

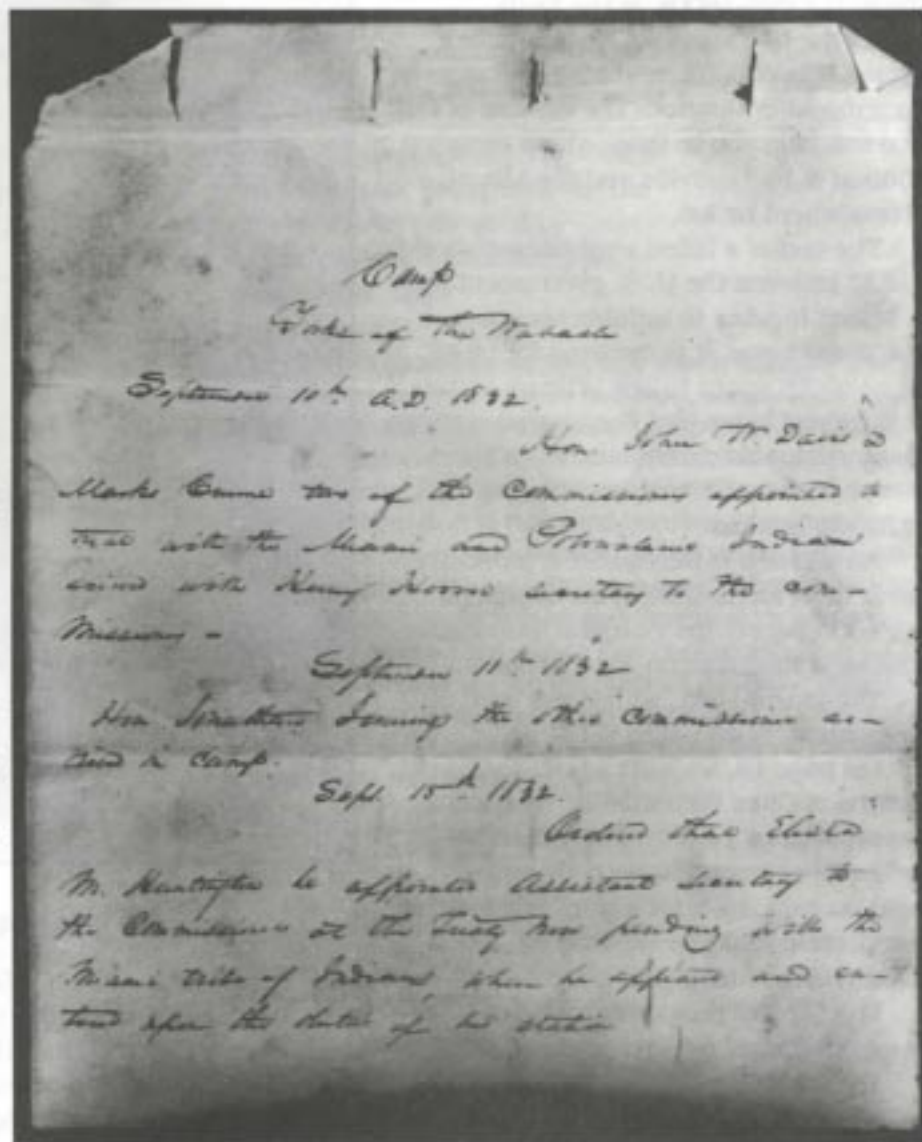
THE MAN IN THE MIDDLE— CHIEF J. B. RICHARDVILLE

The photograph at right shows the first page of a journal of a treaty council at the Forks of the Wabash (near Huntington, Indiana) in September 1832.

The journal consists of nineteen handwritten sheets of 8" x 10" blue-gray paper. There are four vertical slits in the top of each page—perhaps for binding. The ink, possibly made from oak gall, has faded to brown. Fold marks indicate that the journal has been folded into thirds to be filed as a legal document.

On the reverse of the last page, on the middle panel, is written:

"Journal of proceedings at the Treaty held with the Miami Indians Sept. 1832
by
Hon. Jona. Jennings
John W. Davis &
Marks Crume
Comss. on the part of U.S."



Indiana Historical Society Library, Negative #C5877



THE INDIANA HISTORIAN EXPLORING INDIANA HISTORY

PUBLISHED BY THE INDIANA HISTORICAL BUREAU, STATE OF INDIANA

Focus

This issue of *The Indiana Historian* is part of the continuing series on Indiana's Native American heritage. Jean Baptiste Richardville, principal chief of the Miami tribe in the mid-1800s, is the focus.

As the title suggests, Richardville's position was difficult, and history has given him a mixed evaluation. The content of this issue will help you to think about the situation of Richardville and the Miami Indians whom he led.

The text of a failed treaty negotiation in 1832 between the U. S. government and the Miami Indians in Indiana occupies most of the issue. It is unusual for us to give so much space to one primary source. We hope you agree that the journal content is a very valuable demonstration of the essence of the relationships between the U. S. and the Indians.

An overview of the conflict is provided on page 3. Chief Richardville is introduced on page 4. On page 5, the journal is introduced—including a statement on editorial policy.

The journal text, with notes and commentary, is on pages 6-12.

On page 13, we have presented some opinions of Chief Richardville; we encourage you to draw your own conclusions.

Another research method is introduced on page 14, with a brief summary of an archaeological investigation of Richardville's Huntington house.

The "Apple" provides a range of sources for further research and examination.

The treaty negotiation journal is very exciting because it gives you an opportunity to experience, very close to first-hand, one meeting between the federal government and an Indian tribe. Read the journal. Perhaps, several students could play the parts of the commissioners and chiefs and perform the journal. We hope that you will gain, from the journal especially, some insights about Indiana's Native American heritage.



Lewis, *The Aboriginal Port Folio*.

A Chief Richardville Portrait

James Otto Lewis (1799-1858) painted a portrait of Richardville in 1827, at the Fort Wayne Indian council. This lithograph was produced from that portrait. Lewis, a resident of Detroit from 1823-1834, was commissioned by Lewis Cass, Michigan Territorial governor and superintendent of Indian Affairs in the Northwest Territory, to attend Indian treaty councils and paint portraits of the chiefs.

The chiefs dressed especially for the portrait sittings; their portraits, therefore, do not present typical tribal attire. *The Aboriginal Port Folio* was the first instance of prints produced from portraits of Indiana Indians.

Sources: *Samuels, The Illustrated Biographical Encyclopedia of Artists of the American West*, p. 288; *Cooke et al. Indiana and a Changing Frontier, The Art of George Winter*, pp. 16-17.

New Kids on the Block

Consider the possibility of a new family moving into your neighborhood. No big deal: it happens all the time. But, what if these people are very, very different from you, your family, and your neighbors? What if this new family wants your house, your yard, your favorite tree? What if more and more of these "very different" families want to move into your neighbors' houses too? What if they just won't take "no" for an answer?

The Miami Indians faced a similar situation as more white settlers moved into Indiana. Simply put, the whites wanted the lands long utilized by the Indians.

The results of the process of cultural contact, when diverse cultures meet, can be as varied as the cultures. The history of white/Indian contacts in the United States clearly illustrates that the process involves dynamic, ever-changing relationships.

For more than a century, the indigenous peoples of North America were generally in a dominant position over Europeans: the Indians were in their natural environment, they had furs the Europeans wanted, and they outnumbered the whites. This situation, however, was completely reversed over time.

Policies of the federal government played a major role in supporting the gradual infiltration of whites into Indian lands. From the Jefferson administration (1801-1809) through the Jackson administration (1829-1837), in particular, "the Indian problem" was a major concern.

Tolerance for the distinctive, individual customs of the various Indian tribes lost out to the pressures applied by the advancing white settlements. Early attempts were made to nudge Indians toward behavior more acceptable to many whites. Later, a relentless campaign was waged to remove Indians beyond the western banks of the Mississippi River.

Treaty negotiations for Indian lands

became increasingly important during the 1820s and 1830s. At various scenes in Indiana, promises, pleas, and veiled threats were made by the treaty commissioners as they tried to convince the Indians to yield to the wishes of the federal government. The Miami Indians resisted the pressure longer than most other tribes.

The Federal Removal Act of 1830 sealed the fate of the Indians living east of the Mississippi River. It was proposed by President Jackson in his first annual address to Congress in December 1829:

... Our conduct toward these people is deeply interesting to our national character. Their present condition, contrasted with what they once were, makes a most powerful appeal to our sympathies. Our ancestors found them the uncontrolled possessors of these vast regions. By permission and force they have been made to retire from river to river, and from mountain to mountain, until some of the tribes have become extinct, and others have left but remnants . . . It is too late to inquire whether it was just in the United States to include them and their territory within the bounds of new states whose limits they could control. . . . I suggest for your consideration the propriety of setting apart an ample district west of the Mississippi, and without the limits of any state or territory now formed, to be guaranteed to the Indian tribes as long as they shall occupy it . . .

Andrew Jackson, 1829

Consider the inherent problems created between vastly differing cultures as they try to coexist. Think about the lifeways of the various Indian tribes and those of the various whites. They were a world apart; but they needed to share the same world. It did not work. Could the course of events resulting from these cultural conflicts have been otherwise?

Sources: Anson, The Miami Indians, pp. 177-212; Williams, Editor, The Addresses and Messages of the Presidents, pp. 710-11.

Chief Jean Baptiste Richardville

Chief Jean Baptiste Richardville was indeed a man in the middle. He lived during a time when the Miami Indians were under tremendous pressure from the United States government to sell their lands and move west of the Mississippi River. White settlers were anxious to have the rich land that the Miami and other tribes occupied. As the principal chief of the Miami during the federal treaty negotiations of the 1820s and 1830s, Richardville's responsibilities, and the pressures put upon him, were immense.

Richardville was born around 1761 at what is now the city of Fort Wayne, Indiana. His French father, Antoine-Joseph Drouet de Richerville, was a fur trader. It is believed that his mother, Tacumwah, was the daughter and sister of chiefs. She was very influential within the tribe and had accumulated great wealth from a

lucrative trading post. Richardville's business sense and the beginnings of his fortune were inherited from his parents.

Although Richardville was privileged as a youth, his childhood was marked by the French and Indian War, the Revolutionary War, and finally the War of 1812. During these turbulent times, he grew into an intelligent, shrewd man, wise in the ways of the white man's politics. He was well-prepared when, in 1815, he was named principal chief of the Miami.

He seemed to realize that the white man was here to stay. He watched as other tribes were removed from Indiana, their lands lost through treaties or force.

Aware of the monetary value of the Miami land, he negotiated treaties that benefited both his people and himself. His personal wealth grew as, with each treaty, he was granted huge areas of land,

goods, houses, and money.

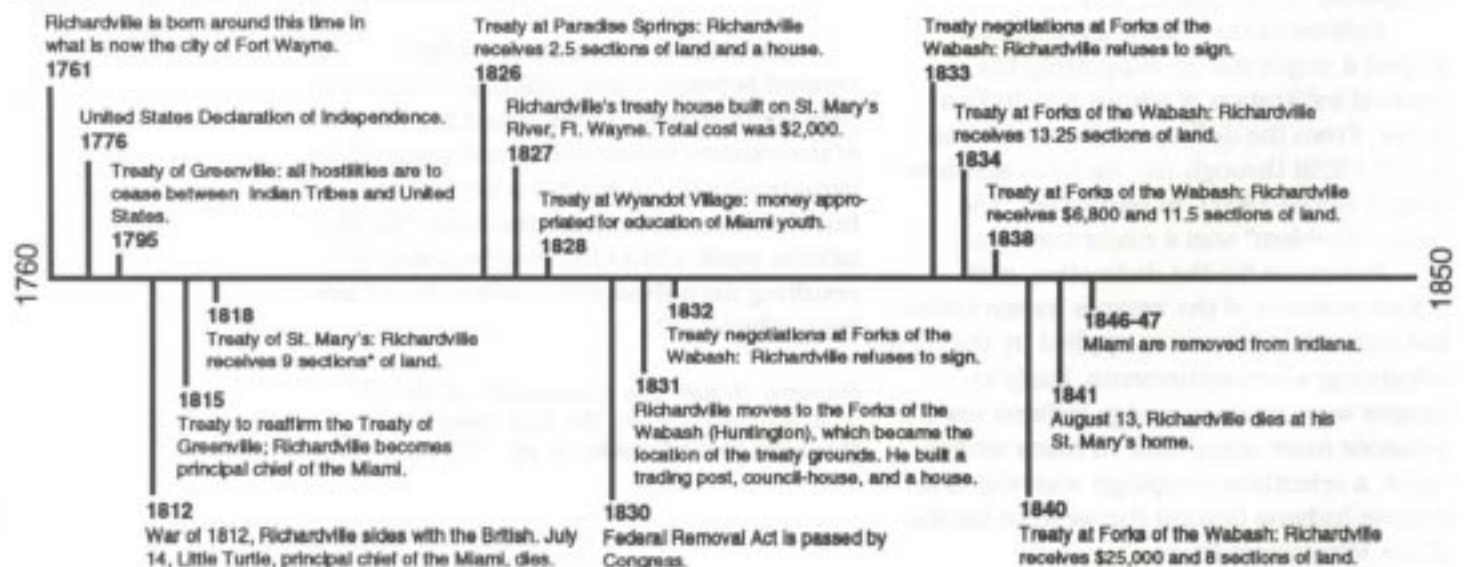
Through negotiations, he and his family were granted the right to remain in Indiana forever. When he died on August 13, 1841, he was an extremely wealthy man.

In 1846, unable to forestall the inevitable any longer, the Miami finally left their lands and went west. The Richardville family—and others with reservation lands—remained in Indiana.

Historians and Native Americans have debated Richardville's role in history. Was he a man who used his position as chief only to expand his personal wealth? Was he only looking out for his family and himself, or did he do everything he could for his people? Perhaps he was just a man caught in the middle, between a dying way of life and an unknown future.

Source: Perry, *The Richardville House*, pp. 1-7.

Timeline for Jean Baptiste Richardville



*One section of land equals 640 acres.

An Introduction to the 1832 Journal

Further legislation followed the 1830 Federal Removal Act. On July 9, 1832, Congress passed an act to enable the president of the United States to extinguish Indian title to lands in the Midwest.

As a direct result of this act, Secretary of War Lewis Cass appointed commissioners Jonathan Jennings, Marks Crume, and John W. Davis. Their assignment was ". . . to hold Indian Treaties and extinguish Indian title within the states of Indiana, Illinois and the Territory of Michigan." The commissioners were ". . . to procure the removal of the Tribes . . . west of the Mississippi."

The commissioners were paid "eight dollars per day . . . excepting the time spent in travelling." They received "eight dollars for every twenty miles of travel."

Henry Hoover was appointed secretary to the commissioners. His job was to keep the journal of the treaty negotiations. Elisha Huntington was appointed assistant secretary. The commissioners were also allowed to hire interpreters.

The letter of instruction from Cass to the commissioners is included as part of the journal of the 1832 treaty negotiation printed in this issue.

The first option the commissioners were to offer tribes was clear:

1. The tribes must consent to emigrate.
2. The location west of the Mississippi would be selected by the government.
3. The president would decide the amount of western land given, based on his idea of the tribes' needs and habits.

If the tribes refused to negotiate because they did not consider the western lands suitable, the commissioners had a final option of signing a conditional treaty. A party from the tribe would then visit the designated western land. If the land was acceptable, the treaty was then valid.

The commissioners could include in a treaty a number of incentives for the tribe:

1. Provide for transportation and subsistence of tribes to emigrate.
2. Furnish farming implements, rifles, blankets, and other items.
3. Provide education for the tribe.

However, no annuity—an annual payment for the land in money and/or goods—was to be granted for longer than twenty years.



Henry Hoover. Sketches and Incidents. Indianapolis: Indiana Quaker Records, 1902.

Henry Hoover was appointed secretary to the commissioners. He received five dollars a day for services and expenses. He was given five dollars a day for every twenty miles of travel.

How to Read the Journal

The part of the journal that has been printed in this issue begins on page 7 of the official journal on September 21, 1832 at the Forks of the Wabash in Indiana, near present-day Huntington. A description of the journal is provided on the cover, where the first page is photographically reproduced.

This printed journal has been reproduced line by line from the original. Material inserted by the editors is enclosed in square brackets. The spelling and punctuation of the original have been maintained. Letters or insertions above the text line in the original have been placed within the text line here. Page breaks in the original have been indicated in brackets.

The column of text beside the journal text contains background information. In addition, questions in this column encourage readers to analyze the text of the journal and to develop their own interpretations of the events depicted.

The original journal is in the Henry Hoover Collection at the William Henry Smith Memorial Library at the Indiana Historical Society. It was given to the Society by a descendant of Hoover.

Journal of the Proceedings at the Treaty Held with the Miami Indians, September 10-25, 1832

[page 7]

At 12. O. Clock M. the Commissioners met the principal chiefs and warriors of the Miamies in the council house erected for that purpose.

After the usual ceremonies observed on such occasions, the Hon. Jonathan Jennings one of the Board of Commissioners addressed the tribe as follows.

"My Children, your Great Father the President has sent me and the two gentlemen who sit

[page 8] with me, to call you once more to the council-House—

We all thank the Great Spirit, that he has opened us a clear path and given us a bright sky, where we now meet our red children the Miamies.

You who have seen many snows, and have once seen the country filled with game; you who were at the Treaty of Greenville will remember that your Great Father then took you strongly by the hand. Since that time, he has always loved you — He still loves you.

Your Great Father sees his red children much imposed upon by some of his bad white children, and he is sorry for it. He sees too, that the game is gone from the lands they now live on.

Your Great Father, has sent us to say to you that he has much land beyond the Mississippi where game is plenty and where the bad white man shall never go to disturb you. This land, your Great Father will keep for you as long as the sun shall shine or the rains fall; as long as the name of Miami shall exist.

The Lands you have here, he wants for his white children; the lands he offers you towards the setting sun, he thinks will suit you best.

[page 9] Your Great Father will give you more land over the Mississippi than you have here. He will also give you money. He will send you safe under the protection of some white friend to your new homes. He will feed you there until you get cornfields of your own; until your hunters lay up plenty of Buffalo, Deer and Beaver.—

In 1831 Richardville moved to the Forks of the Wabash. This area became the Miami treaty grounds. He built a council house and a house for himself.

Who was Jonathan Jennings?

As you read this journal, note the terms used—Great Father, fathers, red children, white children, etc. What do these terms show about the relationship between the Indians and the U.S. government?

Treaty of Greenville was signed August 3, 1795.

Did the U.S. government keep its promises to the Indians?

How do you interpret the statement, "His laws would bear hard upon the red man"? This issue comes up again on page 14 of the journal, and Richardville responds.

This treaty negotiation drew hundreds of people. A. F. Morrison, editor of the Indianapolis *Indiana Democrat*, attended the proceedings. His informative letters appeared in the September 29, 1832 issue of his newspaper. A row of dots (elipsis) in brackets indicates material has been omitted by *Historian* editors.

Letters from the Editor of the Democrat, dated
TARANT GROUND, MOUTH OF LITTLE RIVER,
September 19, 1832.

The Commissioners, Indian Agents and Indian Traders are assembled on the Reservation of Chief Richardville, about 50 miles above Logansport, on the Wabash, at the mouth of Little river, and the Miami tribe of Indians have met them for the purpose of treating for a cession of their lands. This tribe now consists of about twelve hundred souls.

[.....]
They are at present feasting in their wigwags, and consulting among themselves, but expect to meet in public council in a day or two. The country which they hold is of the most desirable character, and they are well apprized of its value.

The number of victors is large, and they are highly amused by the eccentricities of these sons of the forest, who are constantly engaged in some of their sports and recreations.

[.....]
One or more fires are kindled at night, and the Indians, dressed in the most gaudy manner, with neatly worked leggings and moccasins, red and blue coats, blankets and fringed hunting shirts, with heavy appendages of bells and silver ornaments, commence a march or dance around the fires, and although the train may be quite small at first they gradually fall in, and from one to two hundred are frequently engaged in one circle.

[.....]
Their chiefs govern all their views of policy and justice, and many of them are men of education, shrewdness and sagacity. No spirituous liquors are allowed to be brought within 20 miles of the treaty ground, and great order and decorum has thus far prevailed here.

My children

the white men are crowding around you; they are becoming as thick as the trees of the forest — The white man and the red men cannot live together in peace. The laws of the white man do not suit you, and it may be necessary for you before many moons to seek new and better homes beyond the great river, or let the white man rule over you. His laws would bear hard upon the red man.

My children, we do not wish to hurry you, but we wish to hear from you as soon as you have fully deliberated on what we have said.

Think of these things my children and when you have made up your minds we will again meet you in council, and in friendship.— We will then listen to what you have to say to us.

Your Great Father will

be very sorry if his Commissioners must go home and tell him that his Miami children would not hear him.

[page 10]

If you have anything now to say, our ears are open and we will hear you."

After Mr Jennings concluded his speech, Flat-belly an aged chief arose and said

"Father, we have heard

what you have said. We will go and consult among ourselves, and then we will answer you."

J.B. Richardville principal chief then arose and said,

"Father, we have listened

to what you have said to us. — We did not come here pre-[pared] to give you an answer to day. Your children are hungry; they will go home and eat, and when they have deliberated and consulted together, they will come back and meet you in this council-house. —Then they will answer you.

They all

take you by the hand and part with you now in friendship — You have distinctly told us of the wishes of our Great father the President. When we meet you again we will be plain with you, and tell you what we are willing to do.

Father (resumed the chief after a pause of some minutes as if waiting for others to speak) we now part

[page 11]

with you and go home. When I stay away long my wife scolds me"

Journal of the Proceedings continued

Here the council ended.

Sept. 24th 1832.

A council was opened at 1 O. clock PM. present
Hon. Jona. Jennings
Jno W Davis &
Marks Crume Commissioners on the part of
the U.S. and the principal chiefs and warriors of
the Miamies—

Chappene a chief arose & said

"Father,

You who sit before me,

You wish to hear your children—

They are now ready to answer you. You have said a
good deal to us — There is more meaning in it than we can un-
derstand. Do not understand us as consenting to your
propositions because we have assembled here. — In speaking
to your red children, you say that your Great Father loves
them. His conduct contradicts this. He asks his red children
to leave their homes and go into the dark west, and yet

[page 12]

you say he loves them. Is this the love of our Great Father?
Your children cannot agree to your request. We have no more
to say to you now.—"

Mr Jennings then said

"We have heard our red
children, but we expected to hear something more satisfactory
from them. — We are disappointed — From your answer we can-
not tell what to say to your Great Father the President—
Every thing is left in the dark.—

Your Great Father wishes to
open a big ditch through your country — He will send many
white men here to do it — Some of them may be bad men
and give you much trouble — The white men will not
be sent here to do the red children evil, but if some
of them are bad men your Great Father cannot help it.

We

must hear something more certain from you very soon, or we
must close our councils and leave here. Our provisions will
not last many days, and we must soon go to meet your
red brethren the Potawatamies.

In what we said to you the other
day there was no secret import — We meant what we said
and nothing more — We do not know that we have more
to say to you now — You have not answered what we said
before. — We hope to hear from you again—

[page 13]

TREATY GROUND, Sept. 24, 1832.

The Miami treaty has not yet been concluded, neither is it known whether the Indians will sell their lands or not. On Friday the 23rd Genl. Jennings, one of the Commissioners, opened the business of the commission in a speech or talk in public council.

[.....]

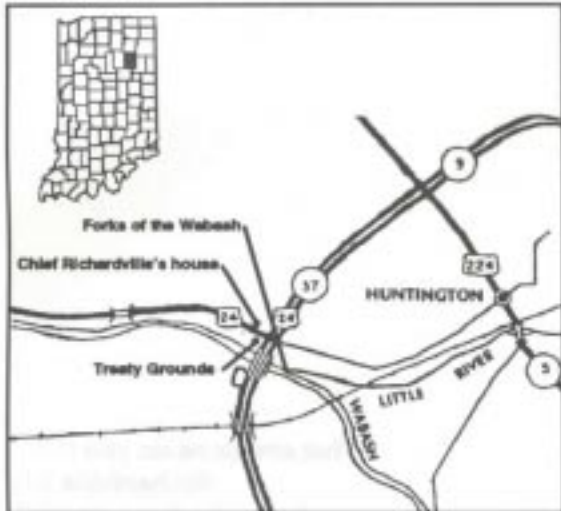
The Indians, who were seated in the Council House listened attentively to the words of the Commissioner, and seemed to approve of many of the sentences as they were interpreted, first into French and then into Indian. The appearance of the chiefs was very interesting, grave and serious, and to the eye of a contemplative man, presented a field for solemn reflection. A proposition was under consideration, for a final abandonment of the homes of their families, the acres, the hills and the dales of their youth and their manhood; and the graves and the houses of their fathers. The tender ties which endear a patriot to his country, were to be broken and severed, and their lot was to be cast in a land they never had seen, and in a country they knew not where. They seemed to realize the important and serious character of the act which they were called upon to perform, and to swell with emotions of sorrow and grief.

Indianapolis Indiana Democrat, September 29, 1852

**In the paragraph that follows, how is
Jennings trying to convince the Miami?**

Article II in the Treaty of 1826 allows the federal government to build a canal—the "big ditch"—through Miami land. The canal workers are the "bad men."

The Commissioners met with the Potawatomi at Camp Tippecanoe on October 20, 1832. These negotiations resulted in a signed treaty. (Kappler, *Indian Affairs*, p. 268)



Map adapted from Huntington County Interim Report, *Indiana Historic Sites and Structures Inventory*, Samuel A. Roberson, Survey Coordinator, (Indianapolis: Historic Landmarks Foundation of Indiana and Indiana Department of Natural Resources, 1982), p. 22.

How have the commissioners responded to the Native American refusal to sell? What is their proposal in this paragraph?

The U. S. is negotiating with the Indian tribes because they were considered sovereign nations. What does that mean? Is Richardville's statement correct?

J.B. Richardville, principal chief then said

"Father, we think our answer is good — you point to the west and ask us to go there — There I shall never go, nor will my people—They are all opposed to leaving here — They will not sell their lands — I speak not for myself, but for my people— We hope we have done our Great Father no harm in rejecting his offers, and we hope our Great Father will not be displeased with his red children for exercising their own judgment in their own affairs.—

Hon. John W. Davis then addressed the Miamies as follows.

"Your Great Father will be very sorry to do anything to injure his red children — In proposing to buy your lands and to give you more lands West of the Mississippi, your Great Father thinks he is doing you good — He does not expect the old men of your nation to leave their present homes and go to the west. — If the young men will sell, their Great Father will do as we proposed the other day — He will send them there safe, and give them provisions for their sustenance. He will give them more and better land where the game is abundant — He will give them good rifles and amunition, and take care of them until they supply themselves with all they want.

If they will not sell all their lands, they will perhaps

[page 14]

sell a part — We wish to know, and know distinctly what they will do — Unless they consent to sell the laws of the white man must be extended over them — We want an answer tomorrow as our provisions are nearly exhausted—

Your chief said the other day that when he was long from home, his wife scolded him — We have been away nearly two moons and unless we go home soon, our wives will also scold—"

J.B. Richardville then said

"Father, I have told you I do not speak for myself but for my people —I am appointed to speak for them — What you hear from me is the voice of the Miamies."

"Father, a few minutes ago I told you that your red children would not go to the Mississippi country — They wish to stay on their ancient lands. You say your laws will be extended over them if they remain— This cannot be done — There is no power to do this — We are governed by our own laws and subject to none other — The Miamies will never consent to leave the homes of their fathers —I also as

Journal of the Proceedings continued

an individual will never consent to do so."

Mr Jennings then rose
and said

"We hope our red children will reconsider and consent
to sell us a part of their lands — On tomorrow we wish to hear
their final determination"—

Chief Richardville replied

"I repeat (not

[page 15]

for myself but for my people) that we have given our answer —
We have consulted together and some days ago determined to
sell none of our lands — We have answered more than once
that we will not sell, and still you ask us for land. We
have no other answer but this to give — We will not leave our
present homes — You tell us again that our Great Father loves
us — His acts do not show it — If he loved them he would
clothe and feed them — He would not send them into the
western wilderness —"

Mr Davis then addressed them as follows.

My children, we have one further proposition to make to you—
If you will consent to sell a part of your lands, your Great
Father will send some one with a party of your young men to
look at the country west of the Mississippi — If they should
like it, they and the rest of you that choose to go, may then
remove there, if not, they can remain at their present homes.
We wish you to consider on all that we have said to you,
and on tomorrow morning meet us with your answer. If
nothing can then be done, we must break up the council—"

Here the council closed.

September 25th, 1832

A Council was opened, present the U.S. commissioners and the
Miamies as yesterday—

An inquiry being made as to what the
chiefs had to say in answer to propositions made on yesterday
by the commissioners, Chief Richardvill rose and said,

[page 16]

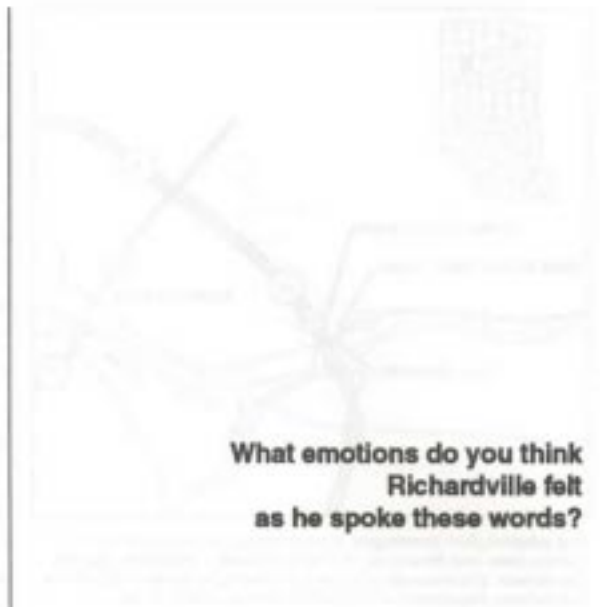
"Fathers, we have nothing now to say — yesterday we said
all we had to say"

Mr Davis then said

"My friends, yesterday you told
us you would not sell your lands and remove to the west — We then
asked you to reflect on all we had said to you, and meet us
here to day and tell us your final determination — We wish
now to know whether you still refuse to sell us any lands—"

Chief Richardville promptly answers

"Father, we have nothing



What emotions do you think
Richardville felt
as he spoke these words?

Do the commissioners have other options to
propose? How does this offer compare to
their instructions? See p. 5 of this issue.

MIAMI INDIANS—NO TREATY.

On Tuesday the 25th September, the
Miami Indians in Council, informed the
Commissioners, in the most definite
terms, that they would not sell one foot
of their lands, and all subsequent efforts
of the Commissioners to induce them to
change that determination have proved
abortive.

Wisconsin Western Sun,
October 20, 1832.

Who was General John Tipton and why did Richardville mention him?

more to say on the subject — You, go about like the fox in the night time to gather information, to steal our opinions — We say what we have to say in council — Genl. Tipton who sits before me, knows that I listen not to the advice of others, that when I make up my mind I do not waver, I am firm.— What I now say to you is my decision, and the decision of the Miami nation, not of others — We will sell you none of our lands—”

Mr Davis then resumed

“Will you consent to sell us a part of your lands, reserving to yourselves the right to use them for hunting and fishing grounds as long as you please?

Your Great

Father will not force you to go to the west — He is anxious you should prosper [agree] to go or stay—

You recalled that at the Treaty of the Wabash

[page 17]

you sold your Great Father a narrow strip of land that he might make a canal there — This canal the white men will make — In doing so, there may be many of them of evil disposition to give you trouble — To prevent this difficulty we now propose to buy of you five miles in width along the South side of the Wabash River, and what reserves you have on this side — We make this proposition without asking you to go west of the Mississippi, and we wish you to answer us tomorrow —”

Here Chief Richardville interrupts Mr Davis and said

“ My Father, this is impossible — You see where the sun is — it is useless to put off [] the evil day till tomorrow — We can answer you now. — We know the value of our soil as well as the white man can tell us — Here the Great Spirit has fixed our homes — Here are our cornfields and cabins — From this soil and these forests we derive our subsistence, and here we will live and die — I repeat, we will not sell an inch of our lands.”

Mr Davis continued

“Should you consent to sell us this land, if you desire it, your Great Father will send some white friends with some of your young men to look at the country west of the Mississippi — If they like that country and wish to remove there, Your Great Father will send you there, and thus give you lands to live upon — If you should not

[page 18]

like that country, you can still remain here. — We tell you that

This is the treaty of 1826 mentioned earlier.

What concessions have the commissioners now made? What do they want?

Why won't Richardville agree to sell the Miami lands?

Journal of the Proceedings continued

no person is authorized to bribe or hold secret councils with you, nor use any unfair means to obtain your consent to sell your lands. Your Great Father would not allow us to pursue such a course — What we have to do with you, we wish to do face to face, in open council —

We have told you that we are willing to buy a part of your lands without asking you to go to the west. — we have told you what land we want — Now think of this last proposal till tomorrow, and early in the morning let us hear from you again — Our provisions are exhausted, and we are preparing to go home."

Chief Richardville then replied

"Father, our answer is already given — expect no other — It is useless to talk on that subject further." —Then addressing himself to Genl Marshal Indian Agent, he said,

"Father, you know what we have decided upon; your children want their annuities — They wish to go home and so do I. — My wife wishes to see me."

Genl.

Marshal said in answer

"Very well. Tomorrow I shall be ready to pay you"

And here the council finally closed.

[page 19]

The foregoing is a faithful record of the proceeding of the Commission[?] appointed to treat with the Indians, at the Treaty held at the Forks of the Wabash Sept.

1832, with the Miami Indians.

E. M. Huntington.

Assistant Sec. to the Mission.

Miami Treaty.

The treaty with the Miami Indians was brought to a close, on the 28th ult. without effecting, what appeared to be the wish of the people generally, and which the interest of the State required, the purchase of their lands.

Logansport Case County Times,
October 6, 1832.

**In the article above, who are "the people"?
Why does the state's interest
require Indian lands?**

Who was William Marshall?

Annuities were annual payments of money and goods in exchange for lands sold to the U. S. government by treaties. The Treaty of 1826 gave the Miami \$31,040.53 in goods and supplies plus \$26,259.47 in trade for the following summer. In addition, the treaty promised they would receive: in 1827, an annuity of \$35,000 plus \$10,000 in goods; in 1828, an annuity of \$30,000, \$5000 of that in goods; after 1828, \$25,000 as a permanent annuity.

Chief Richardville—As Others Have Seen Him

Any important person is written about and discussed. Chief Richardville was no exception. The comments below have been selected from many possibilities to demonstrate some differing views of Richardville over time.

"... those who arrived with Richardville supplied me with Turkeys and venison and tho exceeding 100 in number never requested one article from me, but behaved with all the friendship and Civility imaginable, owing principally I imagine to the influence Richardville has over them."

From a journal of John Wade, an officer under General Anthony Wayne, on a trip along the Wabash River in 1795. In McCord, *Travel Accounts*, p. 44.

"He has a very handsome farm, and lives in quite a genteel style."

A description of Richardville's St. Mary's home from Thomas Scattergood Teas' journal, 1821. In McCord, *Travel Accounts*, p. 115.

"It will never do to let the chief have too much influence over his tribe, and especially when he deals so largely in Canada. The better way is to let him know his great father will make him obey through Genl. Tipton"

From a letter to Secretary of War John H. Eaton from James Noble, U. S. Senator from Indiana, February 15, 1830. In National Archives, Microfilm #416.

"The Miamies are reduced to a small number,—but well organized in their kind of government, with one of the most shrewd men in North America at their head."

From a letter to Secretary of War John H. Eaton from John Tipton, Indian Agent, April 5, 1831. In Nellie A. Robertson and Dorothy Riker, comps. and eds., *The John Tipton Papers, Vol. 2, 1828-1833* (Indianapolis: Indiana Historical Bureau, 1942), p. 400.

"They [Miami Indians] indicate a strong aversion to the plan of Emigration. They have repeatedly declared to the Chief Richardville, that they will never abandon him while he lives, & he encourages this determination. The utmost confidence is reposed in him, & his influence is so great, as to control generally, the affairs of the tribe."

From a report of treaty negotiations at the Forks of the Wabash, November 16, 1833. In National Archives, Microfilm #416.

"You can't beat city hall," said Ray White, current principal chief of the Miami Nation. Speaking from tribal headquarters in Peru, Indiana, White noted that Richardville could foresee what was going to happen to the Miamis and decided to make the best of a bad situation. Aware that some have judged Richardville harshly, White expressed his hope that history will judge Richardville ultimately as a man who did his best.

Summarized from a telephone interview, August 17, 1993.

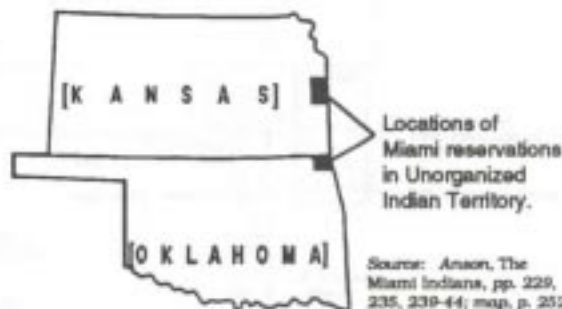


Chief Richardville

Public Library of Port Wayne and Allen County, The Miami Indians, 1954.

What Happened?

Inevitably, in 1846-1847 a group of 384 Miamis emigrated to a 324,796-acre western reservation. In 1856, a new treaty reduced their reservation to 70,640 acres. Another treaty followed in 1867. By 1873, less than 10,000 acres remained.



What Is Your Opinion?

You have been asked to comment on Chief Richardville for a television program on his career. Based on the information from this issue, what would you say?

What Can Archaeology Tell Us?



Jean Gernand, Huntington, Indiana

One of Chief Richardville's houses was located in what is now Huntington. The frame house is pictured to the left in a photograph taken in the 1970s.

The house is now owned by the non-profit group, Historic Forks of the Wabash, Inc. The Huntington North High School Junior Historical Society won a Young Preservationists Award in 1978 for its early work in restoring the abandoned house.

Present restoration efforts include an archaeological examination of the grounds around the house to enhance the interpretation of the site.

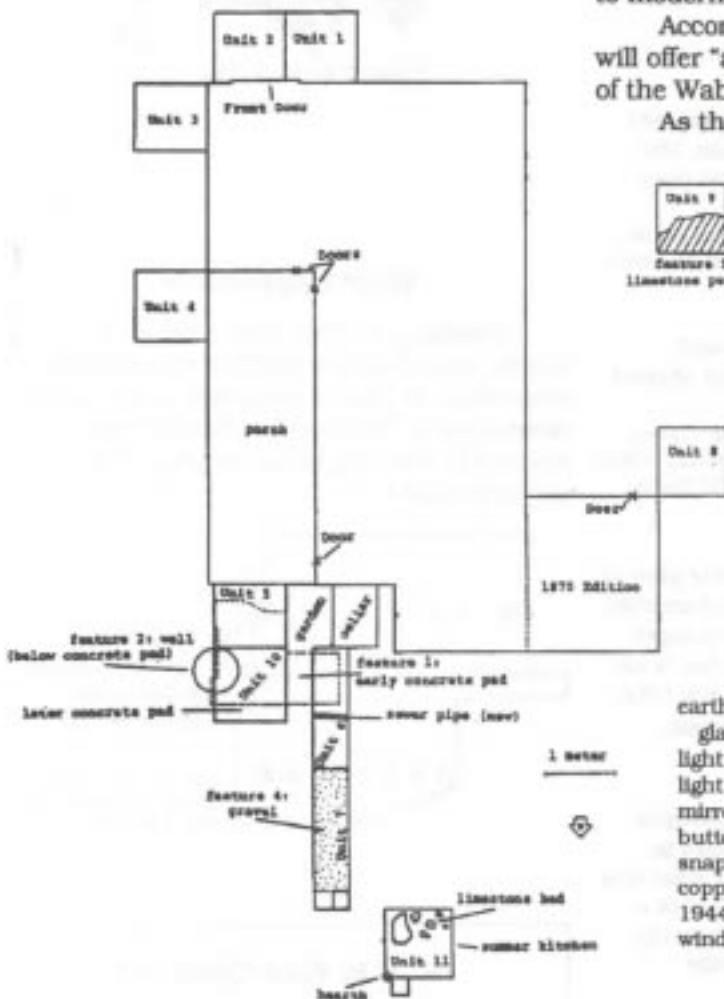
In June 1989, Ball State University conducted excavations around the house under principal investigator Donald R. Cochran. At least 10,000 artifacts were recovered—ranging from prehistoric to modern times.

According to the report of the excavations, this information will offer "a view of past human behavior and lifeways at the Forks of the Wabash obtainable through no other source."

As the diagram on this page indicates, the investigation was carried out in areas labeled units.

"Unit 4 was located on the east side of the house at the southeast corner of the porch and due east of an outside doorway. The unit was placed in that location to determine details of the porch construction and, as with the previous units, walkways connecting the outside doorways with other buildings and other entrances of the house. The upper levels of the unit were filled with a wealth of historic artifacts, although they were mixed and obviously of recent redeposition. Below the disturbed levels . . . a portion of the original porch foundation was uncovered. No walkways were encountered."

Some of the artifacts recovered from this unit, as listed in the report, are:



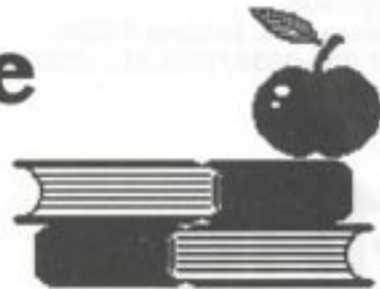
| | | |
|-----------------------------|---------------------|--------------------------|
| earthenware refined, glazed | unidentified object | electric appliance parts |
| light green milk glass | books | record |
| light blue milk glass | roof material | .22 shells |
| mirror fragment | bobby pin fragments | washers |
| button fragment | spring fragment | shell |
| snap fragment | wood/charcoal | wax |
| copper covered gun (toy) | aluminum fragments | beverage seals |
| 1944 wheat penny | window glass jam | caulk |
| window latch fragment | leather rivets | pigeon fragments |
| | metal staples | |

Which of these items are from modern times? Which items might have been available in Chief Richardville's time? Archaeologists conduct extensive examinations of many artifacts to determine when they were made. Much artifact interpretation is included in the report.

Source: Donald Cochran, "Excavations at the Richardville/LaFontaine House."

An Apple for Everyone

A Note Regarding Resources: Items are listed on this page that enhance work with the topic discussed. Some older items, especially, may include dated practices and ideas that are no longer generally accepted. Resources reflecting current practices are noted whenever possible.



Selected Resources

• Anson, Bert. *The Miami Indians*. Norman: University of Oklahoma Press, 1970.

This valuable resource details the history of the Miami tribe from the 1600s to the 1960s.

• Cochran, Donald R. *Excavations at the Richardville/LaFontaine House*. Muncie: Archaeological Resources Management Service, Ball State University, 1990.

This is an extensive report on the excavations at Richardville's Forks of the Wabash home and surrounding area. It contains lists and descriptions of materials found.

• Cooke, Sarah E., and Rachel B. Ramadhyani, catalog compilation; Christian F. Feest and R. David Edmunds, essays. *Indians and a Changing Frontier: The Art of George Winter*. Indianapolis: Indiana Historical Society and Tippecanoe County Historical Association, 1993.

This book includes a catalog of George Winter's drawings and paintings and essays which place his work in the history of Native American affairs in nineteenth-century Indiana, and in the context of other artists working in the same genre.

• Hill, Herbert R. "Redskin Napoleon and Richest Indian Both Were Hoosiers." *Outdoor Indiana*. Vol. 44, July-August 1979, pp. 28-38.

Undocumented, abbreviated, generalized account of the history of Indiana Indians is given with a focus on Little Turtle and Richardville.

• *The Indiana Junior Historian*, September, October, November 1992.

These three issues are available in school and public libraries. They provide an excellent introduction to

Native Americans in Indiana.

• Kappler, Charles J., ed. *Indian Affairs. Laws and Treaties*. Vol. 2. Washington: Government Printing Office, 1903.

Volume 2 contains transcriptions of treaties between 1778 and 1883. This is an extremely valuable resource when studying Native American history.

• Lewis, J. O. *The Aboriginal Port Folio or a Collection of Portraits of the Most Celebrated Chiefs of the North American Indians*. Philadelphia: J. O. Lewis, 1836.

This edition housed in the Indiana State Library, Indiana Division, includes 61 color lithographs of paintings done by Lewis at treaty negotiations held in the Midwest. Each portrait is labeled with name and rank.

• McCord, Shirley S., compiler. *Travel Accounts of Indiana, 1679-1961*. Indianapolis: Indiana Historical Bureau, 1970.

McCord provides samples from three centuries of travels in Indiana. Some contain accounts of encounters with the native populations.

• National Archives. Records of the Bureau of Indian Affairs. Record Group 234. "Letters Received by the Office of Indian Affairs, 1824-81." Microfilm Nos. 416, 417, 418.

These microfilms contain correspondence among key players in the government's efforts to resolve problems related to various Indian tribes. We obtained these films through inter-library loan directly from the National Archives.

• Perry, D. M. "The Richardville House." *Old Fort News*. Vol. 53, No. 1, pp. 1-7.

Informative article that provides a

biography of Richardville and a detailed description and photographs of Richardville's home near Ft. Wayne.

• Prucha, Francis Paul. *A Bibliographical Guide to the History of Indian-White Relations in the United States*. Chicago: University of Chicago Press, 1977.

Prucha provides a useful guide to the existing literature on relationships between Indian tribes and various whites.

• Samuels, Peggy and Harry. *The Illustrated Biographical Encyclopedia of Artists of the American West*.

This thorough resource is a compilation of information on artists, who depicted subject matter of the American West before 1950. The 549-page book lists sources clearly so that original materials can be checked.

• Williams, Edwin, compiler. *The Addresses and Messages of the Presidents of the United States, Inaugural, Annual, and Special, from 1789 to 1846*. New York: Edward Walker, 1847.

These volumes contain selected speeches of early United States presidents along with memoirs and administration histories.

Special Acknowledgments

• **Raymond O. White**, Principal Chief of the Miami, Peru, Indiana.

• **Jean Germand**, teacher, Huntington, Indiana.

• **Donald R. Cochran**, archaeologist, Ball State University, Muncie, Indiana.

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