

TREATY NEGOTIATIONS, SEPTEMBER, 1826

October 5, 1826

A council was opened at the encampment, the chiefs, and principal men of the Potawatomi and Miami Tribes of Indians being present, with a portion of the Wea's and Ottawas.

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

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

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

"My children, Potawatomi and Miamies.

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

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

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

Your Great Father, whose eyes survey the whole country, sees, that you have a large tract of land here, which is of no service to you. You do not cultivate it, and there is but little game upon it. The Buffalo has long since left it, and the deer are going. There are no beaver, and there will soon be no other animals worth hunting upon it. There are a great many of the white children of your Father, who would be glad to live upon this land. They would build houses, and raise corn, and cattle and hogs. You know, when a family grows up, and becomes large, they must leave their Father's house, and look out for a place for themselves. So it is with your white brethren. Their family is increasing, and they must find some new place to move to. Your Great Father is willing to give for this land much more than it is worth to you. He is willing to give you more, than all the game upon it would sell for. He will make you a considerable present now, and he will allow you an annuity hereafter. You know well, that all he promises, he will perform. The stipulations, heretofore made to you, are punctually fulfilled. Large annuities in specie are paid to you, and they are sufficient to make you comfortable. Much more so, than you were before the Treaty of St. Mary's.

"Your Great Father is not only anxious to purchase the country of you, but he is desirous, that you should remove far from his white children. You must all see, that you cannot live in the neighborhood of the white people. You have bad men and so have we. Your people will steal our horses, kill our cattle, and hogs and commit other injuries upon our property. Some of our people, who have committed crimes, escape into your country, and it becomes difficult to take them. Besides, when you divide our settlements, we cannot have roads and taverns and ferries, nor can we communicate together, as you

know it is necessary we should do. The game too flies before our improvements, and when that goes you must follow it. But, above all, your young men are ruining themselves with whiskey. Even within the recollection of many of you, your numbers have diminished one half, and unless you take some decisive step to check this evil, there will soon not be a red man remaining upon this Island. We have tried all we could to prevent you from having this poison, but we cannot. Your bad men will buy, and our bad men will sell. Old and young, among you, will drink. You sacrifice your property, you abandon your women and children, and you destroy one another. There is but one safety for you, and that is to fly from this mad water. Your Father owns a large country west of the Mississippi. He is anxious, that all his red children should remove there, and set down in peace together. Then they can hunt, and provide well for their women and children, and once more become a happy people. We are authorized to offer you a residence there, equal in extent to your land here, and to pay you an annuity, which will make you comfortable, and to provide the means of your removal. You will then have a country abounding in game, and you will also have the value of the country you leave. You will be beyond the reach of whiskey, for it cannot reach you there. Your Great Father will never suffer any of his white children to reside there, for it is reserved for the red people. It will be yours, as long as the sun shines, and the rain falls."

"You must go before long. You cannot remain here. You must remove or perish. Now is the time for you to make a good bargain for yourselves, which will make you rich and comfortable. Come forward then, like wise men, and accept the terms we offer."

"We understand there is some difference of opinion between the Potawatomi and Miamis respecting their claim to this land. This difference we should be glad to have you settle between yourselves. If you can do this, it will be well. If not, we shall examine into the circumstances, and decide between you."

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

"I am authorized to state to you, that if you will sell your lands and remove, your friend, Mr. McCoy will go and select a suitable situation, will remove and settle with you, and continue to teach your children. You know him to be a sincere man, that he is your friend, and would advise you nothing but good. He recommends it to you to remove. Look around you. You will soon be left alone. The Delaware have gone, the Shawnee are going. Be wise. You are now assembled around our council fire. Your young men are imprudent, and will drink. We hope the old men will restrain them. If blood be spilt at our council fire, we never shall forgive it. We have the will and the power to punish for it. Your Great Father has a quick ear, a sharp eye, and a strong arm."

"If a Potawatomi strike a Miami, or a Miami a Potawatomi, they strike us. We shall feel it here. No matter where he goes, I promise before all my brethren here, red and white, that we will pursue him, seize and punish him. We will not smoke another pipe, nor light another council fire until he is seized and punished."

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

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

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

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

Metea, a Potawatomi chief, arose and addressed the Commissioners, thus:
"My Father, we cannot tell what time it will take for us to make up our mind. We will consult together. As soon as we are done, we will call on you. That is all I have to say to you, my Father."

Legro, a Miami chief, addressing the Commissioners on behalf of his tribe, arose and remarked:
"My Father, the word you say to us, we will take time to consider; but we hope, you will do as you say, and give us time. Many of our people have not come yet. We have held no council. We wish not to be hastened."

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

And the council was closed.

October 11, 1826

A Council was opened at the Council House at the Encampment, the Chiefs, warriors and principal men of the Potawatomi and Miami tribes of Indians, with some of the Weas and Ottawas, being present, and on the part of the United States:

Gov. Lewis Cass,
Gov. James B. Ray,
Gen John Tipton
Commissioners

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

Au ba nau bee, a Potawatomi Chief, arose, and addressing the Commissioners, replied:
"Father, what you are going to hear from me now is not from me, as an individual, but it is from my fellow young men, our war chiefs, our peace chiefs and from all, and not from me alone."

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

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

Gov. Cass. "If there are any more of the Potawatomis who wish to say any thing, we will now hear them. If not, we will now hear, what our children of the Miamis have to say to us."

Au ba nau bee. "Father and Brother, I have told you what we have to say; you need not expect any thing more from us."

Gov. Cass, (addressing the Miami). "You have heard what our Potawatomi children have to say, we will now hear what you have to tell us."

Legros, a Miami chief, addressing the Commissioners on behalf of his tribe, arose and said:
"Listen to me, Father. I shall repeat to you some of your own words. When we met here, you lighted your council fire, and smoked the pipe of peace. You handed it to us to smoke, as an emblem of peace and charity, but we find it was intended for our destruction and misery.

"Father, when you collected us here, you pointed to us a country, which you said would be better for us, where we could live. You said we could not stay here, we would perish. But what will destroy us. It

is yourselves destroying us, for you make the spirituous liquor. You speak to us with deceitful lips, and not from your hearts. It seems so to me. You make mention of the game. You say the game is going away, and we must follow it; who drove it away. You trampled on our soil, and drove it away. Before you came, the game was plenty, but you have drove it away. The Great Spirit made us with red skins, and the soil he put us on is red, the colour of our skin. You came from a country where the soil is white, the colour of your skin. You point to a country for us in the west, where there is game. We own there is game there, but the Great Spirit has made and put men there, who have a right to that game, and it is not ours.

“The reason you hear our elder brothers, the Potawatomi, say to you, as they have, is that at the treaty at Greenville, they were the first to open their hands to you, although we advised them not. We told them, we did not know, what kind of men you were, and not to do any thing until they knew you better. They sold then, and have continued to do so since, until experience has taught them better, and to give you the answer they now do.

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

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

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

Gov. Ray, addressing the Miamis, replied.

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

“You ask us, whether we wish you to live or perish: on this subject we have but one answer to give you and that is from the heart, that we wish you and all your posterity to live. To prove this, look at facts. If we did not wish you to live, and had not a due respect for you, why should we come to you to negotiate with you peaceably? The numbers of the white men are like the trees in the forest, and our power is equal to our numbers. We could take possession of your country by force and hold it, if we did not respect your rights.”

Gov. Cass. “ My children, Potawatomi and Miamis. The first time your Great Father sent me to speak to his red children, was at the second treaty at Greenville. I found that our red children had been listening to bad advice, they had taken up the tomahawk and gone to war with us, they had joined the red-coats. We took that man with one arm in the big canoe, and the others, the red-coats, run off, as Tecumseh told them, like a dog with his tail between his legs. We went back and took possession of Detroit again. Your Great Father then looked around and saw all his red children, poor and distressed, but he believed they had listened to bad advice, and he sent tobacco and presents to them all, and he assembled them all at Greenville, where they held a great council. We buried the

tomahawk, and made peace with you, and did not ask for an acre of land. We fought with you, and we conquered you. I do not throw this up, as a reproach to you. You are brave warriors, all of you—but brave men may be conquered. I have been to war with you myself, and I know you to be brave men, and I would much rather be here talking to you, than fighting with you. I am going back to these old matters to answer my friend Legro. At the close of the war you were beaten, the red coats had run off. What could you do? We could have taken all your land. But we let you alone. We did not take a foot of it. We have never taken one acre of land, and we never will take any, without your consent, and without giving you a full consideration for it. If you will sell us the piece of land that your Father asks for, it is well. If not, we will go home. You will keep your land, and we will keep our goods and money.

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

“When your Great Father sent me here to talk to you, with these two gentlemen, I expected to meet my old friends, my children, to whom I had talked before, but when I first came into this Council house, I did not know any of you. I saw so many hats, so much silver work, so many blankets, and ornaments, and red legging, that I did not know them at all. I recollect at the council house at St. Mary’s, when I looked around, I saw no hats, nor silver works, nor new blankets, but old ragged blankets and legging. After I looked at you the other day some time, I thought I saw some faces that I knew, and I began to think you were the same people, and that the difference was that you were well dressed and had plenty of trinkets. I began to think first, that you had been over to the red-coats again, and got presents, but I enquired, and found you had not. I then thought that muskrats had got up to a dollar, and that game was plenty, but I found that musk-rats were low, and that game was scarce. I then recollected all at once, that at the treaty at St. Mary’s we agreed to give to our Miami children \$15,000 annually, which, in addition to the \$3,000 paid to them before, makes \$18,000 to them each year, and to our Potawatomi children, in all, about \$12,000, and I then began to think, that it must be from this, that they procured all their blankets and trinkets. And so it is, my children, we give you more in annuities and presents, than all your land it worth. Your chiefs and wise men know this as well as we do.

“Your Great Father has sent us here to purchase lands, and we have come here to buy some, and I do not believe we shall go away without buying some. We believe you are too wise not to sell it. When you said, no, we are satisfied, the words came from your lips and not from your hearts. Your young men, are like our young men, they are rash, and do not know what is for their good. They must listen to their old men, as our young men do, and must do as they tell them. What is it you have chiefs for? It is because they are wise men, and can tell the nation what to do, and they should be obeyed. Your chiefs made a good bargain for you at St. Mary’s, and they can make a good bargain for you now. My friends, we shall make a bargain with you for the lands. I never told you a lie yet, and I tell you now I have no doubt, but that we will make a bargain with you. We shall make you such great offers, that, as wise men, you cannot refuse them. We will give you blankets, and cloth, and silver and guns and lead, and make you richer than if you had every muskrat caught between the Wabash and Lake Michigan. We advise now, that you should go to your camps, and let the wise men talk the business over among themselves, and conclude what they will ask for the piece of land they have to sell us, and we will assemble again in the council house on tomorrow, and see what we conclude on. This is all we have to say to you now. Let the wise men conclude among themselves, and let the young men listen to them and obey them.”

Gov. Ray. “Your Great Father feels no disposition that you should suffer under any circumstances. If you should sell your country, he would see you provided for. He loves you too well to see you either hungry or naked.”

And the Council was closed.

October 12, 1826

A council was opened at the encampment; the Chiefs, warriors and principal men of the Potawatomi and Miami tribes of Indians, with some of the Weas and Ottawas, being present, and on the part of the United States:

His Ex. Lewis Cass,
His Ex. James B. Ray
Gen. John Tipton
Commissioners.

Gov. Cass, addressing the Potawatomi:

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

Au ba nau bee (a Potawatomi chief) arose:

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

Gov. Ray, addressing the Potawatomi:

"I have a few remarks to make to you. We are glad that your generosity has led you to agree to let us to have a part of your lands. We asked you for the whole, and you have given us a part. We will take your offer into consideration, and when we determine what we can give for it, we will again call you into council.

"Although we respect your liberality and generosity, we would have been better satisfied, if you had given us a larger tract of country than you have offered. We will give you more for what you have offered us, provided you will consider again before we meet, and enlarge your propositions. We wish to make a road from Indianapolis, our great village, to Lake Michigan."

Au ba nau bee arose:

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

Gov. Ray.

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

Au ba nau bee:

"When we met here our ears were wide open to hear. Our eyes were open to see. We heard your proposition. We have answered you. We have said all we have to say. You have listened. What is the reason you cannot hear?"

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

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

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

Legro, a Miami chief, arose:

"Father, listen to me. We really wish you to hear. I am not one of those who turn and change from one side to the other. You have made a request of us for our land, which we have already refused. I

told you our situation. We have a right to trade or exchange our property, if we can agree, and if we cannot agree and trade, we can separate in peace. But it is not so here, for you ask us after we have refused. When I was at Washington last winter you told me to take care of our lands, and to think a great deal of them. You now ask us for our very beds, for the means of our subsistence.

"When you came here, we thought you came to visit us for our benefit, but it appears you have come to procure our lands and bring on our destruction. Father, the request you have made of us, we never can agree to. It is impossible. If you was to give us as many dollars, as would cover our land, we would not sell it you. We never can sell it. Therefore that we wish you to understand for all. That is all we have to say.

Gov. Cass. "We have heard what you have said. We will now go home, and take a sleep upon it.

And the council was closed.

Oct. 16, 1826

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

Lewis Cass,
James B. Ray
John Tipton,
Commissioners.

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

Whereupon a written draft of a treaty was read to the council by its several articles distinctly, and explained, which being fully heard,

Metea, a Potawatomi chief, arose and addressed the Commissioners.

"Father, we have listened to all you have said to us. We know what you want of your red children, and we understand. I will tell you what the chiefs and the young men want you to do for them. We know, when our Great Father sees that paper, he will examine it, and we are very glad. Father, we have agreed to let you have the land, but we want our price. We wish to have a permanent annuity of one hundred dollars for each man in our tribe and also for each woman and child; and we also want all the goods you have on the ground. The land which we sell you will never be rotten, but will get better, but the goods you give us will not last long. In two years they will all be gone. We want you to give each one of us one hundred dollars a year for support. We want you to make the annuity longer."

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

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

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

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

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

Gov. Cass. "If you will not require the goods, we will extend the annuity yet more, but we cannot otherwise."

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

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

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

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

And the Council was closed.

October 16, 1826

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

Lewis Cass,
James B. Ray
John Tipton,
Commissioners.

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

Legro, a Miami chief, arose.

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

Richardville, the principal Miami chief, said,

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

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

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

Gov. Cass. "Why counsel for nothing? We tell you, that we do not come here to trifle, and assure you, that we will hold no further council with you, unless you have some distinct proposition to make to us.

"We have this day made and signed a treaty with the Potawatomi for the land, and we shall hold it under that. We do not come here to be trifled with by Legros' senseless speeches. Unless you have some distinct proposition to make, we will not meet you again in council."

And the Council was broken up.

October 23, 1826

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

Lewis Cass,
James B. Ray
John Tipton,
Commissioners.

Gov. Case, addressing the Miamies:

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

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

And thereupon the Council was closed without day.

Teste

JAMES M. RAY

Asst. Secty to the Commission.

[Endorsed:] 1826 Journal of the Treaty of Wabash Gov. Cass, Gov. Ray and Gen'l Tipton Com'rs.

Taken from: Blackburn, Glen A., comp., Nellie Armstrong Robertson and Dorothy Riker, eds.
The John Tipton Papers. Vol. I. Indianapolis: Indiana Historical Bureau, 1942, pages 598-606.

CASS, RAY, AND TIPTON TO JAMES BARBOUR

October 23, 1826

[American State Papers. Indian Affairs, 2:683-85]

CAMP, NEAR THE MOUTH OF THE MISSISSINEWA, ON THE WABASH

October 23, 1826.

Sir: Accompanying this, we have the honor to transmit to you the treaty which was concluded with the Potawatomi on the 16th instant, and that which was concluded with the Miamis on this day.

These treaties have been the result of a long, tedious negotiation, in which every exertion was used to procure a cession upon the most reasonable terms for the United States; and we are confident in the opinion that the object could not be obtained without assenting to the stipulations which are found in these instruments.

TREATY COMMISSIONERS: REPORT, 1826

It is difficult to ascertain the precise boundary of Indian claims. The lines of demarcation between the different tribes are not distinctly established, and, in fact, their title rests more upon possession than prescription. The tribes are frequently intermingled, and each has sometimes a common interest in the same district of country. North of the Wabash, the Miamis and Potawatomi are in this condition. At the treaty of Grouseland, in August, 1805, the right of the former tribe to the country upon the Wabash and its tributaries was recognized, but time and subsequent circumstances have materially affected this arrangement. At the treaty of St. Mary's, in 1818, it was considered important to procure a cession from the Potawatomi of the country south of the Wabash, and the entire cession from the Vermilion to the Tippecanoe was made by that tribe; and it seemed to be generally admitted by both of these tribes that there was a common and undefined interest in the country north of the Wabash. These circumstances rendered it proper to treat with the Miami and Potawatomi for the whole tract to be purchased, in order as well to do justice by them, as to prevent a resort to hostilities, the usual arbiter of Indian disputes.

In treating, however, with the Potawatomis, we were sensible that their title to the most valuable section of the country was not as valid as that of the Miamis, and therefore the consideration paid to them is much less than that paid to the others. The annuity is comparatively small and limited, and the sum appropriated for the purpose of education is determinable at the pleasure of Congress. The amount of the other stipulations (for blacksmith, &c.) is inconsiderable, and the objects themselves are such as are important to the Indians, and cannot be indifferent to the Government.⁹⁴

In the treaty with the Potawatomi the boundaries of the land ceded were specifically set out. The Miami ceded "all their claim to land in the State of Indiana, north and west of the Wabash and Miami rivers, and of the cession made by the said tribe to the United States, by the treaty concluded at St. Mary's October 6, 1818."

The Potawatomi were to receive \$2,000 in silver for a period of twenty-two years, the services of a blacksmith, an annual sum of \$2,000 for education as long as Congress thought proper, and 160 bushels of salt.

Goods have been distributed to them (as will appear by the fourth article of the treaty) to the amount of \$30,547.71, and an additional quantity to the amount of \$900 has been promised them. Without this provision, no treaty could have been formed. The Indians always arrive at our treaty grounds poor and naked. They expect to receive some part of the consideration at the moment of signing the treaty. This expectation, in fact, furnishes the only motive for their attendance, and much the most powerful motive for their assent to the measures proposed to them. A reduction in the annuity is effected by these payments, much greater in value than the amount distributed. The sum appropriated for these treaties (\$15,000) was certainly intended to defray the necessary expenses attending the convocation of the Indians and the general business of the negotiation. It could not have been expected that any part of the consideration given for the land should be met from this fund. It was barely sufficient, with the most rigid economy, to pay the actual claims for services and supplies essential to the subsistence of the multitude assembled here, to the preservation of the necessary police, and to the successful result to which we have ultimately attained.

Under these circumstances, no resource was left us but to purchase goods upon the credit of the negotiation, providing for their payment by the United States, if the treaty should be ratified, and by the Indians, if the ratification should be withheld. Proper invoices and certificates of these purchases have been prepared, and contingent drafts have been drawn on the Department, payable after an appropriation shall be made for that purpose. A schedule of these drafts, dated the 18th instant, accompanies this letter. To them are annexed the invoices, which will fully explain the nature of the supplies which have been furnished.

Provision has been made for the payment of certain claims against the Potawatomis, amounting to \$9,573. These claims have been agreed to at the particular request of the tribe; and the claimants are exclusively Indian traders, whose property and services have been scattered through the whole Indian country. Considerable deductions have been made from all of them; and the Potawatomis are anxious for their payment, as well to be relieved from the pressure of these debts, as to procure such credits hereafter as their necessities may require.

Lands have been granted to various individuals, as will appear by the subjoined schedule, which exhibits the extent and situation of these tracts. Almost all these persons are of Indian descent; and the few who are not so, are connected with them by early associations, by trade, or by other circumstances. And all these grants have been inserted at the particular request of the Indians; and most of the grantees have materially aided us during the negotiation. In order to guard against any imputations, we have inserted a provision that any of these names may be expunged from the treaty; but we trust that it will not be found necessary for the Senate to exercise this power. Confident expectations are indulged by the Indians and the persons interested that these grants will be confirmed, and they, in fact, constitute an integral part of the consideration for the cession.

It was impossible to procure the assent of the Potawatomis or Miamis to a removal west of the Mississippi. They are not yet prepared for this important change in their situation. Time, the destruction of the game, and the approximation of our settlements, are necessary before this measure can be successfully proposed to them. It was urged as far as prudence permitted, and, in fact, until it became apparent that further persuasion would defeat every object we had in view. It was then important that the Indians should be separated into bands, by the intervention of our settlements. As long as they can roam unmolested through the country, we may in vain expect either to reclaim them from the savage life they lead, or to induce them to seek a residence where their habits and pursuits will be less injurious to us. We could not purchase any particular district near the center of the Potawatomi country; but that tribe freely consented to give us land for the road described in the treaty, and for the settlement

along it. Such a road may at times be useful to them in travelling, and it will readily furnish them with a market for their game, and the means of procuring their accustomed supplies; but, what is much more important to us, it will sever their possessions, and lead them at no distant day to place their dependence upon agricultural pursuits, or to abandon the country. The eventual importance of this communication to the United States, either in a pecuniary or political view, it is no part of our duty to explain. Such a provision was made for the construction of a road from the rapids of the Miami to the western line of the Connecticut Reserve in Ohio; but, as it has not been frequent in Indian treaties, we thought it proper that the Senate should be enabled to act upon this, as well as other matters in the treaty, without affecting the validity of the cession; and therefore a stipulation has been inserted which will give to that body the entire control of the subject.

But our principal difficulty has been with the Miamis. The country which they occupy is much more valuable than that occupied by the Potawatomi. It is immediately upon the Wabash, and commands the great avenue of communication between the Ohio and the lakes. Eel River, the northern boundary of the Potawatomi cession, is incorrectly represented upon the maps. In its general course, it is much further from the Wabash than it appears to be upon them; and, from the best calculation we can make, the whole extent of the cession is not less than 2,000,000 of acres, and perhaps amounts to 3,000,000. The tract upon Lake Michigan is essential to the interests of Indiana; for, without it, her citizens can have no access to that important outlet. The district embraced in the Miami cession is probably equal in value to any other tract of similar extent in the western country; and its acquisition was highly important to the State of Indiana, as it interrupts the continuity of her settlements, and prevents her from entering upon that system of internal improvements to which she is invited by nature, policy, and interest. The right conveyed by the Miamis is also more extensive than that conveyed by the Potawatomi. The latter have ceded their right to the country within specific bounds. To the largest and much the most important of the three cessions made by them, the Miami claim is the most valid. But the Miamis have also ceded their whole right to the country north of the Wabash, with the exception of a few small reservations. The United States, by this cession, have acquired a joint interest with the Potawatomi to an extensive district of country; and although a just regard to public opinion, as well as to the situation of the Indians, will probably prevent them from taking possession of any part of it without the formal consent of the Potawatomi, still the extinguishment of the Miami claim will enable us to negotiate with more efficiency, when the proper time arrives for the purchase of the Potawatomi country, or for the establishment of another boundary between them and the United States. The extent of this Miami claim we do not know, and it must be left to the Government hereafter to ascertain it, when such a measure becomes necessary. The Miamis are also better organized in their government than the Potawatomis, and their reduced numbers enable them to act with more unanimity. The preceding annuities due to them were considerable, and they were aware that the possession of the country was highly important to us. Under these circumstances, it was necessary to give them much more for the relinquishment they made, than was given to the Potawatomis: and, without troubling you with the details of a semi-barbarous negotiation, which occupied us many days, it is enough to say that the treaty exhibits the most advantageous arrangement which could be made.

The annuities due by former treaties to the Miamis amount to \$18,400; consequently, the permanent annuity given by this treaty will be \$6,600: but we have procured the insertion of a provision, applicable to preceding annuities, as well as to this, by which their duration will depend on the existence of the tribe. The Miamis are greatly reduced in numbers, and, like all the tribes in this quarter, they are in a state of rapid declension. A perpetual annuity would be payable as long as an individual of the tribe might remain; but, by the present arrangement, this heavy debt will cease when they become incorporated with some more powerful and kindred tribe, and this event cannot be very remote. The appropriation for the support of their poor, and for the education of their youth, being limited, like that to the Potawatomis, we do not consider as presenting any difficulty in the way of the ratification of the treaty. The temporary annuity of \$10,000, payable in 1827, and of \$5,000 payable in 1828, and the provision for the immediate supply of goods, and for the delivery of the remainder in the course

of the next summer, and the stipulations for building houses and furnishing various articles to them, constituted an important portion of the consideration for the cession. Without acceding to them, we should have concluded no treaty. The observations made in the preceding part of this letter, respecting the immediate purchase of goods, will apply to the purchase made to the Miamis. This amounts to \$31,040.53, as exhibited in the accompanying schedule; and similar vouchers have been prepared and delivered to the parties interested. The amount yet due, and for which provision must be made, is \$26,259.47.

A few reservations have been made, which require no particular explanation; and lands have been granted to certain individuals, under similar circumstances to those already stated. Pecuniary claims have, in like manner, been liquidated and allowed. The necessary schedules, exhibiting a full view of these subjects, are herein enclosed. It is only necessary to add, in relation to them, that, without consenting to this arrangement, all our efforts would have been useless.

We have also agreed (as the accompanying exhibit will show) to purchase from a number of individuals the tracts granted to them by the treaty of St. Mary's. The land amounts to 6,720 acres, and \$25,780 are to be paid for it. These are the principal circumstances connected with this negotiation, and with the treaties which have resulted from it, that we deem it important to submit to you. We have never lost sight of the interests of the United States, nor have we forgotten that we were treating with a poor miserable people, the feeble remnant of the former owners of the country—a people who have sustained many injuries from us, and who have many claims upon our justice and humanity. We deemed it no part of our duty to press them to the ground—to procure their country for the least possible price. We have allowed them a consideration more valuable than the cession they have made. The game is nearly exhausted, and there is little else which they derive from it. In doing this, we believed we were consulting the views of our Government, and the feelings and opinions of our country. We shall be happy to find that our conduct has been approved, and that the treaty has been ratified. Certain we are that another or a better one will not be procured, without pursuing a system which we trust will find few advocates.

The sum appropriated for holding these treaties, and which we have drawn for, has been placed in the hands of Major R. A. Forsyth, sub-agent in the Indian Department, and appointed by us special commissary for that purpose. The whole has been properly expended, and the vouchers have been examined and approved by us. He will immediately transmit his accounts to the Treasury for settlement.

Very respectfully, we are, sir, your obedient servants,

LEWIS CASS,

J. B. RAY,

JOHN TIPTON.

TREATY WITH THE MIAMI, 1826

Articles of a treaty made and concluded, near the mouth of the Mississinewa, upon the Wabash, in the State of Indiana, this twenty-third day of October, in the year of our Lord one thousand eight hundred and twenty-six, between Lewis Cass, James B. Ray, and John Tipton Commissioners on the part of the United States, and the Chiefs and Warriors of the Miami Tribe of Indians.

ARTICLE 1.

The Miami Tribe of Indians cede to the United States all their claim to land in the State of Indiana, north and west of the Wabash and Miami rivers, and of the cession made by the said tribe to the United States, by the treaty concluded at St. Mary's October 6, 1818.

ARTICLE 2.

From the cession aforesaid, the following reservations, for the use of the said tribe, shall be made:

Fourteen sections of Land at Seek's village;

Five sections for the Beaver, below and adjoining the preceding reservation;

Thirty-six sections at Flat Belly's village;

Five sections for Little Charley, above the old village, on the North side of Eel river

One section for Laventure's daughter, opposite the Islands, about fifteen miles below Fort Wayne;

One section for Chapine, above, and adjoining Seek's village;

Ten sections at the White Raccoon's village;

Ten sections at the mouth of Mud Creek, on Eel river, at the old village;

Ten sections at the forks of the Wabash;

One reservation commencing two miles and a half below the mouth of the Mississinewa, and running up the Wabash five miles, with the bank thereof, and from these points running due north to Eel river.

And it is agreed, that the State of Indiana may lay out a canal or a road through any of these reservations, and for the use of a canal, six chains along the same are hereby appropriated.

ARTICLE 3.

There shall be granted to each of the persons named in the schedule hereunto annexed, and to their heirs, the tracts of land therein designated; but the land so granted shall never be conveyed without the consent of the President of the United States.

ARTICLE 4.

The Commissioners of the United States have caused to be delivered to the Miami tribe goods to the value of \$31,040.53, in part consideration for the cession herein made; and it is agreed, that if this treaty shall be ratified by the President and Senate of the United States, the United States shall pay to the persons, named in the schedule this day signed by the Commissioners, and transmitted to the War Department, the sums affixed to their names respectively, for goods furnished by them, and amounting to the sum of \$31,040.53. And it is further agreed, that payment for these goods shall be made by the Miami tribe out of their annuity, if this treaty be not ratified by the United States.

And the United States further engage to deliver to the said tribe, in the course of the next summer, the additional sum of \$26,259.47 in goods.

And it is also agreed, that an annuity of thirty-five thousand dollars, ten thousand of which shall be in goods, shall be paid to the said tribe in the year one thousand eight hundred and twenty-seven, and thirty thousand dollars, five thousand of which shall be in goods, in the year one thousand eight hundred and twenty-eight; after which time a permanent annuity of twenty-five thousand dollars shall be paid to them, as long as they exist together as a tribe; which several sums are to include the annuities due by preceding treaties to the said tribe.

And the United States further engage to furnish a wagon and one yoke of oxen for each of the following persons: namely, Joseph Richardville, Black Raccoon, Flat Belly, White Raccoon, Francois Godfroy, Little Beaver, Mettosanea, Seek, and Little Huron; and one wagon and a yoke of oxen for the band living at the forks of the Wabash.

And also to cause to be built a house, not exceeding the value of six hundred dollars for each of the following persons: namely, Joseph Richardville, Francois Godfroy, Louison Godroy, Francis Lafontaine, White Raccoon, La Gros, Jean B. Richardville, Flat Belly, and Wauwe-as-see.

And also to furnish the said tribe with two hundred head of cattle, from four to six years old, and two hundred head of hogs; and to cause to be annually delivered to them, two thousand pounds of iron, one thousand pounds of steel, and one thousand pounds of tobacco.

And to provide five labourers to work three months in the year, for the small villages, and three labourers to work three months in the year, for the Mississinewa band.

ARTICLE 5.

The Miami tribe being anxious to pay certain claims existing against, them, it is agreed, as a part of the consideration for the cession in the first article, that these claims amounting to \$7,727.47, and which are stated in a schedule this day signed by the Commissioners, and transmitted to the War Department, shall be paid by the United States.

ARTICLE 6.

The United States agree to appropriate the sum of two thousand dollars annually, as long as Congress may think proper, for the support of poor infirm persons of the Miami tribe, and for the education of the youth of the said tribe; which sum shall be expended under the direction of the President of the United States.

ARTICLE 7.

It is agreed, that the United States shall purchase of the persons, named in the schedule hereunto annexed, the land therein mentioned, which was granted to them by the Treaty of St. Mary's, and shall pay the price affixed to their names respectively; the payments to be made when the title to the lands is conveyed to the United States.

ARTICLE 8.

The Miami tribe shall enjoy the right of hunting upon the land herein conveyed. So long as the same shall be the property of the United States.

ARTICLE 9.

This treaty, after the same shall be ratified by the President and Senate, shall be binding upon the United States.

In testimony whereof, the said Lewis Cass, James B. Ray, and John Tipton, commissioners as aforesaid, and the chiefs and warriors of the said Miami tribe, have hereunto set their hands, at the Wabash, on the twenty-third day of October, in the year of our Lord one thousand eight hundred and twenty-six, and of the independence of the United States the fifty-first.

Lewis Cass,
J. Brown Ray,
John Tipton.

Chiefs:

Wau-wa-aus-see, his x mark,
La Gros, his x mark,
Black Loon, his x mark,
Jamas Abbot, his x mark,
Little Wolf, his x mark,
Wonse-pe-au, his x mark,
Joseph Richardville, his x mark,
White Skin's Son, or the Popular, his mark,
Mee-se-qua, his x mark,
La-from-broise, his x mark,
Osage, his x mark,
Little Beaver, his x mark,
Cha-pine, his x mark,
Chin-go-me-shau, his x mark,
W. Shin-gan-leau, his x mark,
Ou-sane-de-au, his x mark,
Un-e-cea-sa, his x mark,
Chin-qua-keau, his x mark,

Flat Belly, his x mark,
White Raccoon, his x mark,
Chin-quin-sa, his x mark,
Lon-gwa, his x mark,
Pun-ge-she-nau, his x mark,
Francois Godiroy, his x mark,
Francis Lafontaine, Wau-no-sa, his x mark,
Seek, his x mark,
Nota-wen-sa's Son, his x mark,
Nego ta-kaup-wa, his x mark,
Metto-sa-nea, his x mark,
Black Raccoon, his x mark,
Pe-che-wau, or Jean B. Richardville, his x mark,
Little Sun, his x mark,
Louis Godfroy, his x mark,
Me-chane-qua, his x mark,
She qua-hau, his x mark,
Charley's Son, his mark.

Done in presence of—
William Marshall, secretary to the commission,
J. M. Ray, assistant secretary to the commission,
Ben.B. Kercheval, subagent,
Wm. Conner, interpreter,
Josenh Barron,
C. W. Ewing,
J. B. Boure, interpreter,
James Foster,
John Ewing, Senator; State of Indiana,
James Gregory, Senator, State of Indiana,
Martin M. Ray, Representative, Indiana,
Sam. Hanna, Representative, Indiana,
George Hunt,
O. L. Clark.

Schedule of grants referred to the foregoing Treaty, Article 3d.

To John B. Richardville, one section of land, between the mouth of Pipe Creek and the mouth of Eel River, on the north side of the Wabash, and one section on the north-west side of the St. Joseph, adjoining the old boundary line; also, one half section on the east side of the St. Joseph's, below Cha-po-tee's village.

To John B. Boure, one section on the north side of the St. Joseph, including Chop-patees village.

To the wife and children of Charley, a Miami chief, one section where they live.

To Ann Hackley and Jack Hackley, one section each, between the Maumee and the St. Joseph's rivers.

To the children of Maria Christiana De Rome, a half blood Miami, one section between the Maumee and the St. Joseph's.

To An Turner, alias Hackley, Rebecca Hackley, and Jane S. Wells, each one half section of land, to be located under the direction of President of the United States.

To John B. Richardville; one section of land upon the north side of the Wabash, to include a large spring nearly opposite the mouth of Pipe Creek.

To Francois Godfroy, one section above and adjoining said last grant to J. B. Richardville.

To Louison Godfroy, one section above and adjoining the grant to Francois Godfroy.

To Francis Lafontaine, one section above and adjoining the grant to Louison Godfroy.

To John B. Richardville, junior, one section on the Wabash, below and adjoining the reservation running from the Wabash to Eel River.

To Joseph Richardville, one section above and adjoining the reservation running from the Wabash to Eel River.

To La Gros, three sections, where he now lives, and one section adjoining the Cranberry in the Portage Prairie.

A quarter section of land to each of the following persons, namely: Charles Gouin, Purri Gouin, and Therese Gouin, to be located under the direction of the President of the United States.

Two sections of land at the old town on Eel River, to be reserved for the use of the Metchinequea.

OCTOBER 23D, 1826.

Lewis Cass J. Brown Ray, John Tipton.

Miami Nation Timeline of Events

*Compiled by Daryl Baldwin
(Miami Tribe of Oklahoma)*

Introduction

This time line attempts to outline events that have shaped the development of the Miami Nation. The concept of nationality can be slippery when used in describing the Miami in pre-contact times. Although groups, bands, and villages might have been related to each other by common language, kinship, culture, and territory, they all maintained a certain degree of political autonomy. So the term nation (i.e., “Miami Nation” or just “Miami”), as used early in this document, does not imply that the people lived under one form of government. The term “Miami” is used here as a tribal label for several groups, villages, or bands that at various times were identified as Miami, either by themselves or by others.

Because the Miami Nation was split in 1846, the histories of the Miami Nation of Indiana and the Miami Tribe of Oklahoma are separate histories. After 1846, this timeline mainly focuses on the Miami Tribe of Oklahoma history.

EUROPEAN CONTACT

0000 In the beginning

According to oral history passed down for many generations, the Miami have always resided in the lower Great Lakes region. Traditional stories tell of the emergence of the Miami in a location along the St. Joseph River of Lake Erie. This location is called saakiweeyonki in the Miami language and can be translated as “the coming out place.”

1654 French contact with the Miami

The first recorded French knowledge of the Miami occurred around this year.

SETTLEMENT PERIOD

1701 Great Peace Treaty—August 4

From July 21 to August 7, nearly 40 nations gathered in Montreal to sign what is commonly called the Great Peace of Montréal. The purpose of this gathering was end the hostilities between the French and Native Americans and attacks by Iroquois against Great Lakes Tribes. The French also supported this peace agreement because it opened up trade opportunities for them.

1733

Smallpox epidemics strikes Miami communities.

1748 Treaty of Lancaster—June 19

This treaty, with the establishment of Pickawillany, marked a significant division among the Miami. Led by La Demoiselle, a group of Miami entered into alliance with the Iroquois, while some Miami were still allied with the French. This treaty formally established partial Miami trade with the English.

1752

Smallpox epidemics strikes Miami communities near the Tippecanoe.

1752 French destroy Pickawillany—June

Charles de Langlade attacked Ft Pickawillany, capturing and killing Miami Chief La Demoiselle (meemeeshihkia).

1774 Formation of Indian Department

During the First Continental Congress in 1774, the delegates, worried about Indian loyalties, commit funding to Indian affairs and appoint a Committee on Indian Affairs to negotiate terms with Indian tribes.

1777 Articles of Confederation

Under the Articles of Confederation—the first U.S. laws of national government—Native Americans are treated as sovereign nations.

1780 La Balm’s Defeat—November 5

Augustin Mottin de La Balme attacks and destroys the Miami village of Kekionga in October. On November 5, Miami Chief Little Turtle and his warriors attack and kill La Balm and approximately 30 of his men. This was Little Turtle’s first major victory. The Miami characterized Little Turtle as a capable war leader.

1780 George Rogers Clark's expedition

Clark's expedition of about 1,000 Kentucky militia and Virginia regulars destroys Chillicothe and Piqua and Shawnee towns near Little Miami and Mad Rivers, Ohio.

1783 Peace of Paris

Under the terms of the Peace of Paris, the United States receives claim to all the land from the Atlantic to the Mississippi River, and from the Great Lakes to the Florida border.

1784

Congress delegates negotiation of treaties to the War Department

1786 Indian Department reorganizes

Congress passes a measure to reorganize the Indian Department so Indian relations may be more effectively regulated to curb the independent actions of the states and to control irresponsible traders and settlers.

1786

Secretary of War assumes management of Indian affairs

1786 Federal Indian Reservation policy

The first federal Indian reservation is established. Congress appoints a superintendent to grant licenses to trade and live among the Indian people.

1787 Northwest Ordinance

This ordinance calls for the division of lands north of the Ohio River into territories that can eventually become states. To open lands for settlement, Congress passes the Ordinance of 1785, which calls for the survey of "Public Lands" into townships of 36 miles square divided into 36 sections of 640 acres each, costing \$640.00. This method favors land speculators with money to invest. Real estate companies emerge, buying large tracts of land and subdividing them to make purchases more affordable for smaller farmers. For the two ordinances to work, the United States must secure Indian title to the land. The government accomplishes this through treaties.

1788 Miami attacked—August 31

Hamtramck reports to Gen. Harmar that Patrick Brown and 60 frontiersmen attack friendly Piankashaw at Vincennes, killing some of La Demoiselle's band and some of Pagan's.

1789 (?) Indian Affairs moved to War Department

Northwest Ordinance adapted to fit U.S. Constitution—August 7, 1789 article III provided the following protection of Indian homelands:

"The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, right and liberty, they never shall be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them."

1789 Purchase of Indian lands

Secretary of War Henry Knox urges Congress to purchase Indian lands before U.S. settlers seize the lands. Between 1789 and 1850, the U.S. negotiates and ratifies 245 treaties with the Indians, securing more than 450 million acres of land for less than \$190 million.

1790 Harmer's Defeat—October

General Josiah Harmar, with 320 regulars and 1,100 Kentucky militia, burns 5 towns of Miami, Shawnee, and Delaware at the head of the Maumee River, but is defeated with 270 casualties in two engagements.

1791 St. Clair's Defeat

During November, U.S. military forces suffer their worst defeat in all of the Indian wars, when General Arthur St. Clair, governor of the Northwest Territory, leads a "punitive expedition" against the allied tribes of the lower Great Lakes. Indian forces, led by the Miami war chief Little Turtle, defeat St. Clair's army of 1,400, killing 623 officers and 24 civilian teamsters, and wounding 172 soldiers.

1793 Indian treaty rights

Federal agents meet with the Delaware and 12 other Indian tribes but are unable to come to terms. The Indians insist that boundaries remain in accordance with treaties negotiated and ratified by the U.S. government, but the government says it cannot comply, and that settlers illegally squatting on Indian land cannot be moved.

1794 Battle of Fallen Timbers

In a last attempt to hold off white encroachment, a confederation of several Great Lakes tribes battle with General "Mad" Anthony Wayne at the Battle of Fallen Timbers near present-day Maumee, Ohio. The tribes are defeated and forced into treaty negotiations the following year.

TREATY PERIOD

1795 Greenville Treaty—August 3

The outcome of the Battle of Fallen Timbers was the Greenville treaty. This was the first significant loss of lands for the Miami and their relative tribes throughout Ohio and Indiana.

1800 Indiana Territory formed

Indiana Territory is formed and William Henry Harrison is named Governor.

1803 Treaty at Fort Wayne—June 7

The Miami lose more land.

1803 Indian Education

Congress appropriates \$3,000 to civilize and educate the "heathens." By the terms of a treaty with the Kaskaskia Indians of Illinois, the U.S. agrees to provide an annual contribution of \$100 for seven years to pay for the service of a Roman Catholic priest who, among his other duties, will instruct the children in literature.

1805 Grouseland Treaty— August 21

The Miami lose more land.

1809 Fort Wayne Treaty—September 30

Approximately 3 million acres of choice land along the Wabash River are given up by the Delaware, Potawatomi, Miami, Kickapoo, and Eel River tribes for \$8,200.

1818 St. Mary's Treaty—October 6

1826 Mississinewa Treaty—October 23

1828 Treaty with Eel River Miami

Treaty cedes the Thorntown Reserve, consisting of 10 square miles, which lies near Lebanon, Indiana.

1829 Indiana Request removal of Miami

Indiana State legislators pass resolution requesting Congress to remove Indians from Indiana.

1830 U.S. Congress approves Indian Removal Act

On May 28, Congress votes in favor of the Indian Removal Act and authorizes \$500,000 to relocate Indian families to Indian Territory. During the 1830s and 1840s, the U.S. Army forces thousands of Indian families to leave their belongings behind and move to lands in Iowa, Missouri, Kansas, Nebraska, Arkansas, and Oklahoma.

1834 Forks of the Wabash Treaty—October 23

1838 Forks of the Wabash Treaty—November 6

1840 Forks of the Wabash Treaty—November 28

INTEGRATION PERIOD

1846 Miami Removal from Indiana—October 6

More than 300 Miami were loaded onto three canal boats in Peru, Indiana and sent to reservation lands in Kansas territory. Several Miami families that were exempt from this removal remained in Indiana. This would cause a division within the Miami Nation lasts even today. From this period on, the labels Western Miami (those removed) and Eastern Miami (those who remained in Indiana) would distinguish each entity.

1854 Washington D.C. Treaty—June 5

1867 Kansas Removal Treaty—February 23

By the provisions of this treaty, 69 Kansas Miami were again removed, this time to a reservation in Northeast Oklahoma. Several Miami remained in Kansas, but were required by the terms of the treaty to withdraw membership from the tribe and become U.S. citizens.

1871 The end of treaty making

Congress passes an act on March 3, 1871, stating that it will no longer negotiate treaties with Indian nations.

1882 Miami Kansas Land Sale Act—May 15

An act of the Forty-seventh Congress, provided for the sale of the lands of the Miami Indians in Kansas.

1887 The General Allotment Act (Dawes Act)

This has been described as the “most disastrous piece of Indian legislation in United States history” (Canby 19). The thinking behind this act was the belief that if individual Indians were given plots of land to cultivate, they would prosper and become assimilated into the mainstream of American culture as middle class farmers. Also known as the Dawes Act, this legislation authorized the President to allot portions of reservation land to individual Indians. Allotments of 160 acres were to be made to each head of family and 80 acres to others, with double those amounts to be allotted if the land was suitable only for grazing. The act was imposed without any requirement of consent from the tribes or Indians affected. The primary effect of the Allotment Act was a decline in Indian-held

lands. Allottee’s who received patents after the 25 year protection period, found themselves subject to state property taxation, and many forced sales resulted from non-payment (Canby 19-22).

1888 “Destroy the Indian and save the individual”

The Board of Indian Commissioners, which is responsible for recommending and evaluating federal Indian policy, encourages the adoption of an educational policy that in effect calls for the destruction of Indian tribal identities and for the fostering of individualism among Indian students. The board concludes that 20 years would be sufficient time to accomplish this goal and stated that it would withdraw government support at that time.

1889 Miami-Peoria Allotment Act—March 2

A federal act of the Fiftieth Congress provided for the allotment of land in severalty to United Peoria and Miami in Indian Territory. This was the result of the 1887 Allotment Act, which broke up the Miami Reservation in northeast Oklahoma.

1889 Elimination of reservations and tribes recommended

Commissioner of Indian Affairs T.J. Morgan advocates the elimination of all Indian reservations and tribes. The Indian is to be “individualized and conform to the white man’s ways, peaceably if they will, forcibly if they must...”

1934 Indian Reorganization Act—June 18

Congress enacts the Indian Reorganization act which, in contrary to the Allotment Act almost 50 years ago, was based on the idea that tribes would be in existence for an indefinite period. The act sought to protect the land base of the tribes, and to permit the tribes to set up legal structures designed to aid in self-government. The Act authorized tribes to organize and adopt constitutions and by-laws and select their own counsel, but all of this was subject to the approval of the Secretary of the Interior (Canby 23-25).

RECLAMATION PERIOD

1936 Oklahoma Indian Welfare Act

This legislation provided for the organization of Indian tribes in the state of Oklahoma.

1937 First written constitution of the Miami Tribe

As required by the Indian Reorganization Act, the Miami Tribe of Oklahoma drafted their first constitution.

1946 Congress creates Indian Claims Commission—August 13

The ICC is charged with handling land claims by recognized tribes.

1953 The termination resolution

19 years after the Reorganization Act, Congress initiates the policy often called "termination" a plan to end tribal sovereignty, health care, and most federal obligations to Indians as specified in past treaties or acts of Congress. Responding to the national conservative swing in the 1950s, Congress passes a series of laws implementing the termination of Indian reservations. Between 1954 and 1962, more than 100 bands and communities are terminated or severed from direct relations with the federal government.

1960s Last fluent speakers of Miami pass on.

1968 Indian Civil Rights Act

The primary effect of this act was to impose upon the tribes most of the requirements of the Bill of Rights. The act protected of free speech, free exercise of religion, due process and equal protection of the laws. This had mixed reviews from tribes, since some saw it as an intrusion on and erosion of tribal sovereignty.

1970 President Nixon declares termination a failure

The President calls upon Congress to repudiate it. He urges a program of legislation to permit the tribes to manage their affairs with a maximum degree of autonomy.

1975 Indian Self-Determination Act

This act authorizes the Secretaries of Interior, Health, Education, and Welfare to enter contracts under which the tribes themselves would assume responsibility for the administration of federal Indian programs (Canby 30).

1976 First land purchase

The Miami Tribe buys back its first piece of

property in rural Ottawa County, Oklahoma. The property consisted of an 80 acre farm that was once part of the Geboe allotment.

1978 Indian Child Welfare Act

This act was designed to protect the integrity of the tribes and the heritage of Indian children by inhibiting the common practice of removing Indian children from their families and tribes to raise them as non-Indians. Under this act, state courts have no jurisdiction over adoption or custody of Indian children. Preference first to the child's extended family, then to members of his or her tribe, then to Indian families generally. (Canby 155-156).

1990 Native American Graves Protection and Repatriation Act.

1990 Native American Languages Act.

1995 First language camp held in Indiana.

1996 Miami Tribe Constitution changed to allow Kansas membership—February 22

1997 First language camp held in Oklahoma—June 30-July 4

The Miami Tribe of Oklahoma was awarded its first major language revitalization grant from the Administration For Native Americans (ANA) on August 22, 1996. The grant calls for identifying tribal members as teachers and provided training for language teachers.

1997 Miami Language Compact Agreement—November

The Miami Tribe of Oklahoma (Western Miami) and the Miami Nation of Indiana (Eastern Miami) enter into a compact to work together on language reclamation. This is the first formal agreement between the two fractions of the Miami Tribe since the 1846 Removal. The compact calls for the establishment of language committees in Oklahoma and Indiana, sharing resources, and was the first step in infrastructure development. The compact is signed by Chief Floyd Leonard in the LaFontain House, located at the Forks of the Wabash in Indiana.

2001 Miami University commits to establish Myaamia Project—March

The project is dedicated to preserving Miami language, history, and culture and serves both the university and Miami tribal communities.

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THE TREATY OF GREENVILLE

A TREATY OF PEACE BETWEEN THE UNITED STATES OF AMERICA AND THE TRIBES OF INDIANS
CALLED THE WYANDOTS, DELAWARES, SHAWANOES, OTTAWAS, CHIPEWAS, PUTAWATIMES,
MIAMIS, EEL-RIVER, WEEAS, KICKAPOOS, PIANKASHAWS AND KASKASKIAS

August 3, 1795

7 Stat., 49

Proclamation, Dec. 2, 1795

To put an end to a destructive war, to settle all controversies, and to restore harmony and friendly intercourse between the said United States and Indian tribes, Anthony Wayne, major general commanding the army of the United States, and sole commissioner for the good purposes above mentioned, and the said tribes of Indians, by their sachems, chiefs, and warriors, met together at Greenville, the head quarters of the said army, have agreed on the following articles, which, when ratified by the President, with the advice and consent of the Senate of the United States, shall be binding on them and the said Indian tribes.

ARTICLE I

Henceforth all hostilities shall cease; peace is hereby established, and shall be perpetual; and a friendly intercourse shall take place between the said United States and Indian tribes.

ARTICLE II

All prisoners shall, on both sides, be restored. The Indians, prisoners to the United States, shall be immediately set at liberty. The people of the United States, still remaining prisoners among the Indians, shall be delivered up in ninety days from the date hereof, to the general or commanding officer at Greenville, Fort Wayne, or Fort Defiance; and ten chiefs of the said tribes shall remain at Greenville as hostages, until the delivery of the prisoners shall be effected.

ARTICLE III

The general boundary line between the lands of the United States and the lands of the said Indian tribes, shall begin at the mouth of Cayahoga river, and run thence up the same to the portage, between that and the Tuscarawas branch of the Muskingum, thence down that branch to the crossing place above Fort Lawrence, thence westerly to a fork of that branch of the Great Miami river, running into the Ohio, at or near which fork stood Loromie's store, and where commences the portage between the Miami of the Ohio, and St. Mary's river, which is a branch of the Miami which runs into lake Erie; thence a westerly course to Fort Recovery, which stands on a branch of the Wabash; thence south-westerly in a direct line to the Ohio, so as to intersect that river opposite the mouth of Kentucke or Cuttawa river.

And in consideration of the peace now established; of the goods formerly received from the United States; of those now to be delivered; and of the yearly delivery of goods now stipulated to be made hereafter; and to indemnify the United States for the injuries and expenses they have sustained during

the war, the said Indian tribes do hereby cede and relinquish forever, all their claims to the lands lying eastwardly and southwardly of the general boundary line now described: and these lands, or any part of them, shall never hereafter be made a cause or pretence, on the part of the said tribes, or any of them, of war or injury to the United States, or any of the people thereof.

And for the same considerations, and as an evidence of the returning friendship of the said Indian tribes, of their confidence in the United States, and desire to provide for their accommodations, and for that convenient intercourse which will be beneficial to both parties, the said Indian tribes do also cede to the United States the following pieces of land, to wit:

- (1) One piece of land six miles square, at or near Loromie's store, before mentioned.
- (2) One piece two miles square, at the head of the navigable water or landing, on the St. Mary's river, near Girty's town.
- (3) One piece six miles square, at the head of the navigable water of the Auglaize river.
- (4) One piece six miles square, at the confluence of the Auglaize and Miami rivers, where Fort Defiance now stands.
- (5) One piece six miles square, at or near the confluence of the rivers St. Mary's and St. Joseph's, where Fort Wayne now stands, or near it.
- (6) One piece two miles square, on the Wabash river, at the end of the portage from the Miami of the lake, and about eight miles westward from Fort Wayne.
- (7) One piece six miles square, at the Ouatanon, or Old Wea towns, on the Wabash river.
- (8) One piece twelve miles square, at the British fort on the Miami of the lake, at the foot of the rapids.
- (9) One piece six miles square, at the mouth of the said river, where it empties into the lake.
- (10) One piece six miles square, upon Sandusky lake, where a fort formerly stood.
- (11) One piece two miles square, at the lower rapids of Sandusky river.
- (12) The post of Detroit, and all the land to the north, the west and the south of it, of which the Indian title has been extinguished by gifts or grants to the French or English governments: and so much more land to be annexed to the district of Detroit, as shall be comprehended between the river Rosine, on the south, Lake St. Clair on the north, and a line, the general course whereof shall be six miles distant from the west end of lake Erie and Detroit river.
- (13) The post of Michilimackinac, and all the land on the island on which that post stands, and the main land adjacent, of which the Indian title has been extinguished by gifts or grants to the French or English governments; and a piece of land on the main to the north of the island, to measure six miles, on Lake Huron, or the strait between lakes Huron and Michigan, and to extend three miles back from the water of the lake or strait; and also, the Island De Bois Blane, being an extra and voluntary gift of the Chippewa nation.
- (14) One piece of land six miles square, at the mouth of Chikagoriver, emptying into the southwest end of Lake Michigan, where a fort formerly stood.
- (15) One piece twelve miles square, at or near the mouth of the Illinois river, emptying into the Mississippi.
- (16) One piece six miles square, at the old Piorias fort and village near the south end of the Illinois lake, on said Illinois river. And whenever the United States shall think proper to survey and mark the boundaries of the lands hereby ceded to them, they shall give timely notice thereof to the said tribes of Indians, that they may appoint some of their wise chiefs to attend and see that the lines are run according to the terms of this treaty. And the said Indian tribes will allow to the people of the United States a free passage by land and by water, as one and the other shall be found convenient, through their country, along the chain of posts herein-before mentioned; that is to say, from the commencement of the portage aforesaid, at or near Loromie's store, thence along said portage to the St. Mary's, and

down the same to fort Wayne, and then down the Miami, to lake Erie; again, from the commencement of the portage at or near Loromie's store along the portage from thence to the river Auglaize, and down the same to its junction with the Miami at fort Defiance; again, from the commencement of the portage aforesaid, to Sandusky river, and down the same to Sandusky bay and lake Erie, and from Sandusky to the post which shall be taken at or near the foot of the Rapids of the Miami of the lake; and from thence to Detroit. Again, from the mouth of Chikago, to the commencement of the portage, between that river and the Illinois, and down the Illinois river to the Mississippi; also, from Fort Wayne, along the portage aforesaid, which leads to the Wabash, and then down the Wabash to the Ohio. And the said Indian tribes will also allow to the people of the United States, the free use of the harbors and mouths of rivers along the lakes adjoining the Indian lands, for sheltering vessels and boats, and liberty to land their cargoes where necessary for their safety.

ARTICLE IV

In consideration of the peace now established, and of the cessions and relinquishment of lands made in the preceding article by the said tribes of Indians, and to manifest the liberality of the United States, as the great means of rendering this peace strong and perpetual, the United States relinquish their claims to all other Indian lands northward of the river Ohio, eastward of the Mississippi, and westward and southward of the Great Lakes and the waters, uniting them, according to the boundary line agreed on by the United States and the King of Great Britain, in the treaty of peace made between them in the year 1783. But from this relinquishment by the United States, the following tracts of land are explicitly excepted:

1st. The tract on one hundred and fifty thousand acres near the rapids of the river Ohio, which has been assigned to General Clark, for the use of himself and his warriors.

2nd. The post of St. Vincennes, on the River Wabash, and the lands adjacent, of which the Indian title has been extinguished.

3rd. The lands at all other places in possession of the French people and other white settlers among them, of which the Indian title has been extinguished as mentioned in the 3d article; and

4th. The post of fort Massac towards the mouth of the Ohio. To which several parcels of land so excepted, the said tribes relinquish all the title and claim which they or any of them may have.

And for the same considerations and with the same views as above mentioned, the United States now deliver to the said Indian tribes a quantity of goods to the value of twenty thousand dollars, the receipt whereof they do hereby acknowledge; and henceforward every year, forever, the United States will deliver, at some convenient place northward of the river Ohio, like useful goods, suited to the circumstances of the Indians, of the value of nine thousand five hundred dollars; reckoning that value at the first cost of the goods in the city or place in the United States where they shall be procured. The tribes to which those goods are to be annually delivered, and the proportions in which they are to be delivered, are the following:

1st. To the Wyandots, the amount of one thousand dollars.

2nd. To the Delawares, the amount of one thousand dollars.

3rd. To the Shawanees, the amount of one thousand dollars.

4th. To the Miamis, the amount of one thousand dollars.

5th. To the Ottawas, the amount of one thousand dollars.

6th. To the Chippewas, the amount of one thousand dollars.

7th. To the Pattawatimas, the amount of one thousand dollars, and

8th. To the Kickapoo, Wea, Eel River, Piankeshaw, and Kaskaskia tribes, the amount of five hundred dollars each. Provided, that if either of the said tribes shall hereafter, at an annual delivery of their share of the goods aforesaid, desire that a part of their annuity should be furnished in domestic animals, implements of husbandry, and other utensils convenient for them, and in compensation to useful artificers who may reside with or near them, and be employed for their benefit, the same shall, at the subsequent annual deliveries, be furnished accordingly.

ARTICLE V

To prevent any misunderstanding about the Indian lands relinquished by the United States in the fourth article, it is now explicitly declared, that the meaning of that relinquishment is this: the Indian tribes who have a right to those lands, are quietly to enjoy them, hunting, planting, and dwelling thereon, so long as they please, without any molestation from the United States; but when those tribes, or any of them, shall be disposed to sell their lands, or any part of them, they are to be sold only to the United States; and until such sale, the United States will protect all the said Indian tribes in the quiet enjoyment of their lands against all citizens of the United States, and against all other white persons who intrude upon the same. And the said Indian tribes again acknowledge themselves to be under the protection of the said United States, and no other power whatever.

ARTICLE VI

If any citizen of the United States, or any other white person or persons, shall presume to settle upon the lands now relinquished by the United States, such citizen or other person shall be out of the protection of the United States; and the Indian tribe, on whose land the settlement shall be made, may drive off the settler, or punish him in such manner as they shall think fit; and because such settlements, made without the consent of the United States, will be injurious to them as well as to the Indians, the United States shall be at liberty to break them up, and remove and punish the settlers as they shall think proper, and so effect that protection of the Indian lands herein before stipulated.

ARTICLE VII

The said tribes of Indians, parties to this treaty, shall be at liberty to hunt within the territory and lands which they have now ceded to the United States, without hindrance or molestation, so long as they demean themselves peaceably, and offer no injury to the people of the United States.

ARTICLE VIII

Trade shall be opened with the said Indian tribes; and they do hereby respectively engage to afford protection to such persons, with their property, as shall be duly licensed to reside among them for the purpose of trade; and to their agents and servants; but no person shall be permitted to reside among them for the purpose of trade; and to their agents and servants; but no person shall be permitted to reside at any of their towns or hunting camps, as a trader, who is not furnished with a license for that purpose, under the hand and seal of the superintendent of the department northwest of the Ohio, or such other person as the President of the United States shall authorize to grant such licenses; to the

end, that the said Indians may not be imposed on in their trade. And if any licensed trader shall abuse his privilege by unfair dealing, upon complaint and proof thereof, his license shall be taken from him, and he shall be further punished according to the laws of the United States. And if any person shall intrude himself as a trader, without such license, the said Indians shall take and bring him before the superintendent, or his deputy, to be dealt with according to law. And to prevent impositions by forged licenses, the said Indians shall, at lease once a year, give information to the superintendent, or his deputies, on the names of the traders residing among them.

ARTICLE IX

Lest the firm peace and friendship now established, should be interrupted by the misconduct of individuals, the United States, and the said Indian tribes agree, that for injuries done by individuals on either side, no private revenge or retaliation shall take place; but instead thereof, complaint shall be made by the party injured, to the other: by the said Indian tribes or any of them, to the President of the United States, or the superintendent by him appointed; and by the superintendent or other person appointed by the President, to the principal chiefs of the said Indian tribes, or of the tribe to which the offender belongs; and such prudent measures shall then betaken as shall be necessary to preserve the said peace and friendship unbroken, until the legislature (or great council) of the United States, shall make other equitable provision in the case, to the satisfaction of both parties. Should any Indian tribes meditate a war against the United States, or either of them, and the same shall come to the knowledge of the before-mentioned tribes, or either of them, they do hereby engage to give immediate notice thereof to the general, or officer commanding the troops of the United States, at the nearest post.

And should any tribe, with hostile intentions against the United States, or either of them, attempt to pass through their country, they will endeavor to prevent the same, and in like manner give information of such attempt, to the general, or officer commanding, as soon as possible, that all causes of mistrust and suspicion may be avoided between them and the United States. In like manner, the United States shall give notice to the said Indian tribes of any harm that maybe meditated against them, or either of them, that shall come to their knowledge; and do all in their power to hinder and prevent the same, that the friendship between them may be uninterrupted.

ARTICLE X

All other treaties heretofore made between the United States, and the said Indian tribes, or any of them, since the treaty of 1783, between theUnited States and Great Britain, that come within the purview of this treaty, shall henceforth cease and become void.

In testimony whereof, the said Anthony Wayne, and the sachems and war chiefs of the before-mentioned nations and tribes of Indians, have hereunto set their hands and affixed their Seals.

Done at Greeneville, in the territory of the United States north-west of the river Ohio, on the third Day of August, one thousand seven hundred and ninety-five.

WYANDOTS:

Tarhe, or Crane, his x mark L.S.
J. Williams, jun. his x mark, L.S.
Teyyaghtaw, his x mark, L.S.
Haroenyou, (or half king's son), his x mark, L.S.
Tehaawtorens, his x mark, L.S.
Awmeyeray, his x mark, L.S.
Stayetah, his x mark L.S.
Shateyyaronyah, or (Leather Lips), his x mark, L.S.
Daughshuttayah, his x mark L.S.
Shaawrunthe, his x mark L.S.

DELAWARES:

Tetabokshke, (or Grand Glaize King), his x mark, L.S.
Lemantanquis, (or Black King), his x mark, L.S.
Wabatthoe, his x mark, L.S.
Maghpiway, (or Red Feather), his x mark, L.S.
Kikthawenund, (or Anderson), his x mark, L.S.
Bukongehelas, his x mark, L.S.
Peekeelund, his x mark, L.S.
Wellebawkeelund, his x mark, L.S.
Peekeetelemund, (or Thomas Adams), his x mark, L.S.
Kishkopekund, (or Captain Buffalo), his x mark, L.S.
Amenahehan, (or Captain Crow), his x mark, L.S.
Qeshawksey, (or George Washington), his x mark, L.S.
Weywinquis, (or Billy Siscomb), his x mark, L.S.
Moses, his x mark, L.S.

SHAWANOES:

Misquaconacaw, (or Red Pole), his x mark, L.S.
Cutthewekasaw, (or Black Hoof), his x mark, L.S.
Kaysewaesekah, his x mark, L.S.
Weythapamattha, his x mark, L.S.
Nianysmekka, his x mark, L.S.
Waytheah, (or Long Shanks), his x mark, L.S.
Weyapiersenwaw, (or Blue Jacket), his x mark, L.S.
Nequetaughaw, his x mark, L.S.
Hahgoosekaw, (or Captain Reed), his x mark, L.S.

OTTAWAS:

Augooshaway, his x mark, L.S.
Keenoshameek, his x mark, L.S.
La Malice, his x mark, L.S.
Machiwetah, his x mark, L.S.
Thowonawa, his x mark, L.S.
Secaw, his x mark, L.S.

CHIPPEWAS:

Mashipinashiwish, (or Bad Bird), his x mark, L.S.
Nahshogashe, (from Lake Superior), his x mark, L.S.
Kathawasung, his x mark, L.S.
Masass, his x mark, L.S.
Nemekass, (or Little Thunder), his x mark, L.S.
Peshawkay, (or Young Ox), his x mark, L.S.
Nanguy, his x mark, L.S.
Meenedohgeesogh, his x mark, L.S.
Peewanshemenogh, his x mark, L.S.
Weymegwas, his x mark, L.S.
Gobmaatick, his x mark, L.S.

OTTAWA:

Chegonickska, an Ottawa from Sandusky, his x mark, L.S.

PUTAWATIMES OF THE RIVER ST. JOSEPH:

Thupenebu, his x mark, L.S.
Nawac, for himself and brother Etsimethe, his x mark, L.S.
Nenanseka, his x mark, L.S.
Keesass, or Run, his x mark, L.S.
Kabamasaw, for himself and brother Chisaugan, his x mark, L.S.
Sugganunk, his x mark, L.S.
Wapmeme, (or White Pigeon), his x mark, L.S.
Wacheness, for himself and brother Pedagogshok, his x mark, L.S.
Wabshicawnaw, his x mark, L.S.
La Chasse, his x mark, L.S.
Meshegethenogh, for himself and brother, Wawasek, his x mark, L.S.
Hingoswash, his x mark, L.S.
Anewasaw, his x mark, L.S.
Nawbudgh, his x mark, L.S.
Missenogomaw, his x mark, L.S.
Waweegshe, his x mark, L.S.
Thawme, or Le Blanc, his x mark, L.S.
Geeque, for himself and brother Shewinse, his x mark, L.S.

PATAWATAMES OF HURON:

Okia, his x mark, L.S.
Chamung, his x mark, L.S.
Segagewan, his x mark, L.S.
Nanawme, for himself and brother A. Gin, his x mark, L.S.
Marchand, his x mark, L.S.
Wenameac, his x mark, L.S.

MIAMIES:

Nagohquangogh, (or Le Gris), his x mark, L.S.
Meshekunnoghquoh, (or Little Turtle), his x mark, L.S.

MIAMIS AND EEL RIVER:

Peejeewa, (or Richard Ville), his x mark, L.S.

Cochkepoghtogh, his x mark, L.S.

EEL RIVER TRIBE:

Shamekunnesa, (or Soldier), his x mark, L.S.

MIAMIS:

Wapamangwa, (or the White Loon), his x mark, L.S.

WEAS, FOR THEMSELVES AND THE PIANKASHAWS:

Amacunsa, (or Little Beaver), his x mark, L.S.

Acoolatha, (or Little Fox), his x mark, L.S.

Francis, his x mark, L.S.

KICKAPOOS AND KASKASKIAS:

Keeawhah, his x mark, L.S.

Nemighka, (or Josey Renard), his x mark, L.S.

Paikeekanogh, his x mark, L.S.

DELAWARES OF SANDUSKY:

Hawkinpumiska, his x mark, L.S.

Peyamawksey, his x mark, L.S.

Reyntueco, (of the Six Nations, living at Sandusky), his x mark, L.S.

H. De Butts, first aid de camp and secretary to Major General Wayne.

Wm. H. Harrison, aid de camp to Major General Wayne.

T. Lewis, aid de camp to Major General Wayne.

James O' Hara, quartermaster general.

John Mills, major of infantry and adjutant general.

Caleb Swan, P.M. T. U. S.

Geo. Demter, lieutenant artillery.

Vigo. P. Frs. La Fontaine.

Ant. Lasselle.

H. Lasselle.

Jn. Beau Bien.

David Jones, chaplain U. S. S. Lewis Beaufait.

R. Lachambre.

Jas. Pepen.

Baties Coutien.

P. Navarre.

Sworn interpreters:

Wm. Wells.

Jacques Lassella.

M. Morins.

Bt. Sans Crainte.

Christopher Miller.

Robert Wilson.

Abraham Willlares, his x mark.

Isaac Zane, his x mark.

Source: Indian Affairs. Laws and Treaties. Vol. II. (Treaties.) Compiled and Edited by Charles J. Kappler, LL. M.,
Clerk to the Senate Committee on Indian Affairs.

Washington: Government Printing Office. 1904.

INDEX OF HISTORY DOCUMENTS

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 - a) Mississinewa Treaty with the Miami
 - a) Miami Nation Timeline

- 2) Related to Primary Documents Lesson
 - a) Treaty of Greenville