DUTCH

By Carolyn Thomas Foreman

His Cherokee name was Tahchee, but he was widely known as Dutch, and that was probably as close as the white men could come to the Indian pronunciation. That name was certainly a misnomer, as he had none of the characteristics of citizens of the Netherlands, who are inclined to obesity, while this Cherokee was tall, spare built, and never was a face more alert.

Dutch, the third of four sons of Skyugo, a noted Cherokee chief, held that title by inheritance and his rank was never questioned by the Indians as he maintained it with honor. He was born at Turkey Town on the Coosa River about 1790, and, although a native of Alabama, the State of Oklahoma can claim him as her own, since a large part of his life was passed within what later became her borders.

Tahchee was described as five feet and eleven inches in height, of fine proportions, graceful in his movements and wonderfully active; "his countenance expresses a coolness, courage, and decision which accord well with his distinguished reputation as a warrior." While a child of five, he accompanied his mother and an uncle named Thomas Taylor, to the St. Francis River in Arkansas in order to escape the encroachments of the whites. As early as 1809 a delegation of Cherokees reported favorably after an inspection of lands on the Arkansas and White rivers where it was proposed to remove the tribe from Georgia and Alabama. A large number agreed to remove at once, but they were delayed by a lack of funds. However, between two and three thousand Indians removed at their own expense before 1817 and they became known as the Arkansas or Western Cherokees. It was evidently in one of these earlier migrations that Dutch's family went to Arkansas.

At an early age Dutch was trained for the hunt by his uncle who cut off part of the barrel of a gun to make it easier for the lad to manage; in the years that followed he became trained in all of the arts of woodcraft, hardened to the perils of the forest, and indifferent to the weather, so that he became an expert in hunting and border warfare. After three years training he was allowed to accompany a hunting party on a long expedition which detained him a year away from home; he endured incredible hardships, dangers and fatigues and his life had been a succession of privations almost amounting to starvation, before he reached his mother's home late at night.
On knocking at the door of the cabin he was ordered away, as his mother supposed him to be a drunken Indian hunting for whisky. The boy tried to enter by a window but his mother, armed with a heavy stick with which she stirred her hominy, was prepared to defend her home. Dutch retreated, but later effected a breach in the flimsy log wall and on entering was recognized by his mother and given a warm welcome.

Dutch remained at home for three months before leaving with another party of fifteen hunters for Red River. This expedition proved unsuccessful and the men returned home. While they were absent a party of Cherokees were attacked on White River by Osages who captured one prisoner and killed several others, among whom was a cousin of Tahchee’s. The Cherokees were incited to avenge this insult and a war party of thirty-two was raised, headed by Cahtateeskee or the Dirt Seller. Dutch was allowed to join the expedition because of the killing of his relative, but the task of carrying the kettles and other impedimenta was put upon him, as the warriors never performed any labor that could be shifted upon the youthful shoulders of a companion.

The Dirt Seller raised Dutch to the rank of warrior by cutting a stick into the shape of a war-club and handing it to the lad with these words: ‘I present this to you; if you are a Brave, and can use it in battle, keep it; if you fail in making it, as a warrior should, effective upon the living, then, as a boy, strike with it the bodies of the dead!’

Dutch soon had occasion to prove his manhood, as they came upon the encampment of a party of Osages and the lad slew two of the sixteen savage warriors lost by the enemy, although not a Cherokee was killed. While scalping his first victim Dutch wounded himself slightly with his own knife. On their return home a scalp dance was performed and the young Cherokee was honored as a warrior by his people.

War was carried on between the Cherokees and Osages for several years and Tahchee was an active participant in every battle, but no party with which he fought ever lost a man, nor was he wounded. Peace between the tribes was at last achieved and Dutch with a friend while on a hunting expedition, wandered into the Osage territory and the men were so cordially received that they remained among their erstwhile enemies for fourteen months. During their stay Dutch learned to speak the Osage language and he became identified with the people in manners. Although he was a great hunter, the fact that he grew up in wooded

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land prevented him from learning to hunt the buffalo as the Osages had done by chasing the animals on horseback, but the young Cherokee was not to be daunted, and he attempted to make good when he accompanied a party of Osages selected to hunt and kill buffaloes. Failing to kill an animal because of the repeated interference of an old bull, Dutch became incensed and discharged an arrow at the bull which struck him in the shoulder but the wound was not severe enough to prevent him from escaping with the shaft. On the return of the party Tahchee was chided for losing an arrow and he would have been whipped had not Chief Clermont interfered, as he realized the young Cherokee was ignorant of Osage customs and the impropriety of shooting an arrow at random.

Born with an instinct to wander, Dutch left his own people and lived for several years with the Osages, where he took a wife and became identified with all of the interests of that tribe, even going with them on predatory expeditions against their enemies.

For some unknown offense his wife was put to death by her people and from that time his friendship with the Osages was ended and he became their implacable enemy during the remainder of his life. "It was during this time that some of his most daring feats of bravery were performed. The number of Osages that fell by his hand and scalps taken, were not precisely known, not even by himself." When asked for the number,2

"... he held in his hand an hair rope ten or twelve feet long, holding up and shaking the rope, intimated that the hair of the scalps taken would have made a rope like that. His name at that time was a very terror to the Osages. The report of a gun in their vicinity, would fill them with fear, and they would fly to their arms, crying 'Dutch! Dutch! Dutch!'"

The autumn after Dutch returned to his own people he set out with three dogs for a hunt that took him up the Arkansas and Neosho rivers until forced to abandon his canoe because of insufficient water; after hiding his canoe he traveled on foot across prairies to the Missouri River where he engaged in trapping until he had secured ninety beaver pelts. Returning he found his canoe and visited an Osage village on the bank of the Neosho on the way home; while there he heard of the killing by the Osages of Chata, a famous chief and warrior, while hunting with Bowles.3 Three Cherokees of another hunting party had also been killed by Osages and a war of retaliation was expected.

Dutch, being warned that his life was in danger, was furnished with moccasins and parched corn and asked to depart. Soon after his return home a Cherokee woman was murdered by the

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3 Bowles was killed in Texas in 1839.
Osages and her aged mother begged Dutch to avenge her as there were no members of her family to do so. Dutch raised a war party which he led against the enemy and he returned with a number of bloody scalps to satisfy the relatives of the deceased. A short war resulted, but peace was again made for the time being between the enemies.

Dutch was among the Cherokees who had settled on the south side of the Arkansas River; these people were ordered by the government in 1824 to remove to the other side of the river, but Dutch refused to go and he was so incensed with the government and his tribesmen who complied that he swore to leave the country for the Spanish provinces and never return.

He attended a council of the Cherokees in the autumn of 1825 where he declared formally his intention to separate from the tribe and with a party of followers he departed in September from his home on the Arkansas and located on Red River, above the mouth of the Kiamichi. There he became known as the fearless leader of his lawless band of Cherokees and Kickapoos; they spent their time in making war upon the Tawakoni and other western tribes, including, of course, the Osages, always the objects of his implacable hatred.

Many members of the Cherokees had urged Dutch not to leave them, but after he departed, the chiefs, realizing his restless disposition and fearful that he might commit some lawless act that would involve the nation, passed a resolution in the National Committee disfranchising and renouncing Dutch and all who joined him on Red River unless they returned to the tribe within fifteen days. They announced also that the nation would not be responsible for acts committed by Dutch or his followers.

Shortly thereafter Dutch and some of his companions came to the neighborhood of Fort Gibson on a horse-stealing foray. On July 18, 1826, Dutch darted in among some Osages within a few feet of Colonel Chouteau’s trading house on the Verdigris River, where he killed and scalped an Osage. The Cherokees escaped pursuit and arrived at the Red River with the scalp.

The Cherokees made a treaty with the United States in 1828, which was unsatisfactory to many of the Indians and particularly so to Tahchee, who determined to leave the country; he removed to Red River, where he remained three years before emigrating to Bowles’ settlement in Texas. A year later he accompanied a war party against the Tawakoni Indians; their village was destroyed, fifty-five of them were slain, while only five of Tahchee’s followers were killed.4

In the numerous Indian treaties the United States government had stipulated that the tribes must live in peace; had forbidden war between the Cherokees and Osages, and as Tahchee was an active partisan leader, he was warned to discontinue the conflict.

Most of the leaders of his tribe consented to peace, but Dutch, defiant, kept up his fight against the Osages and when the commanding officer of the United States army for that area offered a reward of $500 for his capture he showed his contempt for such a manner of having him captured, by going to a trading house near the mouth of the Neosho where some Osages were camped; he dashed among them, within hearing the drums of Fort Gibson, killed and scalped one, then, with his rifle in one hand and the bleeding scalp in the other, he rushed for a nearby precipice, jumped from it, escaping with only one cheek grazed by a rifle ball.

Once more Dutch returned to Red River whence he was recalled by a message from Colonel Matthew Arbuckle at Fort Gibson, assuring him that the offer of a reward for his capture had been revoked.

Dutch served as expert guide to one of the expeditions of the army and added to his value, as he literally fed the troops. He knew where to find the game, how to capture it and what were the best portions of the buffalo. When asked how many buffaloes he had killed he replied that there had been so many he could not count them and he informed the soldiers that the shoulder, including the hump, and the tongue were the choice parts of the animal.

Colonel Arbuckle wrote the agent of the Caddo Indians in July, 1830, that Cherokee Chief Smith had lately returned from Red River with scalps and he was then engaged in raising a party of Cherokees on the Arkansas to join the Cherokees and Dutch's band on Red River, in a war against the Pawnees; Smith planned to arrive on the scene in September. 5

A graphic account of this war party was written in Washington by John Ridge as it was narrated to him by Chief John Smith in 1836. Regarding Dutch he related that before they arrived at the Cherokee settlement:

"... a small ridge of hills covered with a fine forest rose before us & having ascended, from its top thro the undulating ridges of descending country, finely chequered with the openings of small pararies (sic), we distinctly saw the field and Cabins of my friend, the Great Cherokee Warrior, whose name is Dutch. At his door he stood attentively looking at us

5 Grant Foreman, Advancing the Frontier (Norman, 1933), p. 108.
as we approached, & when he recognized me, he ran to us & gave us a cordial reception—Insisted that we should make his house our home, while we so-journed in that Country.

"The Warrior's wife, her sister & his niece made haste & furnished us a dinner consisting of boiled pork, Connohena, (which is made of Indian corn pounded into grits & boiled with water until it is cooked, which is a delicious drink as well as a nutritious food) bread mixed with beans and sweet potatoes. We were very hungry & it was a rich feast to us. At night he stretched out his camp tent made of canvass by the side of his cabin laid boards down on the ground & covered them with the best kind of dressed buffalo skins, & having our own blankets we reposed finely in the refreshing breezes of the night under the tent."

Two nights later a party of Cherokee warriors arrived from the Arkansas, well armed with rifles, butcher knives, swords and tomahawks. When Dutch saw them he asked Smith, "Are you thinking of something?" The chief replied: "... we have received your letter & we are going to the grand pararies to revenge upon the inhabitants the death of our Warriors! He said 'I will help.' He talked with his warriors and 19 besides himself volunteered to go out of his settlement."

Fifteen miles beyond this was another settlement where Boiling Mush, head chief of the Texas Cherokees, resided. He heard of the expedition and called a council to which he invited Smith's party. Dutch and his warriors accompanied Smith to the council which was numerouslly attended; they were cordially received and entertained with food, singing and dancing for several days. When the hosts learned of the purpose of the expedition they promised to meet Smith's party in eleven days at Marshal's Saline two days towards the setting sun.

The Cherokees returned to Dutch's settlement where they spent four days in preparation for the journey. "The women parched corn & pounded it into meal, and put it up in separate bags for each warrior. They also danced four nights in succession the war dance.

"The Warrior Dutch shaved his hair close to his skin, leaving only a small tuft of hair on his head top to fasten his head dress which were the short feathers of a hawk; he painted his shaved head red & half the length of the feathers, leaving them tipt with white in the original color. He was at that time about forty years old. He is six feet high, possessing a powerful frame & of fine proportions, erect in his stature, fleet & active, elastic in his gait, wild & fierce in the expression of his countenance. Equally brave & cunning. He loves his friends with all his heart & with all his heart hates his enemies. He is skilled in War songs & War dances. His eyes are always moving which are keen & sharp. Withal he is a good speaker, his voice is strong like his heart & sounds like the roar of waters."

"The Cherokee War Path" is much too long to give in full in this account of Dutch, but some excerpts regarding the Cherokee Warrior which display his prowess cannot be omitted. Dur-
ing the bloody fight with the Tawakoni Indians three young Cher-okees fell into a snare of the enemy and

Dutch mounted his horse which was of a beautiful dark bay color with black legs, mane & tail, which he had raised, sired by a wild stud taken from the Grand prairie. He was a finished horse, in form, of a noble carriage & well trained. Dutch's object was to bring back the young men. . . . He was advancing rapidly when the young men were destroyed. When an-other of the enemy detached himself in a slow gallop in another direction. Dutch gave chase for some distance, when the horseman suddenly turned back to escape to his friends & lead Dutch to the snare. With us it was a time of awful suspense.

Dutch also let his horse out & the chase was for life & death. He over-took him before the rescue of his friends & knocked him off his horse with the barrel of a rifle with such violence that it peeled his scalp from the lower part of his head to the top. Dutch turned quickly to his friends the footmen who had checked the enemy with their rifles. Then they all ran to the place where the warrior lay, whom they tomahawked & scalped. The Cherokee left the scene of the fight while the enemy was still lamenting the death of their tribesmen. At a long distance from the Tawakoni village the Cherokees saw a strip of woodland which extended to their settlement in Texas and they deter-mined to follow it.

"While marching we saw a herd of gentle horses a little way off which Dutch drove up and were caught by the warriors. An other small herd appeared, among which were two mules which Dutch also drove to us & which we took along.

"It was dark when we reached the forest but fearing pursuit we traveled on until near day when we stopt without kindling a fire and slept. Dutch stood as sentinel. . . ."\(^6\)

Dutch lived with his Cherokee followers in Texas until 1831, when they were removed, with the help of the tribe living on the Arkansas, to a place near the mouth of the Canadian. John Smith, Edwards, Ignatious, N. and Ogden Chisholm and forty other men were employed with their horses for ninety-five days in moving Dutch’s party.\(^7\)

In his new location Dutch built up a handsome plantation where he was surrounded by a large settlement of Cherokees who continued warfare against the Osages whenever they encountered them.

"His great force of character, his extensive knowledge of the frontier and resourcefulness made him a valuable guide and hunter

\(^6\) "The Cherokee War Path," annotated by Carolyn Thomas Foreman from the manuscript in the Huntington Library, San Marino, California. This valuable document was acquired December 14, 1926, and was published in Chronicles of Oklahoma, Vol. IX, No. 3 (September, 1931), pp. 238-40, 259-60.

\(^7\) Office of Indian Affairs, Retired Classified Files, "Cherokee D," 436. Duchess Creeks in that vicinity was originally called Dutch’s Creek on early maps.
on numerous missions performed by the Government. The Cherokees living in the West long held him in the highest respect for his service as a warrior and leader against their dread enemy the Osage.8

In September, 1831, Aaron B. Lewis, residing at that time near Fort Towson on Red River, in the territory of Arkansas, was induced to take a journey to the province of New Mexico, allured by the supposed immense riches in that country. Lewis, on the third of September, 1831, with a good horse left Arkansas in company with two other Americans and eleven Cherokees, headed by "Old Dutch," with the object of hunting and trapping on the Fausse Washita.9

The Cherokees and Osages were supposed to meet at Fort Gibson May 1, 1833, to settle disputes that had arisen between them the year before; the Osages were delayed by high water and when they finally arrived the Cherokees had departed and it was learned that a part of them, under the leadership of Captain John Smith, were holding a war council on Bayou Menard; it was feared that the Cherokees were being incited to war against the Osages. Captain Smith and Dutch lived in the same neighborhood east of Fort Gibson. Smith was called a civilized Indian but he was a fighter and the Arkansas Advocate declared that if he and Dutch united their warriors there would doubtless be a bloody war. Both of these men were in the prime of life, athletic, powerful and fine looking men. Smith was "a shrewd, determined and active warrior, and esteemed as one of their best captains." Of Dutch the journal wrote: "Dutch is looked upon as the most sagacious and daring war Captain in the Cherokee Nation west of the Mississippi. . . . Dutch may be known, by a slight description among a thousand warriors, by his remarkable black, keen, restless eye."10

A distinguished American who wrote interestingly of Dutch and painted his portrait was George Catlin.11 In this account he said:

"This is one of the most extraordinary men that lives on the frontiers at the present day, both for his remarkable history and for his fine and manly figure and character of face.

9 "Narrative of a Journey in the Prairies" by Albert Pike, Conway, Arkansas, 1917. Publication of the Arkansas Historical Association, Vol. 4, pp. 67, 68.
10 Advancing the Frontier, op. cit., p. 124; Arkansas Advocate (Little Rock), August 21, 1833, p. 3, cols. 2 and 3. This description of the Cherokee warriors was contained in a letter from A. P. Chouteau to S. C. Stambaugh printed in The Pennsylvanian.
"This man was in the employment of the Government as a guide and hunter for a regiment of dragoons, on their expedition to the Camanchees, where I had him for a constant companion for several months, and opportunities in abundance for studying his true character and of witnessing his wonderful exploits in the different varieties of the chase. The history of this man's life has been very curious and surprising; and I sincerely hope that some one, with more leisure and more talent than myself, will take it up and do it justice. I promise that the life of this man furnishes the best materials for a popular tale than are now to be procured on the western frontier. He is familiarly known and much of his life, to all the officers who have been stationed at Fort Gibson or at any of the posts in that region of the country."

Describing Dutch's life after his removal to the West because of dissatisfaction with the terms of the treaty of 1828, of his life on Red River and his move to the Canadian, Catlin wrote: "He was a man of sound character, and one to be relied upon. As a warrior none stood higher amongst the Indians. He was engaged in more than thirty battles with the Osage and other Indians, and killed with his own hand twenty-six of his adversaries." With the exception of a slight scratch on his cheek he was never wounded.

Catlin thought that Dutch first demonstrated his executive ability when he induced several men, women and children of his tribe to leave their homes and follow him across the Mississippi beyond the reach of civilization. They settled upon the head waters of White River in Arkansas and remained there until white faces again penetrated through the forests. These poor pursued people once more moved west to the banks of the Canadian River and Dutch, by desperate warfare against the Osages and Comanches, cleared a large tract of fine land where he and his people could live comfortably by raising great crops of corn and potatoes; where they could pursue the buffalo or the savage Indians at their pleasure.

The writers, McKenney and Hall, in their History of the Indian Tribes of North America, paid Tahchee a great tribute because of his conduct during that expedition. "The cheerfulness with which he bore his toils and his exposures, in the twofold capacity referred to, in connection with the great fidelity with which he executed the trust, gained him great applause, and made him a general favorite. He demonstrated his character to be sound, and that he was a man to be relied on."

The undertaking where Dutch gained such respect was the celebrated Dragoon Expedition to the Comanche country in the summer of 1834, during which General Henry Leavenworth died.

When Tahchee abandoned his warlife life he returned to his home on the Canadian, built a home and turned his attention to cultivating the soil, raising cattle and ponies, and living in peace
with his neighbors. "His deportment is mild and inoffensive, and he enjoys the respect of those around him..."

First Lieutenant T. B. Wheelock of the Dragoons reported from Fort Gibson to Colonel Henry Dodge on August 26, 1834, regarding the expedition to the Pawnee Pict (Wichita) village. Four bands of Indians were engaged to accompany the troops and leader among the eight Cherokees was Dutch, who was described by Wheelock as "remarkable for personal beauty, daring character, and successful enterprises against the Osages." On July 20 Dutch was reported very ill; the health of the company was bad and many men died during the travels.

In a talk with the Comanche Indians on July 23 Dutch spoke as follows:

"I am now going to tell you what the chief of the Cherokees bade me say to you if we met as friends. He says to you his people wish to come to you without fear, and that you should visit them without fear. My heart is glad that we are all willing to be friends; a long time ago it was so, there was no war between us. I am rejoiced, and my people will be rejoiced, when they hear that it may be so again. Look at me, you see I speak the truth; I have nothing more to say."

Although born too early to receive an education in the missionary schools and incapable of signing his name, Dutch was possessed of a good brain and served his people well in many capacities. His early training was entirely that of a fighter, a follower of trails through the wilderness to search out enemies of the Cherokees, or to secure food for himself and his hungry tribesmen.

He early realized that it was hopeless to try to prevent the whites from crowding the Indians from their ancestral lands, and the thought of the immense wilderness to the west called to his instincts to leave the intruders and seek a new and free home where they would not have to compete with white hunters for food.

Dutch was easy to persuade when it came to signing the false treaty of 1835, and he put his mark along with other disgruntled signers to the document that has caused a division in the Cherokee Nation to the present day. He was more fortunate than some other members of the treaty party who later lost their lives be-

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12 Dutch was forty-seven years of age when his portrait was painted for the McKenney and Hall history. This picture is said to be an excellent likeness. Mooney mistakenly ascribed the portrait to Catlin, 1834, but it belongs in the McKenney and Hall collection, volume I, opposite page 330. Catlin's portrait was painted in 1836 and "it is quite different," as it represents Dutch with a light beard (McKenney and Hall, The Indian Tribes of North America [Edinbur, 1931], col. I, pp. 340, 341, note 3, edited by Frederick Webb Hodge). The Catlin portrait is plate No. 218 in his North American Indians (Philadelphia, 1913), Vol. 2.
cause of signing away their heritage to the United States government; he lived until past middle life, loved by his tribesmen, honored and admired by famous explorers and favorably written about by contemporary authors.

In order to make peace with the Comanche and Wichita Indians the United States government assembled a large number of Indians of various tribes at Camp Holmes, on the eastern border of the Grand Prairie near the Canadian River, in the Creek Nation in 1835. Many subjects were treated of at the meeting, such as "Peace and friendship" between all of the citizens of the United States and the Comanche and Wichita nations, and their associated bands or tribes of Indians; and between these nations or tribes and the Cherokee, Muscogee, Choctaw, Osage, Seneca and Quapaw nations.

On August 24, 1835, Montfort Stokes and Brigadier General Matthew Arbuckle signed for the United States, while Dutch and David Melton had the honor of representing the Cherokees on this important occasion. Most of the Indian tribes had many signers but the Senecas and Cherokees each had only two signatures.¹³

In 1836 after one of their raids against the Cherokees the Osages under Mad Buffalo stopped for a visit with their friend, Captain Nathaniel Pryor at his trading house a mile and a half above the mouth of the Verdigris River. They were surprised there by Dutch with a large party of Cherokees in search of Osages who had murdered a number of Cherokees. Pryor, through strategy, helped the Osages to escape; though the Cherokees pursued their enemies after they discovered the deception they failed to overtake the fugitives.¹⁴

Captain Dutch was a frequent visitor at Fort Gibson and he was respected by the officers who treated him with the courtesy due his reputation as a great warrior.

One afternoon when the officers were enjoying the cool breezes on the broad porch surrounding their quarters, they were discussing the Indian character when a young officer, recently ar-

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¹³*United States Statutes at Large*, Boston, 1846, Vol. 7, pp. 474-76. David Melton was one of the five Old Settler Cherokees present at the convention at Illinois Camp Ground on August 1, 1839. He also was a signer of the Act of Union between the Eastern and Western Cherokees at Illinois Camp Ground on July 12, 1839. (The treaty signed at Camp Holmes in 1835 shows two signers for the Cherokees and eighteen signers for the Senecas, as published in *Treaties between the United States of America and the Several Indian Tribes from 1778 to 1837*, the volume compiled and printed under the supervision of the Commissioner of Indian Affairs in 1837 [Washington: Langtree and O'Sullivan]. This volume is in Muriel H. Wright Collection.—Ed.)

rived from West Point and perfectly ignorant of the subject, declared arrogantly that Indians were cowards of whom he had utter contempt. His fellow officers, older in the service, warned him against any experiments with Indians he might meet, but the lieutenant only scoffed.

While the conversation was going on they saw approaching two men on horseback whom the officers recognized as Cherokees and that Dutch was one of them. The young lieutenant said that he would prove to his companions the correctness of his judgment of Indian bravery, but he was sternly warned to try no tricks with these men. The Indians alighted, tied their horses to the fence and walked up to the officers, who arose and welcomed them cordially—all save the youngster who remained in the rear. The officers were not paying any attention to the young officer, but just as Captain Dutch stepped upon the porch the foolish youth approached him and presented a musket in his face, exclaiming in a loud voice, "Halt! or I'll shoot you!"

It took only a second for the Cherokee to recover from his astonishment, when, with a wild whoop he drew his tomahawk from his belt, and would have buried it deep in the skull of his foolish antagonist had not the officers held him while he cried excitedly, "Let me go! I kill him!" Some one spirited the young fool away while the officers were kept busy trying to restrain Dutch, who was enraged to the point where he would have killed the officer. Thereafter the young fellow avoided Indians and he was even afraid to ride along in the country adjacent to the post.15

In a letter from Acting Superintendent William Armstrong of the Western Territory to C. A. Harris, commissioner of Indian affairs, written from the Choctaw Agency February 3, 1837, he enclosed an extract from a letter from Governor Montfort Stokes in which he wrote:16

"Three of the delegation have gone on. Neither of them are men of business. John Loony is a chief, but of moderate capacity and limited influence: Aaron Price is a good man of no great influence or capacity; and you know the character of Dutch; it is that of a brave determined warrior—neither of them were ever in Washington and curiosity as much as anything else has, in my opinion, prompted these delegates to go on. It is probable also, that they may wish to visit the place of their former residence."

15 Twin Territories, the Indian Magazine, 1902, pp. 355-56. According to the Cherokee historian, Rachel Caroline Eaton, Dutch's name was a word of terror among the western tribes (John Ross and the Cherokee Indians (Menasha, Wisconsin, 1914), p. 140).
In 1838 when the Mexicans were endeavoring to involve the immigrant Indians in their intrigues, Dutch was invited to engage in the war against Texas but he refused to have anything to do with it.\textsuperscript{17}

After the Cherokees had adopted their constitution a small council of the Old Settlers was held on October 10, 1839, and to register their opposition they elected John Rogers\textsuperscript{18} first chief, John Smith second chief and Dutch third chief. This faction was unalterably against the Ross government and a fine of $500 was passed against any person attempting to enforce the laws passed by the Ross government.

General Arbuckle, who was prone to interfere in the tribal affairs of the nation, on November 10 wrote to the three chiefs: "I have no hesitation in saying that the government the late emigrants found here is the only lawful government in the Cherokee Nation."

Agent Montfort Stokes, together with the Ross government, on December 20, 1839, invited all of the Cherokees to meet on January 15, 1840, to learn the will of the majority as to the Act of Union and the constitution. The three Old Settler chiefs protested to Agent Stokes against his plan and urged that each party be given the right to choose an equal number of men to form an act of union, but their idea received no consideration and when Stokes' called meeting was held in January few members of the treaty party or Old Settlers were in attendance. The Act of Union as written by William Shorey Coodey was ratified on August 23, 1840, and General Matthew Arbuckle informed the Old Settler chiefs that their government no longer existed.\textsuperscript{19}

In 1840 a hundred and eighty starving followers of Bowles arrived from Texas at Dutch's settlement on the Canadian and he persuaded Colonel Arbuckle and Agent Stokes to send them food. They later moved up the river and settled at Edward's Trading House.

From February 2 to 8, 1840, another council was held at Fort Gibson where a union of Old Settlers and Treaty Party was effected; these Cherokees declared themselves an independent people and refused to participate in the government headed by John Ross. A resolution was passed saying "that the only legitimate

\textsuperscript{17}The Five Civilized Tribes, op. cit., p. 399, note 36.
\textsuperscript{18}Captain John Rogers settled at Dardenelle, Arkansas, in 1821. He was the last chief of the Old Settler Cherokees. His death occurred in Washington in 1846 and he was buried in the National Cemetery [Congessional].---Emmet Starr, History of the Cherokee Indians (Oklahoma City, 1921), p. 467.
\textsuperscript{19}Morris L. Wardell, A Political History of the Cherokee Nation, 1838-1907, (Norman, 1938), pp. 35, 36.
government of this nation is the one handed down to us by the original settlers of the Cherokee Nation West, and we will to the utmost of our power and ability uphold and defend the same." A delegation was appointed composed of Dutch, William Rogers, George Adair, James Carey, Alexander Foreman, Moses Smith, John Huss and William Holt to take the resolution to Washington and urge their claims before officials there.20

"Washington City, March 19th, 1840. To the Hon: H. Crawford, U. States Commissioner of Indian Affairs,

"Sir: The Western Cherokee Delegation respectfully lay before you the present Claims of our nation & people against the United Stated. . . . 2d. Amount of services in moving Dutch & party from Red River to his nation, done at the request of Capt. Geo: Vashon then United States Agent for the Cherokee Nation. March 1833. . . . Estimated at $2027 . . . the sudden death of Capt. Vashon, and the distracted condition of the Nation since that time to the present, has so deranged the affairs of the Nation, that positive & satisfactory evidence upon this claim, can hardly be procured. . . .

"W. Dutch. Chief of Western Cher. Delegation.

"Wm. Thornton. Sect. pro tem."21

General Arbuckle wrote to Andrew Vann, assistant principal chief, from Fort Gibson on October 9, 1840:

"It has been reported to me that several of the Cherokees who have left Texas in consequence of their difficulties with the government of that country have halted in the Choctaw Nation. . . . I have no doubt that Texas would remunerate them for their losses, but from the report of Dutch, it would appear that their object is very different as some of them who have returned to their nation have insulted him in consequence of his refusal to join them in a war against Texas. These people ought to have remained in that country. . . . they must know that the United States is at peace with Texas and bound to prevent those being within her limits from acts of hostility against citizens of that country. . . ."

Dutch observed that he was a relation of Bowles, chief of the defeated party, and who had fallen.22

In June, 1843, a council was held in Tahlequah to which members of the western tribes were invited to meet the Five Civilized Tribes and establish peaceful relations with them in order to put a stop to raids on the settlements. The Chickasaws and Choctaws did not participate. During the entire meeting the guests

20 The Five Civilized Tribes, op. cit., pp. 304, 306-08.
were fed bountifully with beef, hominy, corn bread and other foods usually eaten by the hosts.

After all had feasted "Old Dutch" led the dance wearing a high silk hat adorned with a red ostrich feather which he had probably acquired in Washington when he went there as a delegate in 1837. A treaty was signed on July 3, by fifteen Cherokees, seven Creeks and four Osages. Dutch was one of the Cherokees who made his mark.23

Captain William Dutch served as a senator from Canadian District from 1841 to 1843 when he resigned. He was reelected with William Shorey Coodey in 1847.24 Cherokee Agent Pierce M. Butler wrote to Secretary Crawford on July 25, 1854, telling of a meeting of the Old Settlers and Treaty Party opposite Fort Smith, at which John Rogers and William Dutch were appointed delegates to Washington to urge action on their unsettled business.

A new Cherokee treaty was executed in Washington on August 6, 1846; the people felt a great relief and a sincere hope that the many disturbing contentions that had kept the nation in turmoil were ended.

The Western Cherokees met at Tahlontuskee (or Tahlonteeskee) on November 16, 1846, to discuss the claims they were entitled to make under the treaty. Sixteen counsellors were present and Captain Dutch presided as president of the council. A committee of five was appointed to draft the necessary resolutions. John Brown, Captain Dutch, John L. McCoy, Richard Drew and Ellis Phillips were the delegates appointed by, and representing the Western Cherokees or Old Settlers.25

The Old Settlers, in the autumn of 1847, held a meeting in Skin Bayou District, at which Captain Dutch and John L. McCoy were chosen as delegates to go to Washington to secure the money due their party under the terms of the recent treaty.26

Jesse E. Dow, in his A Faithful History of the Cherokee Tribe of Indians, wrote that "Memorialists for Old Settlers tell how they were opposed and killed by the Osage" and how they "drove the

26 Fort Smith Herald, December 29, 1847. The Cherokee Advocate, January 17, 1848, announced that these two men were "to work for an appropriation for the benefit of the Old Settlers." It was hoped to get Congress to set aside $30,000 from the per capita fund to meet their obligations (Wardell, op. cit., p. 78).
Osages back from their settlements, after a succession of bloody battles. In the various actions, the celebrated Indian Capt. Tahechee (Dutch) then in Washington, "performed deeds of daring and intrepidity which might be placed on the page of history with thrilling effect—they are such as would mark him as a renowned warrior in any part of Christiandom."

When the council met in Tahlequah on October 2, 1848, it was announced that Captain Dutch was too ill to attend and on the fourteenth word was received that he had died at his home on the Canadian River. The Cherokee Advocate, November 27, 1848, stated: "At the time of his death he was a member of the Cherokee National Council and was, we believe, the most influential man among the 'western' or 'old settler' Cherokees. He had rendered them essential service in their councils, represented their interests as a delegate to Washington, and other important services, to the entire satisfaction of his countrymen. His martial deeds were the most brilliant portion of his life—his hawk-like and flashing eye seemed to bespeak his martial spirit."27

After Captain Dutch settled on the Canadian and built his home he devoted his life cultivating the soil. He owned the largest herds of cattle and ponies in the region, and he had discovered that it was to his best interest to live at peace with his neighbors. By his peaceful conduct he earned the respect of all who knew him.

At the time of his death his family consisted of his second wife, a son, and a niece whom he had adopted and reared with all of the affection of a real parent.28

27 The Five Civilized Tribes, op. cit., pp. 392, 395, 398-99. According to the Fort Smith Herald, December 13, 1848, Judge Wind was chosen to fill the place of Captain Dutch. Wind had been a councilor from Canadian District in 1841 (Starr, op. cit., p. 279).

28 It is unfortunate that the names of his wives were not mentioned by writers and even the tribe of the second wife is not known.