

A GRREEMENT OF 1889

**THE TREATY AND A GRREEMENT OF 1889
WITH THE
RED LAKE BAND OF CHIPPEWA INDIANS**

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RED LAKE BAND OF CHIPPEWA INDIANS

First Open Council at Red Lake, Saturday, June 29, 1889

The Indians of the Red Lake Indian Reservation gathered at Red Lake and assembled with members of the Commission and then they proceeded to the Boarding school building where the Council was to be held at 2 O'clock P.M. The Commission was introduced by B. P. Schuler, U. S. Indian Agent. Bishop Martin Marty then opened the council with a prayer. The secretary of the Commission was W. C. Hubbell and it was his duty to record all the names of the persons that spoke and the content of what was spoken at all the councils.

Henry M. Rice, chairman of the Commission, stated the purpose of the Commission's visit and that according to the Act passed on January 14, 1889, the President was authorized to appoint, within sixty days therefrom, three commissioners to negotiate with the different Bands of Minnesota Chippewas for the cession of all their lands in Minnesota except the White Earth and Red Lake Reservations, and so much of these lands as were not required to fill allotments to the Indians. At Red Lake a two-thirds vote of all the male Indians over eighteen years of age was necessary before an agreement could be reached.

Bishop Marty then addressed the Indians and explained the treaty and its provisions; how the Indians would benefit as well as their children, and that he and the other Commissioners had come at the request of the President and the Great Council of the United States.

Commissioner, Joseph B. Whiting then carefully read the provisions of the Act of 1889, phrase by phrase being interpreted as read into the Chippewa language by Paul H. Beaulieu, interpreter for the commission. Chairman Rice spoke for a few minutes and thanked the Indians for listening so attentively and then gave them until 9 o'clock Monday morning, July 1, to consider its content and to question any parts of the Act. The Council was then dismissed.

Second Open Council at Red Lake, Monday, July 1, 1889.

The second open council was called at 1:35 P.M. by chairman Rice. A prayer was offered by Bishop Marty. Rice then informed the Indians that the Commission was ready to hear them.

The head Chief, *May-dway-gwa-no-mind*, spoke up and said that the Indians had gathered in council but did not complete their deliberations. He asked for a renewal of the treaty explanations because he was not present at the first meeting. Chairman Rice explained the provisions again at great length and then the Indians retired for further deliberations. The Indians were promised all the time needed for these deliberations and they continued all the following day with some still undecided in their decisions.

Third Open Council At Red Lake, Wednesday, July 3, 1889

The third council was called to order by chairman Rice at 1:00 P.M. after which Bishop Martin Marty offered prayer. Chairman Rice reminded the Indians that they were promised all the time they needed for deliberations but that the Commission had fixed three different times for them to meet and the Indians had failed to appear.

Ne-guan-ah-quad [his signature does not appear on the signature roll] stood up and said he was chosen as spokesman for all the Bands of the Red Lake locality (calling for a rising vote about two-thirds of the Indians present were standing) and then proceeded to inform the Commission that their mission was a failure. He said that the Indians wouldn't sign any-

thing that was blind since they had no voice and no hearing in the matter, about which he expressed no hard feelings.

Chairman Rice explained to them the great mistake they were making and how their pine was being lost and destroyed by fire. If they waited too long it would soon be all gone and then they would get nothing for the pine nor for the land. Commissioner Whiting also addressed the council on the importance of making the agreement now so that they could get the benefits before destruction took place as each year great forest fires were destroying vast amounts of their pine timber and soon the land would be black with the wild game also gone. Bishop Marty then explained their poverty and how the provisions of the agreement could help. He called on each Indian over eighteen to speak out for himself and not through a spokesman as each person was responsible to God for what he did.

Gay-bay-gaw-how then spoke saying that the Commissioner's words had great weight and although the Indians must respect them as they respect the Great Father, they believed it to their interest not to comply with the provisions of the treaty at this time. He also expressed that their wishes be consulted before they be compelled to sign. [At this point, it seems that the Indians objected mainly to the provisions of the treaty being drawn in advance by Congress without their having a voice in the matter, little realizing that they had a right to change some of its provisions to suit themselves].

Ne-guan-ah-quad explained some grievances and that it was the whites and not the Indians who set fire to the pine. He remarked that the Indians were a peaceful tribe and take things patiently.

May-dway-gwa-no-mind told of fires being set by the settlers while he was on a visit past the Warren's place. *Way-me-te-go-zheene* complained that the Indians are always blamed for everything that is destroyed on their own reservation. He said the reservation is surrounded by whites and they are the ones that steal the timber and set the fires and cut on our side of the line. [Disagreement as to where the line actually was drawn in 1864 led to this belief and it seems this point was never definitely settled in the past].

Chairman Rice called for others to speak and carefully told the Indians that they were just listing past grievances and had not even considered the provisions of the treaty for which the Commission was sent. Bishop Marty then called on the Indians of a better mind to come forward and speak and that they need not be afraid as the Commission would stand behind them. He explained the treaty provisions again carefully to all and asked if there was anything wrong in the two points he emphasized.

Ah-nah-me-ay-ge-shig spoke up that he was in sympathy with the provisions but that he was not delegated to speak as the old man was selected to make the last talk for the Indians there. Bishop Marty reminded the Indians that the Commission had to get the signatures of all the male Indians over eighteen years of age, therefore, all must speak for themselves and not through a spokesman as was their custom. *Pus-se-nous* expressed the feeling that they had thoroughly digested the provisions of the Act that was passed by the whites without their consent and had given in their answer. Bishop Marty challenged that statement as being wrong in that consent was given three years prior to a commission sent here. *Pus-se-nous* agrees that they did give their consent then but said it was their wish to own their land in common and that they will take the Great Father in Washington what lands they wish to cede. Bishop Marty replied that it was impossible for all of them to go to Washington and must decide again on this matter and meet at noon the next day.

May-dway-gwa-no-mind (Head Chief) then asked permission to speak and giving his views on the matter expressed his strong opposition to

allotment plan as the chief reason why the Indians were opposed to the treaty. He said he would never consent to any allotment plan and that "I wish to lay out a reservation here, where we can remain with our bands forever". He insisted he would stand fast to his decision and that this business of importance was for the older men and not for the younger ones. Bishop Marty said now the Commission is beginning to understand what the Indians want and they can both come to some agreement with a little more understanding if the Indians speak out. Ah-nah-me-ay-ge-shig remarked that they understand well but do not wish to have the money they get mixed in the treasury with the money of other bands. He then moved they adjourn.

Chairman Rice expressed his pleasure at the progress being made toward an understanding and wanted the Indians to state all their objections to the treaty provisions in detail at the next meeting so they could be taken back to the President. Bishop Marty asked if they wished to meet at the same time the next day. It being July 4, a usual day of celebration, didn't make any difference as May-dway-gwa-no-nind said that no amusements were planned. He also reminded the Commission that they had no watchers to keep the appointed hour and likely couldn't tell time anyway. The council adjourned after Nay-ay-tah-wub asked if the hunter was hunting that day. Chairman Rice said he was and they would be notified if he got any results.

Fourth Open Council at Red Lake, Thursday, July 4, 1889

The Council was called by Chairman Rice at 2:30 P.M. after which Bishop Marty offered a prayer. Chairman Rice then opened the council by asking for any objections to the provisions of the treaty.

May-dway-gwa-no-nind (Head Squirrel) expressed objections to Mr. Nelson (whom they called "Ground Squirrel") antagonizing the people of the reservation for no good reason. He also objected to the allotment plan in general and said that the allotments should be made in severally so the land could be used for their posterity and their grandchildren thereafter. He insisted it was their wish to own everything in common that pertained to them and that they did not have a clear insight as to how the money was to be expended.

Chairman Rice explained to the Indians that the Bill containing the provisions in this treaty was introduced two years before in Congress and was then amended in Committee, amended by the Senate and finally amended again by the joint committee of both House and Senate after which it was examined by the President and his Cabinet and finally signed. Rice also explained the conditions on other reservations that they had visited and why the reservations had to be surveyed. He emphasized that the Red Lake Reservation had not been surveyed and allotments couldn't be made at this time. The Commission was mainly interested in getting an agreement on the boundaries at this time, he said. Bishop Marty then assured the Indians of the honesty and integrity of both Senator Rice and Commissioner Whiting who were long time friends of the Indians and why they, as a Commission, wanted an honorable agreement. He said that in their opinion, the treaty and provisions were in every way to the benefit of the Indians.

Nah-guan-e-gwon-abe again expressed their opposition to putting the money in one fund for the Chippewas or as he said, "Consolidation of the fund". He said the Indians still lived in fear of the "Ground Squirrel" (meaning Mr. Nelson). Bishop Marty said they must live as neighbors and help each other and because the money would all be put in one fund didn't mean it had to be shared with other reservations.

Ne-guan-ah-quad spoke as a scholar and as one who had encouraged learning and school-teaching. He stated that the Pillager Indians were ignorant and foolish people and that the Commission would not succeed

with them. Bishop Marty replied that was the reason they came to Red Lake-first because the Commissioners knew the Indians here were honest and upright. Pus-se-nous (Still dressed in his natural state covered with blanket) asked Bishop Marty if what he preached about the Great Spirit would last forever. Bishop Marty said, "It will". He then went on to tell the young men about taking up land and going to work farming as the whites do after they get some livestock and farm implements. This would help them in their living.

Ah-nah-me-ay-ge-shig asked again for answer to his question the day before about land that had been reserved by them but taken over by the lumbermen for which no money was received. Bishop Marty said he would report it to the Great Father (President).

Nah-guan-e-gwon-abe told of the first treaty (1864) and about the stealing of pine on the reservation by lumbermen. He complained about the annuities getting smaller every year and that they weren't getting the correct amount of money for the cutting of logs upon their land by the lumber camps. He said, "I was the one selected to show the line to the surveyors. The government surveys do not comply with that line; somebody has cut it off. Whose knife was used to slice off that piece of land?"

Chairman Rice replied also to a question by Gay-bay-gah-bow and said what they had spoken was taken down by the recorder and would be sent to Washington for consideration since the truth of these statements had to be checked. He also explained just what money the Indians would receive after the agreement was signed and how it would increase each year for fifty years. The Indians were reminded that the Missionaries also were going to spend large amounts of money for improvements as soon as the negotiations were made and that would provide lots of work for the men.

May-dway-gwa-no-nind addressed the Indians and told them not to be hasty yet to sign an agreement but to deliberate upon it and come to a conclusion. Mis-co-ge-shig-wabe spoke out that the words of the Chief had fallen with favor in his ears and that they would deliberate upon something that was useful.

Chairman Rice expressed his pleasure to the Indians in seriously considering the grave matter and said the Commission would meet them the next morning at 9 o'clock. He also reported that the hunter had killed a moose the day before and it would be given to them that evening.

Fifth Open Council at Red Lake, Friday, July 5, 1889

The council was opened with a prayer by Bishop Marty. The next speaker, Shaw-wun-ah-cunig-ish-kung, brought up the matter of the boundary running south of Thief River as established by Moose Dung and about the cuttings that they believed were being made on their reservation land by a man called T. B. Walker. These things, he said, were brought to the attention of the President at that time. Bishop Marty said everything he spoke was taken down by the secretary and would be forwarded to Washington and that the Commission wanted to get on to the rest of their business. He also told Shaw-wun-ah-cunig-ish-kung that all of the 300 Indians couldn't go to Washington to settle those problems as it would cost more than the timber cut by T. B. Walker. He said it was easier for the three Commissioners to come to Red Lake and settle the problems. Bishop Marty then asked for any men over eighteen years of age to speak out as it was time to hear from the younger men who also had a voice in the matter.

Commissioner Whiting reminded the Indians that in transacting business the white men see each other and send their trusted agents. Way-Way said the speaks as the mouthpiece of the Chiefs and that it was not essential that every Indian man should have a voice in the council. He said he was figuring out deprecations and wanted help in figuring out Commissioner

Rice said that wasn't their mission here. Rice then raised and displayed the Commission which he explained to the Indians was their only authority from Washington. Way-way questioned the Commissioners' authority as he said they were the Commissioners appointed by the President that was not now in office.

Chairman Rice answered both Way-Way and Shaw-wun-ah-cung-isk-kung whose words he said were like those of children and not as wise men. However, he said we know now and have known for some time that those that are not your friends have been putting these words in your ears. Commissioner Whitting addressed the Indians next telling them that Chairman Rice was a great man and their friend and they should receive him properly and treat him with respect instead of with insults. Bishop Marty became very stern and to the point after excusing the insults of the two young Indian men. He said the Commission would give them one more day to accept their proposition and all those that wanted to accept should come at 9 o'clock in the morning and the rest should stay away. It is said to find the Indians guided by their enemies instead of by their friends, he said. It is easy to lead them wrongly, and difficult to lead them right. He reminded them that they were free to listen or not but they should not insult those that were sent to them for it was the Great Father that sent the Commission here.

Sixth Open Council at Red Lake, Saturday, July 6, 1889

This was the largest council held to date and all the interests of the reservation were represented.

The Council was opened shortly after 9 o'clock in the morning with a prayer by Bishop Marty. Chairman Rice greeted the group that was assembled and asked that all respect each other when speaking.

May-dway-gwa-no-mind (Head Chief) paid his respects to Chairman Rice as a great man he had known a long time and said the other members of the Commission were known for many years as men of "note".

Nah-gaun-e-gwon-abe begged patience while the Indians get all these propositions straightened out in their mind.

I-een-ge-gwon-abe expressed delight at this meeting and hoped there would be mutual respect for each other's feelings and that they would come to some understanding.

Mays-co-co-no-yay also expressed that there be mutual respect on this day and said he had been a close listener of all that was said.

Wah-baun-e-quay-awash hoped for things to straighten out so they could strictly maintain respect for each other.

After a series of these seeming apologies, Ah-nah-me-ay-ge-shig said he was looking favorably to their coming to an understanding and wanted to hear the Head Chief speak and he would follow.

May-dway-gwa-no-mind said he would talk to the Commissioners after he spoke to the Indians as follows: "My friends, it is well to meet the commission understandingly. You can not be blamed on account of your ignorance for taking different positions. For my part, I am getting aged; I see that I shall be called upon by the Master of Life to deliver an account of myself. I cannot sacrifice your interests on account of my feelings. At my age I must do as my fathers have done; I must look to my grand children and their children's grandchildren; I must look after the benefit of all. I shall be dead when you receive the benefits of this work. If it pleases the Master of Life that this should be a blessing to us, it will be because we follow the advice of those who are sent to us, and who say they are our special friends. I do not want to hide anything; I want to give a fair expression of my views. I want to reserve enough land here, if the commissioners will consent and the arrangement is concluded. If not, we must persevere and try to gain our point. It is to our interest to

do so, as, if we make a mistake, it is for a lifetime. I will ask you to be careful. We are willing to make an arrangement, but we must be very careful and make no mistake. Speak respectfully to the commission. Let nothing mar our intercourse, I beg that of you."

Then addressing the commissioners he said, "My friends, I salute you and also our other friends sitting here. This property under discussion, called Red Lake, is my property. These persons whom you see before are my children. They own this place the same as I own it. My friends, I ask that you reserve the whole of the lake as ours and that of our grandchildren hereafter.

It is our wish that there be no consolidation, but that whatever we get here we should get alone. That we should receive, solely, the profits of our reservation. We want an expression of your views again. We don't wish that your mission here should be a failure. We wish it to be a success. We wish to hear once more about receiving ourselves the proceeds of our own land."

Chairman Rice said the Commission certainly did not come to do any injustice to the Indians and they felt and believed that the Indian's rights were amply protected by the carrying out of the provisions of the Act. He then explained the cost of the surveys which had to come out of the sale of the lands. He related the history of the whole Chippewa nation and they would part with nothing nor sell nothing until an agreement on the boundaries was reached and to the mutual satisfaction of all.

Mis-co-ge-shig-wabe stated where he would like some boundary lines drawn and wanted to know more of the allotments to be made.

May-dway-gwa-no-mind (Head Chief) again reminded the Indians of all the interests to be considered and that they should not be hasty.

Nah-gaun-e-gwon-abe asked that the council adjourn so all interests could be taken care of and an understanding reached to which he said they would guarantee.

Chairman Rice said he would cheerfully agree to adjourn and set 2:00 P.M. as the time to meet again.

Nah-guan-egwon-abe said they were deliberating with a good heart but was sorry that the man issuing rations is always changing and said, "We are hungry while deliberating." Chairman Rice promised he would check into the matter after which Pus-ne-nous said, (Addressing the Indians) "If there were many people coming together from different sections after the same thing; if one of them had a dish which was very sweet which he called the others to taste, and each one as he tasted would say, 'How good that is,' it would be like our meeting the commissioners. We have all made a mistake, but now when we meet the Commissioners we find the dish they have to offer us is very sweet and we like it."

Seventh Open Council at Red Lake, Saturday Afternoon, July 6, 1889

This was the last council held at Red Lake by the Commission, and the Red Lake Chippewa Indians to work out provisions of the treaty and the agreement of 1889.

Bishop Marty opened the council with a prayer and Chairman Rice then called the council to order. Rice asked the Chiefs and Indians that lived the greatest distance away to come forward first and mark out the part of the reservation they wished to retain. Interpreter Beaulieu stated that Chief Mays-co-co-no-yay (Moose Dung) has forty-two families in his band and wants land on Thief River west of Red Lake. Chief May-dway-gwa-no-mind on this side of the lake (South and east) has eighty-three families. Chief I-een-ge-gwon-abe said his selection was on Thief River on the north side of the lake and he wanted to know the status of the Indians on the "other side" (North and East) and if he could cut a

road through from Rainy Lake and bring his people down within the reservation. Bishop Marty replied that he could do so.

May-dway-gwa-no-mind (Head Chief) chose this time to speak and complained a little about the price range of the pine that was to be sold as much too cheap according to the figures given in the provisions of the agreement. He wanted the per capita payments to be increased from \$9.00 to \$10.00 if possible. Then, he insisted that all their children, grandchildren and their great grandchildren be given the advantage of learning from books so that they should know how to read and write. He referred to "these men of prayers" [meaning Bishop Marty] and the "other men of prayers" [likely the Episcopal] two different sects—as "the kind man of here, the two denominations." The Head Chief said, "We believe that this is the only way by which our children will rise from ignorance and poverty to prosperity, so they can live as the whites do."

May-dway-gwa-no-mind (Head Chief) then praised the Commissioner as men of no common character, but as great men, knowing how to pity the poor and how to be considerate in their dealings. After these words of praise, he stated he would accept the Commissioner's proposition if they would also accept theirs as he said this tribe is growing from year to year and the Chiefs feel it their duty to protect the forest and the meadows for the children coming after them. He went on to say that they wished to guarantee to our posterity some security and that is why we demand the reservation boundaries as we have outlined on that paper and that it was not greediness that influences them. Finally, he said, "We want the reservation we now select to last ourselves and children forever." I shall touch the pen with the understanding that all you have said to us is the truth and the truth is the words of our Great Father.

Nah-guan-e-gwon-abe (Leading Feather), the second oldest chief, spoke next saying to the Commissioners, I speak with authority as its up to me to outline the land we wish to keep intact for ourselves and all those that weren't represented at the meeting that may later want to come back to the reservation and cast their lots with us. The members of the Commission and the Agent of the reservation then questioned the Indians at length as to the quantity of pine on the tract of land they decided to reserve from the cession.

Ah-nah-me-ay-ge-shig (Praying Day), another chief of importance also outlined the land that the Red Lake Indians wished to reserve and said if the Commissioners fix the boundaries as they had outlined, they were ready to sign.

I-een-ge-gwon-abe (Changing Feather), a leading chief on the north side of Red Lake, spoke as to the status of the Indians living on the north side of the lake and wanted to know if they could be brought down within the reservation and if a road could be cut through to the reservation. Some of his group lived as far as Rainy Lake. Bishop Marty assured him that it was possible to cut the road and bring his clan within the reservation. I-een-ge-gwon-abe replied by saying he was in sympathy with accepting the proposition but would not sign the treaty or agreement until he saw some of the benefits. He and some of his followers—Pagans on the North side—were the few that refused to sign the agreement. His age at this time was fifty.]

May-co-co-no-yay (Red Robed), a chief near Thief River commonly called Moose Dung, stated that the young men had submitted the outline of the reservation they wished to retain and that it contained swamp land valueless to the whites but of some value to the Indians as there was much wild game on it which could be used for subsistence. Therefore, they wished to keep it for their children and their children's children.

Wah-baun-e-quay-a-wah (Dawn Sailing) expressed his wish that a road be left open to the reservation from Lake of the Woods so that some

children who had married there but belonged at Red Lake could come back. [He did not sign the agreement].

Pus-se-naus (Slapping off Flies), a ranking Chippewa man, asked the Commissioners to accept the wishes of the Chiefs and the young men of the reservation and that the agreement should also contain the statement that "no liquor be introduced over the lines of the reservation." Agent B. P. Schuler said he would take care of that and if they caught any man in the act to lock him up.

Chairman Rice acknowledged the Indian's proposition but thought they made some mistakes in the lines they had drawn and said he thought they could change them so that the Indians still got all they wanted or needed. He suggested that the Indians leave open the mouths of some of the streams that run through their pine land so the lumber companies could get the timber out and this way they would get more money for the timber. Rice said if the lumbermen were forced to work in the midst of the Indian women and children of the reservation there would be trouble sooner or later which would be detrimental to the tribe. After going over the proposed lines with the Indians and the Chiefs, a few changes were made to the satisfaction of the Indians. Then Chairman Rice asked John English to come forward and witness the signatures of those that signed the agreement.

Henry Beaulieu proceeded to take signatures of the Indians and there was not a dissenting voice raised as to the signing of the instrument.

Nah-guan-e-gwon-abe asked about the down timber and if the Indians would get the money from its sale. Rice said they were writing it down and asking that it be given to the Indians up to the time the examiners commence work. Nah-guan-e-gwon-abe also requested that they be furnished every six months with a statement of the progress of the sales, collections, and revenue from the timber. He wanted to hear again from the Commissioners the promise that the agreement would be carried out as the Indians had been told. He also wanted it understood that none of the money from this arrangement could go to pay old debts.

Bishop Marty said Chairman Rice was tired of talking and answering questions so he was asked to do so. He assured the Indians that the Government of the United States would certainly carry out its promises or they as a commission would never have taken it upon themselves to come. He reminded the Indians again the Congress had already said "Yes" by passing the Act of January 14, authorizing the President to appoint a Commission to make the agreement with the Chippewa Indians of Minnesota so now it was up to the Indians to say "yes" or "no" to the negotiations. Bishop Marty also encouraged the young men to go to work and learn to farm and build houses.

Chairman Rice answered the question of the down timber again by telling the Indians to remember that it was not in the treaty but they would strongly recommend that the proceeds go to the Indians. He reviewed just how much money they would get and how it was to be paid to each person for a period of fifty years.

Shaw-wun-ah-cunig-ish-kung (Threading the Southern Earth) asked three questions and Rice said he should see the Agent about them as that was his business. About having an Agent living in their midst, Rice said when the time comes we will try to have one appointed that can live at Red Lake. Shaw-wun-ah-cunig-ish-kung said he didn't want to be in the way of those that want to sign and he would sign when he saw the name of the present president of the commission.

May-dway-gwa-no-mind (Head Chief) made his last talk at this council and asked that no liquor shall ever come on this reservation saying, "It would be the ruin of all these persons that you see here should that misfortune come to them." He also asked that a trader be allowed to live

among them with stores of goods so the Indians could make purchases according to the needs and never want of opportunity when they desire to make purchases. He then asked Chairman Rice to sign the instrument before he did.

Bishop Marty expressed the wish that all the Indians should remember as long as they live the words spoken by their venerable Chief.

Way-Way said he had nothing to say in opposition to the agreement and was ready to sign but wanted to follow the example of Old Chief.

The Old Chief, May-dway-gwa-no-nind, signed the instrument soon after the close of the last speech by Way-Way, and was followed by other Chiefs in order of rank, after which a large majority of the Indians present signed.

Chairman Rice thanked the Chiefs and the Indian people for their patient attention in all the councils and hoped they would be in a prosperous condition as the time goes on. As a parting friend, he bid them a kindly good-bye and declared the council closed.

The Treaty and Agreement of 1889 was signed by the Following Chiefs:

TABLE XI

1. May-dway-gwa-no-nind	(He that is Spoken to)	Chief	82	X	Seal
2. Nah-gaun-e-gwon-abe	(Reading Feather)	Chief	71	X	do
3. Mays-co-co-caw-ay	(Red Robed)	Chief	64	X	do
4. Ahnah-me-ay-ge-shig	(Praying Day)	Chief	63	X	do
5. Naw-ay-lah-wowb	(Sitting Alone)	Chief	41	X	do
6. * Nah-wah-quay-ge-shig	(Noon Day)	Chief	32	X	do
7. I-een-ge-gwon-abe	(Changing Feather)	Chief	50		

* I-een-ge-gwon-abe (Did not sign the treaty and agreement)

SIGNATURE ROLLS OF THE RED LAKE BANDS OF CHIPPEWA INDIANS TREATY AND AGREEMENT OF 1889

We, the undersigned, being male adult Indians over eighteen years of age, of the tribes and bands of Chippewa Indians occupying and belonging to the Red Lake Reservation, in the state of Minnesota, do hereby certify and declare that we have heard read, interpreted and thoroughly explained to our understanding, the Act of Congress approved January 14, 1889, entitled "An Act for the relief and civilization of the Chippewa Indians in the State of Minnesota"—and after such explanation and understanding, have consented and agreed to said act, and have accepted and ratified the same, . . . and do hereby grant, cede, relinquish, and convey to the United States all our right, title, and interest in all land as is not embraced in our described boundaries.

Witness our hands and seals hereto subscribed and affixed at the Old Red Lake Agency, on the Red Lake Reservation, in the State of Minnesota, this 8th day of July 1889.

S/ Henry M. Rice (SEAL)
S/ Joseph B. Whiting (SEAL)
Commission

S/ B. P. Schuler

U. S. Indian Agent

S/ W. C. Hubbell

Secretary to Commission

No.	Indian Name	English Name	Age	Mark & Seal
1.	May-dway-gah-no-nind	He that is spoken to	82	X & Seal
2.	Nah-gon-e-gwon-abe	Leading Feather	71	Do
3.	Mays-co-co-naw-ay	Moose Dung	64	Do
4.	Ah-nah-me-ay-ge-shig	Praying Day	63	Do
5.	Naw-ay-lah-wowb	Who Sits Alone	41	Do
6.	Ab-shig-e-we-ne-nee	Stone Man	42	Do
7.	Nah-wah-quay-ge-shig	Noon Day	32	Do
8.	Iaw-waw-we-nind	The one that is Mentioned	18	Do
9.	Fay-she-ge-shig	Striped Day	22	Do
10.	Gay-bay-gah-bow	Ever Standing	22	Do
11.	Gay-bay-quon	Long Feather	43	Do
12.	O-bin-way-way-ge-shig	Sounding Sky	48	Do
13.	Bay-haum-e-ge-shig-wash-kung	Traveling all over the sky	59	Do
14.	Bay-sha-nos	Snapping Off Files	44	Do
15.	Wending	From whence came the Wind	69	Do
16.	Che-be-nah-see	Big Bird	58	Do
17.	Gay-bay-gah-bow	Ever Standing	53	Do
18.	John English	Worlds End	43	Do
19.	Ish-quay-kah-mig	Universe	25	X & Seal
20.	Waw-we-ay-cah-mig	Sky Reacher	39	Do
21.	Thy-be-ge-shig	Red Sky	43	Do
22.	Muy-shko-ge-kih-wah	White Toe Nails	41	Do
23.	Waw-shah-ke-gunzh	Horizon	64	Do
24.	Che-ge-shig	Little Forcupine	48	Do
25.	Gah-gone	The Last Standing	45	Do
26.	Ay-aquay-gah-bow	Berry Hunter	52	Do
27.	Nun-da-waw-wis	Completed	68	Do
28.	Kay-bay-os	Behind the Sky	65	X & Seal
29.	Ay-wah-ue-ge-shig or Tom Gurnau	The sound of a flying Bird	20	Do
30.	Bay-mway-way-be-nase	Little War Eagle	41	Do
31.	Kay-ne-wense	The Official Star	41	Do
32.	Ore-mah-woub	End of the Wind	31	Do
33.	George Bassette	Erant	42	Do
34.	Kay-bay-nodin	Standing	44	Do
35.	Way-way	Four Sides	46	Seal
36.	A. R. Jourdan	Coming Forward	37	X & Seal
37.	Ne-how	Standing on the edge of the Earth	62	Do
38.	Ne-ge-shig	Standing on the edge of the Earth	52	Do
39.	Pe-ge-gaw-bow	Standing Straight	49	Do
40.	Muy-shaw-ke-gah-bow		36	Do
41.	O-may-zaw-we-gah-bow		26	Seal
42.	Amos Big Bird		24	Do
43.	William Sayers (Ne-gaun-o-ny)		45	Do
44.	C. A. H. Beaulieu		43	Do
45.	Frank Gorneau	Proud Feather	60	X & Seal
46.	Way-we-she-guon-ayush	The Mine	31	Do
47.	Kay-ge-ke-naw-woush-e-kung	Raising Sky	29	Do
48.	um-be-ge-shig	Dirty White	21	Do
49.	Waw-shin-kosh	Round War Eagle	47	Do
50.	Kay-we-law-ge-new		42	Do
51.	Henry Dece or Shandon		73	Do
52.	Alixis Jordan		24	Do
53.	Louis Jordan		26	Do
54.	Alixis-go-teau- or Me-sah-bay	Everlasting Sitter	34	Do
55.	Ven-ge-mah-dub	Standing Ahead	42	Do
56.	Naw-gaw-ne-gaw-bow	Half Sky	64	Do
57.	A-be-law-aw-nah-quod	Everlasting Star	31	Do
58.	Kah-ge-ray-iung	Always Sitting	39	Do
59.	Alexis Jordan	Congueur	36	Do
60.	I-caw-be-dub	Everlasting Cloud	22	Do
61.	Shaw-ros-eh-kung	Taking a Seat	30	Do
62.	Gah-ge-gay-aw-naw-wuod	Red Feather	19	Do
63.	Way-way-nub	Evi, Spirit	38	Do
64.	May-sho-guon	War Eagle	21	Do
65.	Maw-ge-ke-wis	Every Day	12	X & Seal
66.	Ke-new	All War Eagles	42	Do
67.	An-daw-see-ge-shig	War Eagles all over	19	Do
68.	An-daw-so-ke-new	Little Guls	20	Do
69.	Mc-see-way-ke-new	Everlasting Day	44	X & Seal
70.	Francis Gurneau (Ab-wun-e-gah-bow)		76	Do
71.	Nah-ge-shig		42	Do
72.	Gah-ge-ge-shig		27	Do
73.	J. C. Roy		31	Do
74.	James Fairbanks		21	Do
75.	Wen-daw-be-tung	From where the Sits	37	Do
76.	Ko-ge-ge-we-ne-nee	Rainy Lake Man	39	Do
77.	Alixis Jordan		39	Do
78.	She-mah-gwon	The Lance	46	Do

No.	Indian Name	English Name	Age	Mark & Seal
230.	Ke-shig-quay-akung		18	Do
231.	Ke-nw-e-gwon-sy-auah		18	Do
232.	Ah-be-tah-ka-ka-ke		40	Do
233.	Kah-gah-ke-shig		24	Do
234.	Kay-day-gah-bow		44	Do
235.	Zo-zay		28	Do
236.	Nah-gou-ah-quoh-aung		60	Do
237.	Av-wou-ahp		45	Do
238.	Way-you		22	Do
239.	Nay-zhe-kay-bin-ahs		60	Do
240.	Kah-gay-bin-ahs		20	Do
241.	Ne-tow-e-ke-bin-ahs		43	Do
242.	May-quom-o-waun-ick		70	Do
243.	Nay-nah-pah-da		68	Do
244.	Kah-we-tah-cum-ig-tah-kung		28	Do
245.	Mush-co-da-we-we-nee		42	Do
246.	Mc-shuck-e-bin-ahs		38	Do
247.	Shuy-ahay-waush		49	Do

We hereby certify that the foregoing instrument was fully interpreted and explained to the Indians of the Red Lake Reservation whose names are subscribed and affixed thereto, and that we were present and witnessed the signatures of each.

S/ P. H. Beaulieu
 Interpreter to the Commission
 S/ M. C. English, Interpreter
 S/ John English
 S/ H. H. Beaulieu
 Red Lake Reservation, Minn., July 8, 1889.

We hereby certify that we were present and witnessed the signatures of the above named Indians to the foregoing instrument.

S/ A. R. Jourdan
 S/ J. E. Perrault
 S/ G. A. Morrison
 S/ Robert Fairbanks
 S/ W. R. Spears
 Red Lake Reservation, Minn., July 8, 1889.

Executive Mansion, March 4, 1890.
 This instrument in writing, negotiated with the Red Lake Bands of Chippewa Indians in the State of Minnesota, under and in pursuance of the act of Congress of January 14, 1889, entitled "An act for the relief and civilization of the Chippewa Indians in the State of Minnesota," wherein it is also provided "That all agreements therefore shall be approved by the President of the United States before taking effect," is hereby approved.

S/ Benjamin Harrison

NOTED RED LAKE AND PEMBINA OJIBWA NAMES

By ERWIN F. MITTELHOLTZ

The following Red Lake and Pembina Ojibwa names are among the most noted as far as research had gone and are abstracted from the reports of early explorers, fur traders, travelers, mission-ary and church records, Indian Commission reports, Indian Agent reports to the Commissioner of Indian Affairs, records of the Red Lake and Minnesota Agency, treaty agreements, manuscripts, from actual source books containing the signatures of all signers to the treaty agreements, collection of the Minnesota State Historical Society and from records of the Beltrami County Historical Society.

While the list may not be complete and perfect in every detail, it may serve as a basis for further research.

RED LAKE OJIBWA NAMES

Ah-nah-me-ay-ge-shig (Praying Day) Chief, Red Lake, signed the treaty of 1889 at the age of 63, praised the Red Lake Indians as good men, was sympathetic with the Commission but not delegated to speak.

Ain-dus-o-un-ding (Every Wind) A leading Chippewa at Ponemah who went with the last Official Indian Delegation to Washington in 1909.

Ak-mun-e-ay-ke-zhig (Praying Day) Chief, Red Lake, 1902, signed the agreement for the sale of the western part of the reservation at the age of 76. (Compare - same chief as above).

Ase-ene-wub (Little Rock) Chief, Red Lake, signed the treaties of 1863 and 1864.

Bay-baum-e-ge-shig-walsh-kung (Who roams over the Sky) known as George Highlanding, a leading man at Red Lake in the early 1900's, signed the treaty of 1889 at the age of 44, went to Washington as a delegate with the last Official Indian Delegation in 1909.

Beaulieu, Paul H., Interpreter, Red Lake, accompanied the last Official Indian Delegation to Washington in 1909, organized the Young men's Business Tribal Association, was Judge of the Court of Indian Offenses 1943-55.

Blackman, Chief, Red Lake in 1823.

Bow-it-ig-o-win-in (Sauteur or Saulte St. Marie) Migrated to Red Lake in 1793 with Cadotte expedition and stayed, raising a family.

Brach (General Chief or "Emperor" of all the Minnesota Ojibwa in Minnesota).

Bwa-ness (Little Shoe) Headman, Red Lake, signed the treaty of 1864. (Compare with Bwan-ens (Little Sioux).

Chi-way-boos (Great Hare) Chief, Red Lake, 1823.

Day-be-gi-shik (Sufficient Day) Chairman of the last Official Indian Delegation to Washington in 1909. Was a very religious man and a good church member.

Day-dug-oonce (Adding to) Red Lake. In 1899-1900 proclaimed that a great misfortune, in the shape of a storm, would overwhelm all the whites and Indians unless they congregated about him at Squaw Point, creating a "Messiah" disturbance, which was quieted by his being arrested. (Compare with name Day-dug-wah-bun-dung).

English, John Witnessed the signatures of the Red Lake Indians at the signing of the treaty and agreement of 1889 for Chairman Rice, went with the last Official Indian Delegation to Washington in 1909.

Ga-ge-bin-es (Everlasting Bird) Red Lake, a singer.

Ga-ke-kid-o-yaun-nin-ke-je-kid (What I have said, I did say it), Red Lake, Chief 1843, addressed the Missionaries (Oberlin) that came to Red Lake in 1843 stating that everything the missionaries had said they would do was taken down and he would give the missionary teachers four years to keep the promises which they made and in return he would protect them.

Gay-bay-gah-bow (Perpetual Standing) A speaker at one of the councils during the negotiations for the treaty of 1889 who said that the Indians should be consulted before they sign, signed the treaty of 1889 at the age of 43 in two places (No. ten and seventeen).

Ge-me-wun (Rain) Red Lake, an orator of great imagination, signed the treaty and agreement of 1889 at the age of 26. (Also spelled Ke-me-wun).

Gi-na-wi-gi-cig (Eagle Day) Red Lake, a singer.

Gi-wi-ta-bi-nes (Spotted Bird) Red Lake, a singer.

Grand Noir (le) Warrior, Red Lake, 1805, killed an American trader named Hughes.

Hurricane (Big Wind) Chief, Red Lake, 1878, said to have taken over fifty Sioux scalps, some in Manitoba, where he was imprisoned by the authorities at Fort Pembina.

I-au-ben-see (Little Buck) Red Lake, signed the treaty of Prairie du Chien. (May have migrated to Red Lake later).

I-een-ge-gwon-abe (Changing Feather) Red Lake, Chief, 1902, signed agreement for the sale of the western part of the re-

reservation in 1902 at the age of 63, was a Chief on the north side of the lake and spoke at the agreement of 1889 but did not sign the agreement as he wanted to see some of the benefits first. He was fifty years old then.

Ish-que-ja-gun (The last Child in the Family) Red Lake, 1879.

Jourdain, Alex-zeince — Went with the last Official Indian Delegation to Washington from Red Lake in 1909 as a delegate.

Ka-chi-un-ish-e-naw-bay (Big Indian) Red Lake, signed the treaty of 1863.

Kah-bay-no-din (Perpetual Wind) Chief, Red Lake, 1902, signed the agreement for the sale of the western part of the reservation in 1902 at the age of 67.

Ka-kee-ka-kee-sick or Ka-kee-ga-ge-shig (Perpetual Day) Was granted 100 acres on the Red Lake reservation by an Act of Congress, 1902.

Kaw-wash-ke-ne-kay (Crooked Arm) Chief, Red Lake, signed the treaty of Red Lake River Crossing, 1863. (Compare with correct spelling of Wa-wush-kin-ik-a).

Kay-bay-gah-bow (Perpetual Standing) Red Lake, signed the treaty and agreement of 1889 at the age of 44, was an early policeman at Red Lake.

Kay-bay-gah-bow (Perpetual Standing) Chief, Red Lake, signed the treaty of 1902 for the sale of the western part of the reservation at the age of 55. (Compare with above name—same Chief),

Kay-tush-ke-wub-e-lung (Tight Sitting) Warrior, Red Lake, signed the treaty of 1864.

Kid-i-quem or Ki-di-quam (Your own Woman) Red Lake, 1879.

Kis-ci-ad-i-ke (Grand Caribou) Chief, North side of Red Lake.

Ki-we-din-ok (Woman of the North Wind) Red Lake, 1879.

Lawrence, Bazille—Signed the treaty and agreement of 1889 at the age of 22, was a delegate to the last Official Indian Delegation that went to Washington in 1909; was a recognized Chief on the General Council at Red Lake some time after 1918. Died in 1957.

Little Rock—Chief, Red Lake, in 1818.

Mason, Joe—Early policeman at Red Lake and went with the last Official Indian Delegation to Washington in 1909.

Maw-ge-ke-wis (Evil Spirit) Warrior, Red Lake, signed the treaty and agreement of 1889 at the age of 30.

May-dway-gwa-no-nind (He that is Spoken To) Head Hereditary Chief, Red Lake, 1862, signed the treaty of 1863 at the age of 56. He was a man of great judgement but talked little. Gave much advice at the councils during talks with the Commissioners and helped work out the provisions of the Agreement of 1889 in accordance with the Indian's wishes. Signed the treaty of 1889 at the age of 82. Made several trips to Washington.

May-shue-e-yaush (Dropping Wind) Head Warrior, Red Lake, signed the treaty of 1863 and 1864. (Compare **May-zho-ki-osh**.)

May-sko-ge-gish-wabe (Red Sky) Red Lake, Leading Warrior that spoke in favor of the agreement of 1889 and what Head Chief had said. He signed the treaty and agreement of 1889.

May-sko-guon (Red Feather) Recognized Chief at Red Lake when the General Council was formed on April 13, 1918.

Med-wa-ghe-no-nins (Who is Spoken to) Chief, Red Lake, 1878. One of Bishop Whipple's converts to Christianity. (Compare with **May-dway-gwa-no-nind**)

Mi-gi-zence (Little Eagle) Known as Joe Mason and at the age of twenty signed the treaty and agreement of 1889. He was an early policeman at Red Lake and a delegate with the last Official Indian Delegation that went to Washington in 1909.

Min-du-wah-wing (Berry Hunter) Red Lake, signed the treaty of 1863.

Mays-ko-ko-noy-ay (Red Robed) Chief, Red Lake, lived on side toward Thief River and had forty-three families registered with him at the treaty and agreement of 1889 which he signed at the age of fifty-seven. He helped run some of the boundary lines during the treaty of 1863 and 1864. Signed, as a Chief, the agreement for the sale of the western part of the reservation in 1902 at the age of seventy. (Compare with spelling **Mis-co-co-noy** (A Red Robe) Warrior, Red Lake, signed the treaty of Red Lake River, 1863 and 1864 and commonly known as **Moose Dung**)

Mis-co-ge-shig-wabe (Red Sky) Red Lake, spoke at the treaty of 1889 and signed it at the age of forty-four. (Compare name of **Mays-ke-ge-gish-wabe**—same person).

Mis-a-be (A giant) Red Lake, Warrior according to Giffillan.

Nae-la-wab (Sitting Alone) see **Naw-ay-tah-wowb**.

Nah-gaun-e-gwon-abe (Leading Feather) Chief, Red Lake, signed the treaty and agreement of 1889 at the age of seventy-one. He complained to the commission that they were hungry while deliberating and wanted increased rations and patience. (Compare **Naw-guan-e-gwan-abe**)

Na-o-gi-zhig-ok-equay (Woman of Four Skies) Red Lake, 1879.

Nau-din (Wind) see **No-din**.

Naw-ay-tah-wowb (Who Sits Alone) Chief, Red Lake, spoke and signed the treaty and agreement of 1889 at the age of forty-one. His English name on the signature rolls is listed wrong as "Little Thunder". He was a Chief at Red Lake in 1902 and signed the agreement for the sale of the western part of the reservation at the age of fifty-four. He is listed as one of the recognized seven Chiefs when the General Council was formed at Red Lake on April 13, 1918. Other spellings are **Naw-ay-tah-wub**, **Naw-ay-low-up** who is the son of **Anim-i-keence**, the Chief that died at Washington when making the treaty of 1864.

Naw-guan-e-gwan-abe (Leading Feather) Chief, Red Lake, signed the treaty of 1863 and 1864. (Compare **Nah-gaun-e-gwon-abe**—same)

Naw-may-puck (Sturgeon Man) Red Lake, by Act of Congress was allotted 100 acres of land on the Red Lake reservation in 1902.

Naw-eh-tah-way (Sitting Alone) Influential at Red Lake, 1910. (Compare with **Naw-ay-tah-wowb**).

Nee-si-day-shish (Sky) Red Lake, signed the treaty of Prairie du Chien. (Likely migrated to Red Lake after).

Ne-gaun-ah-quod (Leading Cloud) A speaker at the treaty of 1889 but did not sign the agreement. He was voted spokesman by about two-thirds of the Indians present at one of the councils and proceeded to tell the Commissioners that their mission was a failure. He did not represent a big majority and was against the treaty and agreement.

Ne-gon-o-say (Who Walks Ahead) William Sayers—a recognized Chief at the time the General Council was organized at Red Lake on April 13, 1918.

Neo-ki-zkick (Four Skies) Red Lake, signed the treaty of 1863.

No-din (Wind) Ponemah, was a member of the last Official Indian Delegation to Washington in 1909 and a recognized Chief when the General Council was organized at Red Lake on April 13, 1918.

O-be-quette (Mixed Blood) Red Lake, shot a Sioux in a skirmish near Baker's stone trading house, 1838.

O-biz-an-i-gi-zhig (Quiet Day) Red Lake, 1879, known by Giffillan.

O-chi-chi-chag-go-hin-es (Ghost Bird) Red Lake, 1879, known by Giffillan.

O-ge-mak-be-naise (Kingbird) Red Lake, known as the Medicine man and always thought that the people didn't like him. Went

to Washington with the last Official Indians Delegation in 1909.

Oke-mah-wah-je-wabe (Chief of the Mountain) Red Lake, signed the treaty and agreement of 1889 at the age of twenty-nine. Was one of the seven recognized Chiefs when the General Council was formed at Red Lake on April 13, 1918.

Osh-shay-o-siek or **Osh-shay-ge-shig** (Shaking Day) Warrior, Red Lake, signed the treaty of 1864.

Pah-se-nos or **Pus-se-nous** (Slapping off Flies) A speaker at the treaty of 1889 who objected at first but later signed the agreement. He asked that no liquor be introduced over the reservation lines. His age was sixty-nine.

Pay-she-ke-shig or **Pay-she-ge-shig** (Striped Day) Chief, Red Lake, 1902, signed the agreement for the sale of the western part of the reservation. A recognized Chief when the General Council was organized at Red Lake on April 13, 1918. He signed the treaty and agreement of 1889 when he was twenty-two.

Que-we-zance (Boy) Warrior, Red Lake, signed the treaty of 1864.

Que-we-zance-ish (Bad Boy) Warrior, Red Lake, signed the treaty of 1864 and 1867.

Sa-sa-gah-cum-ick-ish-cum (That makes the Ground Tremble) Warrior, Red Lake, signed the treaty of 1864.

Shay-nah-wish-kung (Rattler) Red Lake, went with the last Official Indian delegation to Washington in 1909.

Shaw-gah-nah-shee (Englishman) Peter Graves, a leading man among the Chippewas at Red Lake from 1899 to 1957. He was Chief of Police, interpreter at the Agency, a government employe, Judge of the Court of Indian Offenses from 1936-43, and organized the General Council of the Red Lake Band of Chippewa Indians on April 13, 1918 and acted as their Secretary-Treasurer. He was also secretary to the Red Lake Fisheries Association. He died March 14, 1957.

Shay-waw-nah-cah-mi-gish-kung (Threading the Southern Earth) Red Lake, spoke at the treaty of 1889 and complained of payments due and about past boundary lines according to the treaty of 1864 and how they were changed. Signed the agreement of 1889 at the age of fifty-one. (Compare name with **Shaw-wun-ah-cunig-ish-kung**)

She-she-she-pus-kut Old Ojibwa Chief, Red Lake, was found located at Red Lake with six lodges of Indians by David Thompson as he passed through there in 1797 or 1798.

Te-besh-co-be-ness (Straight Bird) Warrior, Red Lake, signed the treaty of 1864.

Uk-ke-waus (Earth Moving) Chief, raised a war party obstinately and fought and died in the battle of Battle Lake, 1795. (Not definite if near Red Lake or if he was a Red Lake Chief).

Wa-be-ish (Martin) Red Lake, a singer.

Wah-baun-e-quay-aush (Dawn Sailing) Red Lake, discussed the treaty of 1889 but did not sign it. He wanted a road left open to Lake of the Woods so his kin could come back to the reservation when they wished.

Wai-wain-jee-gun (Feathers from Different Directions) Chief, Red Lake, visited Schoolcraft in 1882.

Wash-kin-e-ka (Crooked Arm) Warrior of Red Lake and spokesman. Secured the British medal of Shappa, 1806. (Compare **Wa-wush-kin-ik-a**)

Wash-ta-do-ga-waub Chief, Red Lake, fought Wanata at the mouth of Goose River in 1807.

Way-way (Brant) Red Lake, spoke as a representative of the Chiefs at the treaty of 1889. He discussed and signed the agreement at the age of 44.

Wa-won-je-qwun or **Wa-won-je-quon** (Feathers from Different Directions) Chief, Red Lake, 1850, stated the origin of the name "Thief River". Learned the tradition that the Gros Ventres once lived in earthen houses at the mouth of the East Savannah river. A recognized Chief by the government for many years around 1850 but of limited influence among his people. He died prior to 1862. Not of the hereditary family of Chiefs.

Wa-wush-kin-ik-a (Crooked Arm) Hereditary Chief, Red Lake, 1850, recognized and respected by his fellow Indians.

Way-me-te-go-zhence (Little Frenchman) Red Lake, speaker at the council of 1889 and blamed the whites for setting fires to their pine. He signed the treaty and agreement of 1889 at the age of thirty-two.

Way-me-tig-osh-ence (Little Frenchman) Chief, Red Lake, was a recognized Chief when the General Council was organized at Red Lake on April 13, 1918. (Compare—same Chief as above).

We-esh-coob or **We-sh-ko-bug** Sucre (Le) Sweet, Chief at Leech Lake and at Red Lake. Wounded in the Crow Wing battle of 1768.

Wesh-cubb (Sweet) Red Lake, Chief, portrait is shown by McKenney and Hall; son of Le Sucre mentioned by Pike in 1806. Father of Beardash.

PEMBINA OJIBWA

By ERWIN F. MITTELHOLTZ

- A-bi-ta-ke-kek (Middle Hawk) Pembina 1878.
- A-gus-ko-gant (Muskego Chief) Pembina, leader of a war party against the Sioux about 1805. He was abandoned by his warriors through influence of Tabushah (or Tabushaw).
- Ais-sance (Little Cham) Chief, Pembina, brother of Tabushaw and of Wa-ge-to-ne; killed by Sioux when migrating to Devils Lake about 1805.
- Ar-gue-mance (Little Chief) Pembina, killed at the battle of Tongue river near Pembina, 1805.
- An-nam-ik-ens (Little Thunder) mixed blood, Red River, a noted hunter.
- An-ni-mi-kence (Little Thunder) convicted as one of the murderers of the Finley party.
- Ase-arse (Little Shell) Chief, Pembina, signed the treaty of Red Lake River, 1863.
- Ba-go-wash (Hunter) Pembina, brother-in-law of Tanner.
- Be-gua-is (That cuts up the Beaver Lodge) Chief, Red River.
- Bena (A Hunter) Pembina, aided Tanner to recover his horse.
- Cadotte, Joseph B. (Half Breed) Red River, partizan of the N. W. Fur Company.
- Deb-we-wi-dum-ok (Sounding Voice Woman) Pembina 1878.
- En-i-wi-ga-bow (Stands Tallest) Pembina, 1878.
- Gish-kaw-ko, Hunter near Pembina. His father was one of the captors of Tanner.
- Gorman, Joseph, Pembina, signed the treaty of 1863.
- I-inge-e-gaun-abe (Wants Feathers) Pembina Warrior, signed the treaty of 1864; discussed the treaty of 1889, but apparently did not sign. (Compare Red Lake "I-een-ge-gwon-abe)
- Ka-gi-ge-mai-ya-o-sek (Woman head Warrior) Pembina, signed the treaty of 1878.
- Kah-ge-way-ge-shig (Retiring Day) Head man, Pembina, signed treaty of 1889.
- Kay-bay-quon-ays-aush, Head man, Pembina, signed the treaty of 1889.
- Ke-be-a-wun (All Fog), Pembina, 1878.
- Ke-me-wun-nis-kung, Warrior, Pembina.

Ko-kosh (Hog) Pembina, 1895.

- Mid-we-as-unk (Thunderer), Pembina, 1873.
- Mis-co-muk-quah (Red Bear) Chief of Pembina, signed the treaty Red Lake River, 1863.
- Mis-co-muk-wa (Red Bear) Principal Pembina Chief, signed the treaty of 1864.
- Mon-tren-ji (Joseph) Pembina, signed treaty of 1863.
- Muk-ud-a-shib (Black Duck) Chief, Red River War; surrounded and slain on the open prairie by a war party of Sioux.
- Muk-ud-e-wis (Black Face) Pembina, 1878.
- Mush-ko-de-que (Prairie Woman) Pembina, 1878.
- Nau-ba-shish (Hunter) Red River.
- Ne-be-ne-quin-gwa-haw-e-gaw (Summer Wolverine), Pembina, signed the treaty of 1863.
- Ne-ta-wa-cum-ig-in-unk (Expert Walker) Pembina, 1878.
- O-on-di-no (Hunter) Pembina.
- O-poi-gun (Pipe) Chief of a band, Pembina.
- O-paz-i-gwig (Who rises) Pembina, 1878, known by Gillfillan.
- O-to-pun-e-be or Nah-gaun-esh-kaw-waw, Red River, and a friend of Tanner.
- Pis-qua-de-nash (Bad Bare Hill) Pembina, 1895.
- Queeng-wa-a-ge (Wolverine) Pembina, 1878, known by Gillfillan.
- Sa-gan-a-quest-kunk (Who appears) Pembina, 1878, known by Gillfillan—listed.
- Tabu-shaw (Hunter) Sacrificed himself for the safety of his camp, battle of Tongue river near Pembina, 1805.
- Tabush-ish, Warrior, Pembina, bit off the nose of Wa-me-gon-a-biew in a drunken frolic.
- Teb-ish-ke-ke-shig, Warrior, Pembina, signed the treaty of 1863.
- Te-bus-ash (Sails Slow) Pembina, 1878, known by Gillfillan.
- Te-cum (Short cut across) Pembina, 1878, known by Gillfillan.
- Wa-bi-ke-kek, White Hawk, Pembina, 1878, known by Gillfillan.
- Wa-ge-to-ne, Pembina, brother of Ais-sance, a man of consequence in the Red River country.
- Wah-zhe-gwun, Warrior at Pembina.
- We-esh-dam-o, Chief, Pembina, son of Ais-sance, or Little Clam, 1852, held a medal from the governor of Minnesota.