikānābaw gego. Api dach ba
-dazwichinaw gin titchi-Motomān egoiaw,
tigi iji iw tchi gidimagisissiwaw, awachime
iw iji bamiēiaw, iji bamiēiaw dach aw
"Sāganāch", Awachime non gom ningu dimā
gis eto bamiēiaw. Kibiwa gego gibi wāwin
damaw, gāwin dach ni wābandasin minit
ba iji wāwin damawian

Geget isa gi debwe aw Mindi moie. Sawin
isa awachime gego ni wābandasimin mi
-nit ba iji wāwindamāgoiāng. Mozag
isa ānaw ni nimbī wāwindamāgominiw gego.
Sawin isa wiktā ni wābandasimin iw, niwā
windamāgowinināw

St Peter's Treaty

Onich misa jaigwa minawāw ringodiz
madwe sagassweiciangid aw, Onichomis
-ināw iwid St Peter's, Jaigwa minawā
inotawā aw Onichomissināw

Awegwagi! iginin ni madwe gagaw djiwig
-onāw aw Onichomissināw iniw isa mitig
-on Shingwākwaw, wi owigewāminid iniw
Odochkinaweman.

Mijitana achi nānobim quawindamawa
aw Onichinābe widibāamawind. Ollidas
-wi achi nij achi abita dasosagons Oni
-iāw, minawā anokadjigan. Ollidasewi
achi nij achi abita dasosagonsce apiten
dāgwak, Ollidjin, Bāchkišegewin Otkān,
sagonsce mamaw apiten dāgwak.

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 sup
porting 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.

There also came another word from
our Great Father; that he desired us to
attend ~~another~~ another Council to be
held at St Peter's. 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
Five Hundred ^{Dollar} in Goods and Five Thous
and Dollars in Provisions and Ammunition.
These payments to continue for Twenty Five
Years.

Ollisa ga'iji wāwin damawind aw Chichin-
-ābe wē'iji dibaamawind endasso gitimono-
winagadinig

Awa'kāmāgigaie gi wāwindamādim tchi mi-
-niding Bejitiwag, minawā Bebejigogaujig

Minawā Misakodewininiwag giwāwindā
ma wawag Otingodwak dassosagonce
Bonian.

Minawā ogi igowān; gi wāwin damāgō-
-wāwā Otimichomisiwā, gitchi bagidin
-amawag onow Shingwākwān, minawā
gāngassi midanō dassosagonce tika mini-
-gōw, gawi inābadjiegwā dach igo ginawā
anichinābewieg tchi inābadjiegwā.

Minawā anoti wininiwag gi wāwindamā-
dim, gaie Gitinwamāgō-winini, gaie Chich-
-lōiā, gaie Gitige-winini, gaie Otokodass-
-winini,

Gawin dach gi aiāsiwag igiwin anoti wini-
-iwag, Oti ita uidi gi aiāwād nōwō
Bakegamāng nissō bilōw dach ita gi aiā-
way igiwin anoti wininiwag.

Chich Orosse, ringa gwedjimig isa aw
Otimichomis onow Shingwākwān, gitchi
afitendāgosi mā aw Otimichomis, gāwin
igō anishā dā'itidosi minitē ēji wāwin
damawid.

Chich gosamā ringa bagidin amawā onow
isa gwedjimidjin Shingwākwān. Sedako
mino gaigēiaw, mi api bagidinamonān.
Gawin win uidi odjibikāwid gibagidin-
-amosinon. Minawā māndan dekonamān
"Iniwatig". Minawā māndan Otiigomish
minawā māndan bejig machkōiw dekonā-
-mān. Manomin nūdi ji wīndan māndan
Gawin isa mamin, gibagidinamosinon.

These are the promises that were made
to the Indians, that they were to be paid
once in a year for Twenty Five years.

Buff 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, Blacksmiths, Farmers, and Carpen-
ters.

We did not have any workman, save
three at "Bakagamān 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, ^{to the} usual height of
cutting a tree down and upwards to top is what
I sell you, I reserve the roots 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.

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Tchi nichie wanādji losiwan māndaw mano.
- miw, tchi dajikawadwā ogow mitigog.
Olinawā sāsidiwang onow Sibiwan, mi
imā tchi awinān, gedaji dāchibonad
wā ogow mitigog. Olinawā tangi gida
win iw aki, tchi ojitoian iw ki gikigan
- ance gedapitchikawadwā ogow mitigog.

Gawin win giminisinon, anichā gidawin.
Anich misa eji natwetomān Osose. Titchi
apitendāgusē ma aw Stimichomis, gawin
dach niwi āgonwetawāssē. Mechkwat dach
win ninga wābandāmin iw minik ba eji
wāwindamawian

Olisa gāinād aw Anichinābe. Onendam-
- dach aw Anichinābe gawin sa nini-
- nigossi gego bawāwindamāgoiānin. Inach
- tchi mamiz Anoki-wininawag niso tison etā
- gianokiwag. Olinawā ogow Awakānag
giwāwindamāding; gawin isa ni wābam
- āsiwānānig; gawin isa ningi minigossimig

Olisa eji gwinawendang aw Anichinābe
mandaw owāwindamāgowin. Anich ineri-
- dam mawin aw Anichinābe geget tchi mi-
- nind iniw Anoki-wininawān, minawā Be-
bejigogawin giwāwindamawind, gā ondjī dach
bagidinād onow Singwātkwan.

Gawin win aw Anichinābe wegimāwid tchi
gikigidod apī bagidinād onow Singwā-
tkwan. Ogitchidā gā kigidod Mādji gā
bow ināban.

Biwābik adāndiwin.

Anich jai gwa minawā ningoding nin sa-
- gasoweigonān aw Stimichomissinān imā
Oloningwanakāning, Kaiānō tisonagak
gā ako adānding igu Mitigog.

Stiwing dach nijike gi dibaamawāwag
nopiming Anichinābez. Midadch iwapi gae
minawind gi dibaamāgoiāng.

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 benefit 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 re-
ceive 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 talk-
ing at the sale of the Pine Timber.

It was done by a warrior whose name was
Mādji gābow.

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 pay-
ments, in which we participated on the
fifth payment.

Otiwābik dach ningi minigomins, gi widopam
angidwā ius odiba amāgowiniwā. Midach
ga ikidod aw gapi anōnind; gi gagwedjō
-migowā Omichomissiwā gichpiw atōz biwā
bik omā gi dakimiwāng; Ojāwābik gaie
Ochkitomān; Sawin ius gi dakimiwā, misa
da Biwābik gegwedjiminez.

Shij-tāna dach achi nānōbibow gi gadiba-
amāgom. Midasswi achi nij achi abitā das.
-sasagonce Omicā. Minawā anokādjigan
Midasswi achi nij achi abitā dassosag ap.
-itendāgwak, Ollisa ge diji minigōieg endasso
ningo gikinonowin.

Olinawā Midjin, Bachkisigawin gaie-
māmanw Stāno-sagonce apitendāgwak. Olin-
-wā Awakānag gi wāwindamādin tchi mi
-niding endasso ningo gikinonowin

Olinawā ningo igonāw; giminigowā gim-
-ichomissiwā Oikinoamāgewininiwaw gaie
Nākāige-wininiwaw. Olinawā ki gamināwā
gi wisākodewinini miwā Oangassimidana
dassosagonce Omicāw.

Olinawā niling giga wābandānāwā tchi moch-
-kinemagat māndan Stābikwān Midjin
tchi bagamāssidamāgoieg. Ollisa māndan
gedi jō wābandaman gichpiw bagidinam
-aweg Omichomissiwā māndan gegwedji
-minēz Biwābik.

Olinawā gi iji wāwindamawāwag tchi minis-
dwā gatina abadjičhiganaw ima bindige
Nākāigaw. Olinawā gi wāwindamawāwag
ogidjāiii Oangassi midana dassosag Omicāw
Ollisa eji wāwindamawind aw Anichinabe.
medwe iji gagwedjimigod inio Omichomissaw

Midach jaigwa gi onākoniged aw Ani-
-chinabe, gi sagassweidia, Midach iwapi
gi kigidod Singob, gi ganonad midj
Anichinābew.

We received four Dollars per head, in partaking
of their payment. Then the Commissioner 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.

How 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, till then that Chief Shingob spoke
to his fellow Indians in this wise.

4
Anich nidjitiweidug, misa jaigwa tchi
nakuwetawag waaw, waiabichkiweg, Sawin
ginawā gidibendāssowiniwā niwi dajin
dasin, nin isa go nin dibendāssowin wā
dajindamāw.

Anich nibagidinamawā isa Simichomis
-sinān mandaw medwe gagwedjiminang.
Misa ekidod. Sawin dach ningud gi'iki
-dosiwag ogow Shijodew, bemu inabidjig
Ogimāg. Sawin gi inendasiwag

Jaigwa minawā gi kigido aw isa
wabish, gāgāgi, gakina gāganodang mān
-daw gapu iji gagwedjiminidwā.

Midach gāinād, Mosse gidiji nissi-
-doton bi gagwedjimian Biwābik; gosa-
-mā nunga bagidinamawā aw isa Chimi
-chomissinān mandaw Biwābik medwe-
gagwedjimia aw, Simichomis.

Sawin win Oki gibagidinamossinon, bi-
jichig isa Biwābik gibagidinamon.
Sichpin ningodji atēz omā nin dakim-
-ing.

Sawin win Oki nim bagidinamawassi
gi iji bibāgi gi kwetifād gi iji ganonad
widj Anichinābew. Sakina dach gina-
-kwetamog gi ikidowad Ch! Ch!

Anich iw dach eji wāwindamauid aw
Simichomis, anich nindodāpinaw isw
iw, Ojītāna achi nāno bibon tchi iji di-
-baamāgoiāng iji iangid, gaie oma tchi
daji ichtkwasseg iw nindō baamāgowininān

Midach minawā, gi ājidemigud, gi igu
dach; Anich botch win igo geiābi Chāni
-midana dasso bibon gi gadabbetān mān
daw Oki, bochte bigo Otingodwāt dasso-
-bibon gi gadabitān māndaw ki dakim.
Eji dibendama nongom ebitamaw.

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 Ch! Ch!

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.

Anich gonimā dach win ringoding ki ga-
gi sagassweigowā aw, Simichomissiwā tchi
gazwedjiminez mandaw ki dakimiwā
rongom ebikameg.

Minong

Minawā aiājawinibing, misa jaigwa
minawā, gipi dagwiching aw, gāpi an-
onind gipi gazwedjimā minawā onow
Anichināben.

Si inā, anich ki gazwedjimigowā isa
aw, Simichomissiwā tchi bagidinama-
weg iw Minis "Minong" Kissi-midana
dassosagonce Ponian giwāwindamaga-
wā, gichpiw bagidinamaweg.

Ogow dach Anichinābeg gā bisindamo
wād māndaw gā iji gazwedjimindwā,
gi itidowag dach wipagidinasiqwā aw,
Minis. Bānimā dach nesso gwanagak
ogi pagidinānawā.

Alidach gi inind aw, gāpianonind
mechtwar dach win ringa wābandāmin
iw minik bā iji wāwindamāciāng Anich
kidikid nibing tchi wābamangid aw
Ponian Kisi-midana dassosag.

Alidach gā iji natwetāgowād, geget
isa da gitchi minwendam aw, Simich-
omissiwā iw bagidinamaweg māndaw
gazwedjiminez, Kissiwi isa Bijikiwan
gi gaminigowā nabob tchi minikweieg.

Anich nibing isa gwiat ki gawāban
dānawā giwāwin damāgowiniwā
Si inendam dach aw, Anichinābe
eniwet gagāna ringadatonā aw,
Ponian, gā ondjō bagidinang dach
iw Anis-ālikom.

Api dach jaigwa waiābandamang
mindibaamāgowinināw, aweqwāgi
mi giābi Kiwābik minigoiāng.

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.

Sole 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
Sole 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.

So

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
Beavers 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 expecta-
tion 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.

Inendamoban mawin aw, Anichinābe
Nichwāsswābik Tchi minind. Misa
gawin ganage bejig ozāwābikonce ogi-
wabamasin aw, Anichinābe, gi ada-
wed iw, Ominis-abik.

Olinawā gi wāwindamawā anokiwinin
iwaw, Oisso-bibon etā gi anokiwaq.
Olinawā Bijitiwan giwāwindamawā
Olinawā Abadjitchiganan enodewak
iw, Wākāigan, gi iji wawindamādin

Misa bwāwābandamāng iw, ni wawin
damāgowinināw. Misa gawin gana-
badj nindebimigussi aw, Nimichon-
mis iw, eji wawindamawid.

Stiwanitās isa ganabadj. Gawin isa
ganabadj niminigussi waaw, ba aia
-noinind. Misa enendang aw, Odjib-
we Anichinābe, wābandasig iw, oiwā
-windamāgowin.

* Winnebago Sale.

Misa jaigwa minawā sagassweiciangid
aw, Nimichomiasināw ringodang gi
anonind aw, Wabi Manomiw.
Nich ki gagwedjimigowā gi nichom-
-issiwā Winibigog Tchi abiwad Gajā
-gawachkodeiag.

Ojwāssimidana dassosag niwāwin
damāgonaw oudji iw, aki Winibigon
wi assād. Otimidana dassosag gi-
-gaminigom miniki Gitchi-gaming
ginawā endanaktieg. Oibing ki gawā
bamawā gi ināwag.

Gitchi Sibiwininiwag dach Oissi-
midana dassosag giwāwindamawa-
-wag. Opi dach deba amāding nā-
-bing, aweqwāgi mi geiābi Niwābik
minindwā Anichinābeg inuw, Ominicāw.

It was the expectation of the Indians 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 prom-
ised 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 promise fulfilled.

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
~~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 re-
ceives in money.

Api dach gāodāpinād aw Anichinābe
iniw, Oniāw niwābik, misa jaigwa
giinendang iw, maiejimind iw, anichā
bi inind gego ba wāwindama windjin

Olinawā ringi iji wawindamagonaw
aw, Wabi Manomis iniw, nindogimā
-mināniw gi wāwindamawād bebejig
Bebejigogaujin, bātainonowag māwin
igiw, Ogimāg. Oti etā bejig aw Bebe-
-jigogauji gi wābamād aw Anichinābe

Jaigwa isa minawā nimadwe ganonig
aw, Omichomissināw aw, Watrous ki-
diba amāged. Oti etā aw, Anichi-
-nabe, Gidigowā sa aw, gimichomissi-
-wā tchi ikwabitaneg māndaw Oti.

Manimidana dassosag ginapi-
ikwabigowā aw, Gimichomissiwā.
Omamon isa iw, ki diba amāgowin
-iwā iwi dach odaton Achki bagi-
-Sibing. Sāmitāwangā gamāg mi iwi
-di atod iw, ki diba amāgowiniwā.

Anich misa jaigwa minawā gi āji-
-dewidang aw, Odjibwe-Anichinābe
iw, enind. Satina omā Wisconsin
bemi inabid gaie iwi di gatiina Oti
-igaw ki gitchi māmakādendamog
Odjibwe-Anichinābeg madwe igud
iniw, Omichomissaw

Wegodogwen wendji ijigwen aw, Oti,
-michomis, gi inendang isa aw, Anich-
-inābe, geiābi isa win nindibendāw
māndaw Oti, gaie gāwin wikā ni-
-madjidosdawāssi aw, Otingitchi Oti-
-ichomis, giinendam isa aw, Anichinābe.

Gi ikido dach aw, Anichinābe gawin
nindā ikwabisi, geiābi isa nindiben-
dan māndaw Oti.

And after the reception by the Indians 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 pay-
ment 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 pay-
ment to "St. Peters River". Sandy Lake
will be the place to receive your payments
hereafter.

Then again the Chippewa Indian answer-
ed 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.

Sawin isa machi nimbazidinamawāssi,
gi itido aw Anichinābe. Oginādiu dach
win geget aw Anichinābe iu odibaamā
gowin. Sawin dach botep ābitā gi ijaōsi
aw Anichinābe, iwidi Sāmitāwangāgamāg.

Apikanaw minawā gi mināwag ogow Anich
inābeg iwidi, banimā dach win Bebejigo-
ganjig giza minigow gi ināwag. Sawin
dach gi mināssiwag

Stijp. dibgamādiwin dach gi atymagad
iwidi Sāmitāwangāgamāg. Sawin dach
ogi nādissin aw Wisconsin gaie aw Mich
igan endantid iu dibaamādiwin.

Midach igz giābi iwidi gā madwe daji
sakideg. Gitchi nibiwa gi banādisi aw
Anichinābe meqwa gi ogimāwid aw
Watons.

Stwachime Stingodwān ginibo aw Anich
inābe gi mānikāgud iu midjim. Mi-
dach iu gā mājō ijaōsigwā ogow Anich
inābeg.

La Pointe.

Anich api degwicking aw Gilbert, mīsa
ow gāinād onow Anichināben. Stān we
wān etā nimbido iu dibaamādiwin.
Sinawā etā minik bemi inabieg Gitchi-
Gaming. Gidi baamāgowiniwā mī etā
iu bādoiāw.

Sawin aw nopiming Anichinābe odiba-
māgowin nimbido iuwāw, owidi win bim
ija magadini Stchibagi-Sibing. Mīsa gā
inād Anichināben.

Si aiāwag dach omā anind ogow nopi-
ming Anichinābeg. Sawābarnād dach eji
gildimāgisinid, ogi gagwedjimāw onow
Gitchi-Gaming daji Anichināben, iu odiba
a māgowiniwā tchi awiānid onow nopiming
Anichināben

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
Watons 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 pay-
ment for Five Bands. Those bands that
are living along the Lake Shore. The pay-
ment 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 Peter. 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.

(Danimā dach ningoding ki gadajemamā
-gowag, ozi ināw onow Anichināben. Si in
damog dach ogow Gitchi-Samirwininiwag
gā iji gagwedjimindwā. Anich misa apine
iw gā awo iweiāng nindi baamagowin-
ināw.

Anich misa jaigwa māwanjomiaugid
aw Omichomissiwā, gagwedjimiaugid
dach aw Gilbert iw "Agām-gitchi-gami"

Sangasswi-midana Dassosagonce gi wā-
win damāgowā Omichomissiwā iniw
Omiaū, ginauwā anichinābewiege ge wi
inābadjieg tchi inābadjieg, gemā gaie tchi
mādaonegwā ogow kidoshkinawemiwāg.
Sishpin bazidinamaweg Omichomissiwā
mandaw ge gwedjimineg Agaming Atki.

Siga dickonānāwā dach ow ebitameg
Atki nongom. Midach imā gedaji bi-
mādisiege binich tchi ani bejigud aw
Anichinābe. Sāwin dach wikā ki gaitwa
bitānsin iw Atki gedickonamaw, gaie
gāwikā ki ganagadansināwāw iniw.

Kidjibegamigowāw iw gi jawendameg gi
-ondji twānawineg aw "Watrous" iw wi iko-
-ninezobaw ginauwā anichinābewiege.

Si sāgidinamāgom aw gi wissākode-win-
-inimiwā imā ki dodenawiwāng, kidich-
-koniganiwāng. Ki ga mināwā dach King-
-odwāswāk iniw Omiaū, ogadaian dach
iw Atki Atchwāssimidana dasso Dibaigān
agwadji aiii imā Kidickkoniganiwāng.

Siminigowā gaie Omichomissiwā Siki-
-amāgewininiwaw, aw dach ge gikinoama-
-wad ginidjānissiwāw iw Masinaigan. Si-
gamināwā dach aw Siki-noamāgewinini
iw Omitchikanākobidjigānce, geondji bimā-
disid, gedaji nitawigited iw Agitigānace.

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
Twenty Thousand Dollars, to be disposed
of as you may see fit, and you may dis-
tribute 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 inhab-
iting, 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 Chil-
dren to read. You will give or mark out
your School Teacher's fence which he will
cultivate as a Garden to live on.

7
Māwāb, gaie aw, Otwichtōiā gemininez, iu,
Biwābik. Misa gā ijeangia aw Gilbert.

Mlinawā ringi igonāw Silchi. Oqimā imā
La Pointe aw Many penny, Ogow dach
iun sāiāgiegog Siwisātkodewininimiwāg
eiādjiḡ imā bindjichkonigaw, ānich mā
-no da aiāwag gichpiw inenimegwā tchi
widjdanakiminegwā moḡag.

Mlinawā bejiḡ Maiābichkiwed aiā omā
bindjichkonigaw. Mlinawā ringi igonāw
aw Many penny, gichpiw inenimeḡ ānich
mano da aiā. Anich api dach igo gedinen
-imeḡ da mādjā.

Mlinawā ringi igonāw aw, Gilbert, gawin
gego āgawati da atessinon owāwindamā
-gewinan aw Simichomissiwā, gaie gāwita
awia odāgachkitōssin tchi bigobidopaw mān
dan gi dēitchigewininān, bochte aw Simi-
-chomissiwā gawin odāgachkitōssin tchi
bigobidopaw, epitch Songang mandan gi
dadāndiwininān.

Mlinawā ringi igonāw, endassing iniw,
Bidichkoniganiwāw, dabi aiā aw ge giki-
noamawad iniw, gidabinodjiimiwāw, gaie
Otwichtōiag, gaie Biḡitkiwag gedanotito-
-neguz.

Mlinawā gedji ābadjitōieḡ iniw ābadji-
-tchiganaw imā ki gitiḡaniwāw. Gaie da-
bimiojitchigādewan gi wākāiganiwāw, gi
-gada iānāwāw dach iniw, ābadjitichigan
-an enodewak iu wākāigan giga diji mi-
-nigom.

Mlinawā ringi igonāw gawin iun gibagi-
-dinamāgussiwā Simichomissiwā Silige-
-winimiban gaie wākāigewinininiwāw, giba-
-gidinamāgom dach iun eji ābadjitōd iniw
Abadjitichiganaw. Gaie iun eji ābadjitōd iniw
Abadjitichiganaw aw isa Siligewininis, giga
minigom.

You shall do the same with your Black-
smith who will furnish you with Iron.
This is what Gilbert told us.

~~Concession~~ Many penny 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. Many penny told us also
in regard to him, as long as you are satis-
fied for him to stay he might, but the mo-
ment you wish him to go he would go.

¹⁰
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 invalid-
ate our transactions, even our Great Father
cannot destroy the effects of our Contracts.

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
Blacksmith in every one, also Cattle that
will work for you.

Also Implements to work in your gardens
Houses will also be built on your Reser-
vations, Furniture for your Houses will
be furnished you, every thing 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-builder Tools.
These he agrees to give you.

Sinawā dach igo ki gaonābamāwā aw ge-
danokiloneg. Olinawā ki wāwindamon-
inim aw getchi wininod Adāwe-winini.
apine dach igo mozag tchi widj aiawineg
ima endanakiieg.

Otingi igonāw minawā, ki gadawiāwag
igūy Agām gitchi-gamiwininiwag Omidā.
-sasagonce endasso ningo gitinonowin, nāning
dach da dibaamawāwag. Oñobibon mi
māmawō Oñanimidana Sasosagonce.
Otiwassowē bebon dach jaigwa gabikosso
-magad gā ako awi angidwā Omicaw.

Otingi igonāw dach, bānimā ddāwewād
odakimiwā ki gadajenamāgowāg. Oñisa
apine, gawin machi nungikendāsimin tchi
ajenamāgoiang.

Olinawā niting ki gaminigow iniw swan-
-ganjin Masinaiganaw, gedapabiēgon
wikā dach tchi nagadasiweg mandan ki
dickkoniganiwā, O

Otingi igonāw minawā, Oñjo dibaamā
-diwin nungadagonāw iwedō getē Adāw-
-diwin omā dach nongon adāndiciang.
Oñisa mamawō Oñissō. dibaamādiwin
tchi odāpinameg. Oñisa mandaw ge diji
wawindaganek mandaw gi dadāndiwin
-ināw.

Oñisa minik eji wāwindamaciwid aw
Oñichinābe. Omidach eji nakuwetang aw
Oñichinābe. Oñich getē isa gitche apiteu
-dagosi aw Oñimichomis medwegagwed
-jimid, gawin dach nin da gachkitossin
tchi āgonwetawagibaw

Oñich wendji bagidenamawag isa aw
Oñimichomis iwedō agaming, anawī win
geiābi masinaamawid, iw isa madwe
ijid, māndaw nindakim nongon ebitam-
-ān apine tchi abitamāw.

You will also have the privilege of selecting
your own workmen. Furthermore I promise
you, 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 establish-
ment of the permanent occupation of your
Reservations, which you will never be order
to leave.

And furthermore he said to us, Two pay-
ments, 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 prom-
ise of the privilege of living on my Reser-
vation for ever.

Binich Tchi ani bejigud aw Anichinabe
Tchi ani dibendang iw Oti. Misa wendji bag-
idinamawag aw Otimichonis iwed Atgaming.

Meshtwad dach win ringawābandaw minit
bāiji wāwindamawian, eji wāwindamawid
aw Otimichonis. Si inendani dach aw
Anichinabe misa eniwek gagānw Tchi
dakonag aw Oniia iw Otiiso-dibaamā
diwin Tchi odāpinag.

Oweqwaği jaigwa debaamāgōiāng, Oti-
wābik minawā Oti Shoniānsag nini-
gomin. Misa jaigwa gi inendang aw
Anichinabe, misa inangwana gipiwān-
totān iw ichtweiāng nindi baamāgōwin

Inendani dach aw Anichinabe anichā
inangwana nindig aw Otiis iw gi ijid,
gawin gego āgawāi da atessinon mandan
gidijitchigewinān, gi ijid gais gich-
fin awia wibigobidod gawin odāgach
-kilōssin.

Olinawā oow, Ichkoniganan giwāwin
-damading, Otioki wininiwag gais, ga-
win gōshā niwābamāssiwānāng. Aw
gais Gikinoamāge-wininiwag, gais Aw
-ishtotag. Olinawā dach gais iw Wakā-
-igan, gais igiw Bijikiwag. Inendani
dach aw Anichinabe, anichā inangwana
nindig aw Otimichonis.

Olinawā waaw, debaamawiangid
ningi bagidinamāgonān Gitiige winini-
waw. Gawin ningod nindinābadjito
-simināiw, netawigilod, mu etā wābam
-angid adāmad inw widj Wābichkiwin
iw netawigilod. Gawin inangwana nin-
-awind ni Oniāmūnān aw, aiābadisid
imā. Anaw dach win gais Otichwās-
-wāk nindibaamawānān endasso nin-
-go gikinonowinagak, minodj mozag
adawed iw netawigilod.

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 Indians 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
with 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.

Maackhe gae win ga ijitchiged waieckhad
debaamawiangia au, wa Webb. Mingo-
dwasswak abhi Namimudana ozi sagidji
biwan inuw, debaamawadjin Anichinaben
oma Maacki Siling. Api dach medwegan
onind au, Anichinabe tchi odapinang inuw
odibaamagowin, midach uwapi ano, gi ga
gwedwed au, Anichinabe wa mabadiji
imind inuw Jonian.

Eniguk dach odano, gi wikwadjitonaw
igilu, Negimawidjiq iguw, Anichinabeg, tchi
minindwa iguw, ga minassiwindjiq inuw,
Ajoniamiwaw, gigi Anokadjigan. Geget
isa ozi gitchi inigaa inuw, gaminasig
gabi ijassinigan, misa iguw, ga bwana-
witodjiq wipi nadiwad inuw, odibaamagowin
iwaw aiakosidjiq gae gekadjig, misa iguw,
ga minassiwindjiq.

Missi mandan ga ijitchiged waieckhad
debaamawiangia oma Maacki-Siling.
Oli gae difichko ga ijivebak Stagadji
wanang. Widi eta Gitcho Onigaming
gawin gi ijitchigessi. Sawin wika nin-
gi wawindamagossi inuw, minik debaam-
agoiän au, Masinaigan-joniam.

Mingi mamakadendam dach api
mamigoian au, Masinaigan-joniam,
mi gusha au, ga wawindamagoiän
au, Biwabiko-joniam, gawin win au,
Masinaigan-joniam ningi wawindama-
gossimew

Presented to the Historical
Society by George P. Warren
Chippewa Falls
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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
every one 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.

This document was written
by a Half-Breed chippewa, in
1864 in behalf of the Indians
and by them carried to Wash-
ington, and presented to
the Indian commissioner
He treated it as the same
old chronic complaint, and
did not even keep the paper
but allowed the Intendant
Geo. P. Warren to retain it.

J. H. Starnes