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## **Ratified treaty no. 293, Documents relating to the negotiation of the treaty of June 25, 1855, with the Walla Walla and Wasco Indians. June 25, 1855**

Washington, D.C.: National Archives, June 25, 1855

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RATIFIED TREATY NO. 293  
DOCUMENTS RELATING TO THE NEGOTIATION OF THE  
TREATY OF JUNE 25, 1855, WITH THE WALLA WALLA  
AND WASCO INDIANS

Bands of  
Walla wallas & Wascoes

June 25, 1855

Articles of Agreement and Convention made and concluded at Wasco near the Falls of the Columbia river in Oregon Territory, by Joel Palmer Superintendent of Indian Affairs on the part of the United States, and the following named chiefs and head men of the Confederated Tribes and bands of Indians residing in Middle Oregon, they being duly authorized thereto by their respective bands; to wit: Sym-tus-tus, Vicks-quo-so Shick-a-me and Kuckap-chiefs of the Tait, or Upper Des Chutes Band of Walla Wallas; Sto-Kelly and Iso, Chief of the Myam, or Lower Des Chutes band of Walla Wallas; Alexis and Talkish, Chiefs of the Tenino band of Walla Wallas; Vice Chief of the Lock-spus or John Day's River Band of Walla wallas; Mark, William Chinook and Cash Killa, chiefs of the Walla Band of the Wascoes; Tah-simp-chiefs of the Kigal-twal-la Band of Wascoes, and Wallachin chief of the Mog River Band of Wascoes.

Article 1st. The above named confederated bands of Indians cede to the United States, all their right titles claim to all and every part of the country claimed by them, included in the following boundaries to wit Commencing in the middle of the Columbia River, at the Cascade falls, and running thence Southwly to the Summit of the Cascade Mountains; thence along said summit to the 44<sup>th</sup> Parallel of North Latitude; thence East on that parallel to the Summit of the Blue Mountains, or the Western boundary of the Sho Shone or Snake Country; thence Northwly along the summit to a point due East from the head waters of Willow Creek; thence West to the headwaters of said Creek; thence down said Stream to its junction with the Columbia river; and thence down the

channel of the Columbia River to the place of beginning.

Provided however, that so much of the country described above as is contained in the following boundaries, shall until otherwise directed by the President of the United States, be set apart as a residence for said Indians, which tract for the purposes contemplated, shall be held and regarded as an Indian Reservation: to wit;

Commencing in the middle of the Channel of the Nes Chutes river opposite the Eastern termination of a range of high lands usually known as the Mullow Mountains; thence westerly to the Summit of said range along the divide to its connection with the Cascade Mountains; thence to the Summit of said mountains; thence southerly to Mount Jefferson; thence down the main branch of the Nes Chutes river, heading in this peak, to its junction with Ne Chutes river; and thence down the middle of the Channel of said river to the place of beginning.

All of which tract shall be set apart, and so far as necessary surveyed and marked out for their exclusive use; nor shall any other white persons be permitted to reside upon the same without the concurrent permission of the Agent and Superintendent.

The said bands and Tribes agree to remove to and settle upon the same within one year after the ratification of this Treaty, without any additional expense to the United States other than is provided for by this Treaty; and until the expiration of the time specified, the said bands shall be permitted to occupy and reside upon the tracts now possessed by them, guaranteeing to all white citizens the right to enter upon and occupy as settlers any lands not included in said reservation and not actually enclosed by said Indians.

Provided however that prior to the removal of said Indians to said Reservation, and before any improvements contemplated by this Treaty shall have been commenced, that if the three principal bands - to wit: The Wascopeens, Salk or upper Nes Chutes and the Lower Nes Chutes Bands of Walla Walla

shall express in council, a desire that some other reservation may be selected for them, that the three bands named may select each three persons of their respective bands, who with the Superintendent of Indian Affairs or agent as may by him be directed, shall proceed to examine, and if another location can be selected better suited to the condition and wants of said Indians, that is unoccupied by the whites and upon which the board of Commissioners thus selected may agree, the same shall be declared a reservation for said Indians instead of the tract named in this Treaty.

Provided also, that the exclusive right of taking fish in the streams running through and bordering said Reservation is hereby secured to said Indians; and at all other usual and accustomed stations in common with citizens of the United States, and of erecting suitable houses for curing the same; also the privilege of hunting, gathering roots, ambers, and pasturing their stock on unclaimed lands, in common with citizens is secured to them.

And provided also, that if any band or bands of Indians residing in and claiming any portion or portions of the country, <sup>under</sup> this article, shall not accede to the terms of this Treaty, then the bands becoming parties hereunto agree to receive such part of the several annuities and other payments herein named as a consideration for the entire country described as aforesaid as shall be in the proportion that their aggregate number may have to the whole number of Indians residing in and claiming the entire country aforesaid, as consideration and payment in full for the tracts in said country claimed by them.

And provided also, that where substantial improvements have been made by any members of the bands being parties to this Treaty, who are compelled to abandon them in consequence of said Treaty, the same shall be

valued under the direction of the President of the United States and payment made therefor; or in lieu of said payments improvements of equal extent and value at their option, shall be made for them on the tracts assigned to each respectively.

Article 2<sup>d</sup> In consideration of and payment for the country hereby ceded, the United States agree to pay to the bands and tribes hereby ceded of Indians, claiming Territory and residing in said country, the several sums of money following to wit:

Eight thousand dollars for the first five years commencing on the first day of September 1854 or as soon thereafter as practicable,

Six thousand dollars per annum for the term of five years next succeeding the first five,

Four thousand dollars for the term of five years next succeeding the second five; and

Two thousand dollars per annum for the term of five years next succeeding the third five.

All of which several sums of money shall be expended for the use and benefit of the confederated bands, under the direction of the President of the United States, who may from time to time at his discretion determine what proportion thereof shall be expended for such objects as in his judgement will promote their well being and advance them in civilization, for their moral improvement and education; for buildings, opening and fencing farms, breaking land, providing teams stock agricultural ~~implements~~ implements, seed &c., for clothing, provisions and tools; for medical purposes, providing mechanics and farmers, and for arms and Ammunition.

Article 3<sup>d</sup> The United States agrees to pay said Indians the additional sum of fifty thousand dollars, a portion whereof shall be applied to the payment for such articles as may be advanced them at the time of signing this treaty, and in providing, after the ratification thereof, and prior to their removal, such articles as may be deemed by the President essential to their wants; for the erection of buildings on the Reservation, fencing and opening farms; for the purchase of teams, farming implements, clothing and provisions, tools, seeds, and for the payment of employees, and for subsisting the Indians the first year after their removal.

Article 4<sup>th</sup> In consideration addition to the considerations specified the United States agree to erect at suitable points on the Reservation, one saw mill; and one flouring mill; suitable hospital buildings; one school house; one black smith shop, with a tin and a gun smith shop thereto attached; one wagon and plow maker shop; and for one sawyer, one miller, one superintendent of farming operations, a farmer a physician, a school teacher, a black smith, and a wagon and plow maker, a dwelling house and the requisite out buildings for each; and to purchase and keep in repair for the time specified for furnishing employees, all necessary mill fixtures, mechanics tools, medicines and hospital stores, books and stationery for schools, and furniture for employees.

The United States further agree engage to secure and pay for the services and subsistence for the term of fifteen years of one farmer, one black smith, and one wagon and plow maker; and for the term of twenty years, of one physician, one sawyer, one miller, one Superintendent

of farming operations, and one school teacher.

The United States also engage to erect four dwelling houses, one for the head chiefs of the confederated bands, and one for each of the upper and lower de Chutes Bands of Walla walla and for the Wascofum band of Wascos, and to fence and plow for each of the said chiefs ten acres of land; also to pay the head chief of the confederated bands a salary of five hundred dollars per annum for twenty years, commencing six months after the three principal bands named in this treaty shall have removed to the reservation; or as soon thereafter as a head chief shall be elected.

And provided also that at any time, when by the death, resignation or removal of the chief selected there shall be a vacancy, and a successor appointed or elected, the salary, the dwelling and improvements shall be paid by said successor, so long as he shall occupy the position of head chief. So also with reference to the dwellings and improvements provided for by this treaty, for the head chiefs of the three principal bands named.

#### Articles 5<sup>th</sup>

The president may from time to time at his discretion cause the whole or such portion as he may think proper, of the tract that may now or hereafter be set apart as a permanent home for these Indians, to be surveyed into lots and apportioned to such Indians of the confederated bands as may wish to enjoy the privilege, and locate thereon permanently; to a single person over twenty one years of age forty acres; to a family of two persons, sixty acres; to a family of three and not exceeding five, eighty acres; to a family of six persons, and not exceeding ten, one hundred and twenty



acres; and to each family over ten in number, twenty acres for each additional three members; and the President may provide such rules and regulations as will secure to the family in case of the death of the head thereof, the possession and enjoyment of such permanent home and the improvement thereon; and he may at any time, at his discretion, after such person or family has made location on the land assigned as a permanent home, issue a patent to such person or family for such assigned land, conditioned that the tract shall not be aliened or leased for a longer term than two years, and shall be exempt from levy sale or forfeiture, which condition shall continue in force until a state constitution embracing such lands within its limits, shall have been formed, and the legislature of the State shall remove the restriction.

Provided however, that no state legislature shall remove the restrictions herein provided for, without the consent of Congress, and provided also that if any person or family shall at any time neglect or refuse to occupy or till a portion of the land assigned and on which they have located, or shall roam from place to place, indicating a desire to abandon his home, the President may, if the patent shall have been issued, revoke the same, and if not issued, cancel the assignment, and may also withhold from such person or family their portion of the annuities or other money due them, until they shall have returned to such permanent home, and resumed the pursuits of industry, and in default of their return, the tract may be declared vacant abandoned, and thereafter assigned to some other person or family of Indians residing on said reservation.

Article 10. The annuities of the Indians shall not be taken to pay the debts of individuals.

Article 7<sup>th</sup> The confederate bands acknowledge their dependence on the Government of the United States and promise to be friendly with all the citizens thereof, and pledge themselves to commit no depredation on the property of said citizens, and should any one or more of the Indians violate this pledge, and the fact be satisfactorily proven before the Agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the Government out of their annuities; nor will they make war on any other tribe of Indians except in self defense, but submit all matters of difference between them and other Indians, to the Government of the United States or its agents for decision, and abide thereby; and if any of the said Indians commit any depredations on other Indians, the same rule shall prevail as that prescribed in the case of depredations against citizens; said Indians further engage to submit to and observe all laws, rules & regulations which may be prescribed by the United States for the government of said Indians.

Article 8<sup>th</sup> In order to prevent the evils of intemperance among said Indians, it is hereby provided that if any one of them shall drink liquor to excess, or procure it for others to drink, his or her proportion of the annuities may be withheld from him or her for such time as the President may determine.

Article 9<sup>th</sup>

The said confederated bands, agree that whenever in the opinion of the President of the United States, the public interest may require it, that all roads, highways and rail roads shall have the right of way through the Reservation herein designated, or which may at any time hereafter be set apart as

a Reservation for said Indians.

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

Testimony whereof the said Joel Palmer on the part of the United States and the Undersigned Chiefs men and delegates of the said Confederated Bands have hereunto set their hands and seals, this twenty fifth day of June Eighteen hundred and fifty five.

Signed in presence of

Wm C McKay Secy Treaty A.S.

R R Thompson Indian Agent

R T Metcalfe Sub Ind Agent

Wesley P. <sup>Ind</sup> <sub>m</sub>

John Platt Interpreter

Sonwick Andrew <sup>Ind</sup> <sub>m</sub>

Matthew Siffa <sup>Ind</sup> <sub>m</sub> Interpreter

Joel Palmer

Superintendent of Indian Affairs, U.S.

|                 |    |   |               |
|-----------------|----|---|---------------|
| Mark            | 31 | X | <del>SS</del> |
| William Chinook | 2  | X | <del>SS</del> |
| Cash Kella      | 3  | X | <del>SS</del> |
| Lockeley        | 4  | X | <del>SS</del> |
| Joe             | 32 | X | <del>SS</del> |
| Shim tu tu      | 1  | X | <del>SS</del> |
| Locko qupa      | 2  | X | <del>SS</del> |
| Shick ame       | 3  | X | <del>SS</del> |
| Kuckup          | 4  | X | <del>SS</del> |
| Alexe           | 1  | X | <del>SS</del> |
| Tale Kish       | 2  | X | <del>SS</del> |
| Malachin        | 3  | X | <del>SS</del> |
| Tahcymph        | 31 | X | <del>SS</del> |
| Ash ma chat     |    | X |               |
| Chewat weth     |    | X |               |
| Te cho          |    | X |               |
| Sha qually      |    | X |               |
| Luis            |    | X |               |
| Vise            |    | X |               |
| Stomite         |    | X |               |
| To cho          |    | X |               |

|                | marks |               | marks |
|----------------|-------|---------------|-------|
| Penopleyot     | x     | Jam cha wit   | x     |
| Blash Kishkie  | x     | Jam ma yo cau | x     |
| Am Zeli's      | x     | Maoca cau     | x     |
| Ke chack       | x     | Taliskish     | x     |
| Tenas Salmon   | x     | Malimo Saach  | x     |
| To kai         | x     | Sito we lack  | x     |
| David          | x     | Mani necht    | x     |
| Sai alwe       | x     | Pish Kan      | x     |
| Postie         | x     | Pouh que      | x     |
| Dawan Shuait   | x     | Eye eye       | x     |
| Oon apo        | x     | Ran kuz       | x     |
| Kossa          | x     | Siu yo        | x     |
| Pa wash timano | x     | Kao la kaw    | x     |
| Ma we nit      | x     | Pie sho sho   | x     |
| Tip so         | x     | Map pa mau    | x     |
| Siu            | x     | Sho-co        | x     |
| Peter          | x     | Tamo lito     | x     |
| Ayach          | x     | Kalim         | x     |
| Wal to come    | x     | Sayas         | x     |
| Chin kalth     | x     | Was en was    | x     |
| Pabeta         | x     | Byath Klappy  | x     |
| Mupins John    | x     | Paddy         | x     |
| Si ka ya       | x     | Sta quin      | x     |
| Sa wit chin    | x     | Charly mau    | x     |
| Low las        | x     | Ste-cho       | x     |
| Thompson       | x     | Pa te chaw    | x     |
| Charly         | x     | Yan chu ma    | x     |
| Califemia      | x     | Ya tock lalo  | x     |
| Nali Mitla     | x     | Alpy          | x     |
| Kela           | x     | Pick          | x     |
| Pa ou ne       | x     | William       | x     |
| Kuck up        | x     | Peter         | x     |
| Foyet          | x     | Ischaya       | x     |
| Ya wa clay     | x     | George        | x     |

5 pages  
C. reg. in Sep 21 1856

59  
J. Palmer  
N. W. O. S. July 9 '55

One treaty made at  
Wasco, near the falls  
of the Columbia River -  
proceedings of the Wasco  
Council, and maps  
of Waiilatpu and Wasco  
reserves

Maps - 1071 & 1072 filed  
with Draughtsman.

Tube 698 Brodie.

For Council proceedings (3 encs) see  
file-box = Indian Affairs, Councils,  
9C.

Rec. September 11 '55

Repl to Leg Int July 9 '56

(Treaty not found within -  
Feb. 24 '85 (Christman))

(1) - Mr. [unclear]

6-25-55

9

Office Superintendent Indian Affairs  
Dayton O. July 9<sup>th</sup> 1855

Sir

I have the honor to enclose you herewith a triplicate copy of a treaty entered into on the 25<sup>th</sup> ultimo with the Fair or Upper Do-Chutes Band of Wallawallas, the <sup>the Tenino, Adoxpus or John Day River Bands of Wallawallas</sup> Myam or Lower Do-Chutes Band of Wallawallas, and the several Bands of Wasco or Dalles Indians; all of whom have been confederated, with the view of locating them upon a Reservation commencing about 45 miles south of the Dalles of the Columbia River and extending south between the Do-Chutes river and the Cascade Mountains, averaging probably a distance of twentyfive miles. A map of this reservation is herewith enclosed, but as no surveys have been made, in that region it can only approximate to accuracy.

With the exception of a few families who alternately reside on either bank of the Columbia river between Dog river on the south and White Salmon river on the north, and the Cascade Falls, all the bands residing and claiming lands within this purchase, have acceded to its provisions and signed the treaty.

I called upon Mal-la-ehin who claims to be chief of the band referred to, and who is now with the most of his people residing on the North Bank of the Columbia River at the Cascade Falls, but he declined signing the Treaty, alleging as a reason that his people could not subsist away from the Columbia river, and declaring "I have said that I would not sell my country and I have but one talk".

[Treaties, + + + June 25, 1855]

There is but little doubt however that he and his people will ultimately desire to be embraced in this treaty. But in the event of their refusal the fourth proviso of Article first, secures to others their rights under the treaty and guards the Government against the imputation of wrong dealing with this people. The country lying in this territory <sup>defined</sup> by this band is between Dog River and the Cascades, embracing only a narrow margin on the banks of the Columbia, and except a small district near Dog River, where a few claims have already been taken, the country is valueless. The real cause of the band's declining to enter into the treaty is the existence of personal difficulties between them and the Wascoes.

The country embraced in the purchase effected by this treaty contains about eleven thousand square miles the greater part of which is well adapted to grazing, and much of it good farming land.

The Cascade mountains on the west and the Blue mountains on the east are the only sources from which a supply of timber can be obtained, the intervening region being entirely destitute of timber suitable for building & fencing. A narrow margin along the Columbia, excepted, the whole country abounds in luxuriant grass on which domestic animals subsist throughout the year.

The reservation, contains about <sup>six</sup> ~~five~~ hundred <sup>& twenty five</sup> square miles, more than one half being rugged mountains, unsuited to cultivation. It lies immediately east of Mount Jefferson and is isolated from any country likely ever to be

occupied by white settlers, being bounded on the east by the Deschutes river which here runs between precipitous walls of basaltic rock, on the west by the Cascade Mountains, on the north by a lofty range called Mutton Mountain, and on the south by one of the main branches of Deschutes river approachable only at a few points on account of elevated and precipitous cliffs.

(5) The Indians seriously objected to this district on account of the small quantity of agricultural land, many of them having adopted the habits of the whites, and being engaged in farming to a considerable extent. As I had not a thorough knowledge of the amount of agricultural land, having only once passed through the district, the second proviso to article first was incorporated, as a matter of justice to the Indians, to satisfy their doubts and convince them that we sought really to promote their good. This proviso they regarded as meeting the case, many of them presuming that a region might be found east of Deschutes river, about the head waters of John Day's river better adapted to an Indian settlement. I am however of a different opinion.

The consideration to be paid these Indians is believed to be the lowest possible amount adequate to meet their necessities, and consonant with the humane policy of the Government. The only essential point in which it differs from the treaty with the Cayuses Wallawallas and Umatillas, is that in this treaty, the farmer, blacksmith, wagon and plow maker are to be paid



by the Government for fifteen years instead of twenty years as in the treaty referred to; and the articles given are a part of the consideration named in the treaty, with the exception of a few suits of clothes given the chiefs.

The Reservation is well watered and timbered, and is well adapted to the growing of stock. There are no whites settled within its limits.

The goods materials &c. designed for those Interior Tribes, if purchased in the Eastern Markets should be shipped so as to reach our ports early in the spring. I am persuaded however that building materials and many varieties of merchandise can now be purchased in San Francisco Cal<sup>a</sup> upon terms as favorable as in the Eastern Markets.

It may be proper to state that the Eastern boundary of this purchase conflicts a little with that of the Cayuse purchase, for if we follow the summit of the Blue Mountains northerly to a point due east of the head waters of Willow Creek, we would doubtless strike the boundary of the purchase made of the Cayuses. This however can be no objection to the ratification of the Treaty as the boundaries of the Indians are not very well defined, and the entire country is included in the purchases to the western boundary of the Snake country. I enclose herewith a map of the Cayuse Umatilla Reservations +

I regard the plan of providing for the erection and support of Shops, Schools, Mills &c. directly by the Government as better calculated to promote the interest of the Indians than by adding a supposed adequate amount to their annuities for those objects. The recent discovery of gold in the interior while it enhances greatly the value of the country purchased, will add correspondingly to the cost of erecting and maintaining these establishments. The benefits to be derived by the Indians should not be made to depend upon the fluctuating prices likely to follow the development of rich mines in that country.

The accurate enumeration of the Indians is very difficult, as an entire tribe can seldom be collected at one point.

The number at the Wasco Council becoming parties to this treaty were 214 men, 299 women, 178 boys and 189 girls; total 874 souls. Exclusive of these were a part of the Nog River (a part of the band whose chief declined to sign this treaty) and several bands from the North side of the Columbia River, whom Kamuyakew head chief of the Wakamas claims as his people, but who allege that they owe no allegiance to him. These with the Nog Rivers may be reckoned at about 500, making a total of 1374 men women & children to be located on this Reservation.

Very respectfully

Your obt. Servant

Isaac Salmen

Superintendent

Hon. Gerrit M. Penny

Commissioner Ind. Affs.

Washington City

1-5 U. C.

Wasco Council

Third day of the Council

copied

27

1855  
[Greaties x x x June 25, 1855]

Third day Council

Monday June 25<sup>th</sup>

Council opened 10 O'clock

Gen: Palmer Well my Brothers. We have met again in council to day, the Wascoes have not yet come but they will be here, we need not wait for them, I expect to hear you speak this morning, I have shown you my Heart, now I want to know your heart, Let your Chiefs speak for you and we will listen to it, I am in hopes you have come with one heart I want all to be together to day, I will hear you speak.

Simitustus I wish to talk now, The chief talks right. I take his words my Heart is glad to hear you speak and all my people, he speaks right and straight and I am glad, our hearts is soft, not so hard as it was, they have asked for our land, sometime ago, now I have given my word and I will stick to it, It is true I think about what he has said: the reason that you have told him to think of the words, It is true the whites have taken pity on us, I am afraid of the words, Mr. Doffa knows my country, and I am going to talk of it!

what we talk of. <sup>3</sup> I know what I am  
talking about, for myself and people,  
The Delchuts have sustained us in  
fish. The Falls where we catch the  
fish, we would like to Reserve it:  
You have seen our country, where we  
get our Roots this is the Country that I  
spoke about, I wish to keep the section  
of country beyond the Tigh about the  
Mutton Mountain & between the Mutton &  
Jefferson Mountains; there we gather  
our Berries, about Jefferson Mountain there  
lies the Big road leading to our berry  
ground about the Big Branch of Delchuts,  
we wish also to reserve the country that  
lies south on Tama-la-we River to the  
Wagon Road, called the middle road  
to Oregon: then following the stream  
down to Delchuts then down to the  
Delchuts Falls.

Sack-quassa

I have but a few words to say. You  
now know the piece of land that we  
ask to keep, you can see the quantity  
of land that Semustus asked for. (here  
he was interrupted by Kuckup) he sat down

Kuckup

said They are not here to keep you  
waiting as long as the Cayuses and others  
did ~~not~~ on the other Council.

3

"I believe your words, it is for our good, that you wish to place us on a place, we will go and live where you have told us to go. I think that we will be well there, and will not be sorry for it. It is good, that you placed us there, so that we would not be in the middle of a settlement, we do not wish to have our Garden joining to the white mans, I wish now to do as you have said, to live a side from the whites," we do not think that it would do us any Harm that you have placed us there. (here are our Blankets) who has seen them first: since the white came to us, then we first saw these things.

The piece of ground that you wish us to stay on. It appears that you are showing us the things that I was talking about, when our Children learn to read and write. I will be the same as bringing them to light, as it were, we have been a sleep, and just waked up, when we could Read and write.

I have spoken what I have to say, what you have said my Ears were opened, I have heard them. I do not wish to speak longer. I have heard you speak: set down

Alexsee

I wish to speak as Simtus-tus has done, I do not wish to throw the Chiefs words away. I do not wish to live him. I am willing to give my word and Land, Our Fishing place on the Columbia we wish to keep. The country that you have shown us, we are glad to live on it, that is all I have to say, I only wish to talk of the fishing ground.

Gen. Palmer

We have now heard the Hearts of the Tigh and Tenino people, now we wish to know the hearts of the Wascoes and Lower Delchuts.

Simtus-tus came forward and signed the Treaty and followed by his sub. Chiefs.

Stoekety

I like a piece of my land as my heart, I have already given a piece of my land, the others have already given a part of their country, I also think, it is good for me to do the same, my heart is I will not speak about the Reservation you speak of. I wish to have a piece of land on the east side of Delchutes River that is all I have to say, I wish to have a piece of land on the spot I spoke of, the rest you can have, My heart is to chose this piece of ground. 31

5  
that I speak of. from the Columbia  
to the Blue Mountains, also my fishing  
place on Columbia DeChutes Falls.  
this is all I have to say.

Iso says. This land belongs to you, my land  
that I had my Garden is yours. I also  
wish to Reserve the piece of land that  
Stocketty spoke of also the Fisheries,  
that is all I have to say.

G. Palmer said I wish to reply to Stocketty & Iso

Foyet said I have a few words to say. our  
Chief has spoken, our Head Chief, His  
word is our word, although we speak  
after him, but his word is ours, all  
the places that our Chiefs have mentioned  
is also our hearts.

Gen: Palmer said Sometime ago Gov: Gains and Gen  
Dart made Treaties, there was many differ-  
-ent bands then. like this Council. when  
they made a treaty. they gave Klocakomas  
the Yam Hill the Tualatin the Sackamite and  
the Santoms each a Reservation, they  
made a treaty with those Indians.<sup>32</sup>  
they sent this treaty to the President,  
when he saw these Reservations. None  
there and all over. amongst the whites.



60  
He said no, it is not good, when he saw the whites were allowed to live all around these Reservations, He said they could not have schools. Mills &c, when he saw this paper he said it is not good, you stand aside, then he wrote to me, he directed me to make a treaty with all the people, He directed me not to make a Reservation here, there, and all over, and if I were to make a Treaty with these people and allow them to live here there and all over, when he sees the paper he would say no, that is the reason that I cannot permit these people, to have so many Reservations I would like to accommodate these people, But the President will not allow them to live with the whites, because the Red and white man cannot agree I have made a treaty with all these people in the Wallamette, Klacokamas &c. they have all agreed to live on one Reservation the Wallawallas, Cayuses & Wmatillas they have all agreed to live on one Reservation, the Reservation that I have made for them is not as large as this, I have made for you we cannot allow them to have a Reservation across the Delahutes. But we have agreed on the paper to allow them to fish on their

10

old fishing ground, when they are  
through with their fishing season  
then they can go Home and say,  
this is my Home! And it is for this  
reason I wish to secure them a Home  
our Chief cannot Build Mills and  
Houses &c. all over the Country, But he  
can Build them on the Reservation and  
accomodate all the people, They  
can travel all over the Country, over  
these roads as usual they can fish, Hunt  
and gather Roots & Berries as formerly,  
and it will be good for them to say I  
have a home, where no white man can  
come and trouble me, If I know where  
there is a better Country, I would say  
will let that be the Reservation, But I do  
not know of any better, But I will tell  
you what I will do, If this paper is  
signed as it is now. if you people,  
~~the~~ Wascoes, Tigh and upper Dechutes  
would rather have another Reservation,  
The Wascoes would select 3 men the  
Stocketh's people also 3 men and Tigh  
people also 3 men. These nine men  
would go with me or my agent to see  
the Country, before these people go  
to the Reservation, or before the mills  
and improvements have commenced, 31  
If we could find a place any better

8  
than this where there are no whites, and  
can agree with us. I shall say yes  
it is good. This shall be your Home instead  
of the one named in the treaty. What  
I want is to get you a good Home,

But that home must be where there  
are no whites, the price that I have agreed  
to give you is more than your country  
is worth. But we propose to do you good.  
But if you live scattered all over the  
country, we cannot do you any good.  
I am in hopes you will sign the Treaty  
as it is. I want to know the hearts of the  
Wasases and I will listen to them what  
they have to say.

Mark says What has Simitustus said. I wish  
to hear, we did not hear him, and have  
it explained to us. Gen: Palmer then explained  
to him what Simitustus had said, also what  
the Tigh & Lenino people had agreed to.

Gen: Palmer then said, I do not know that the whites  
can settle or would, in that country along  
the Samalena, But I cannot allow the  
line to go as far as that, that the Tigh  
Indians do not pretend to sell the  
Wasases Country, only their own.

Mark

That is good what he has said, what  
he the General had said it is good.  
we are as wild animals, we are  
afraid of what we have here, like  
when we are near some wild animal  
that we are afraid of.

what the others have said. they take  
your word, they are good, that is my  
Heart, the place that you have mentioned  
I have not seen. there is no Indians nor  
whites there yet, and that is the reason.  
I say I know nothing about that  
country, if there were whites and  
Indians there then I would think it  
was a good country, that is all my Heart.  
I heard from you at the other Council  
good words from you, when there is  
good Land every thing produces well.  
where you have given the Land it is a large  
country, when first we commenced,  
with a small garden then it will enlarge.  
now and after this we can say look,  
the whites have taken a pity on us that  
is my Heart. I am speaking now those  
things that are to come after me. when  
I heard that our children would be taught  
to read and write, I am afraid of that  
country, I wish the line to start from  
Tigh. ~~It is not for nothing~~

10  
My Country lies from Dog River to the  
Tigh. It is not for nothing  
that I am thinking, you will see my  
Heart, I am speaking the same as if  
I had only one good and fast Horse  
the country that I have mentioned to you,  
I speak as if I had only one good  
Horse, the country that you have  
already named to us there is only a  
small piece of it that is good, we  
claim the country from two miles  
below the Dog River, to the Mutton Mt.  
we want the line to commence from  
the Tigh and up, if you take pity on  
me, then I ~~will~~ <sup>will</sup> speak to Stockety,

Gen: Palmer said The Wagon Road passes through  
that country, and I cannot give it up,  
the line is at Mutton Mountain I have  
told you already,

Ja-simp said There is no wood there, what  
shall we Saw. He said he is going to  
build a Saw Mill;

Gen: Palmer said What did we give all this  
money for, and all these improvements,  
We propose to put them up a Mill,  
School House, Smith Shops, a Hospital  
&c. where will they send their children 3)

11

to School and go to Mill it will  
be too far, there is not much good land  
on Tigh, &c. When we come to  
put you all on the Reservation, when  
we find there is not land enough  
for all of you, then we extend and  
make the Reservation a little larger,  
I think it will be better for you all  
to take it as it is, we do not want  
to occupy your country without  
paying you something for it, the  
whites will come, and we cannot keep  
them out, if we do not make a Treaty  
before two Years, the country will be  
settled, and also this country that we  
are talking about, we know these  
things, that is the reason I talk as I  
do, if you act wisely, you will enter  
into this Treaty. If I did not believe  
it would be better for you to do so,  
I would not have said so, I want you  
to sign the paper. If you do not do so  
I shall go home with a heavy heart,  
when you see all the indians around  
you provided for by our Great Chief,  
then you would think you were foolish,  
perhaps some of them think they know  
much, when they get wise they will  
think better, we had been learning <sup>38</sup>  
ever since we were Boys, we do not

1-33

Know as much as we wish we did,  
 But we know this it is a great deal  
 better for them to sign the paper,  
 But it is for them to say so, if they  
 say Yes, well it is good, we then can do  
 them good, I do not see, why we have  
 much more to talk about. If they  
 wish to sign the Paper it is ready,  
 we shall then have some goods for  
 them, they are down at Mr. Thompsons  
 when they do this then I shall send it  
 to the President, and if he approves it  
 then he will send me the means to  
 make these improvements, we shall  
 then be able to provide something for  
 you all, and these men that have  
 signed will get something, I have  
 told them before, it will be probably  
 two Years. before we want them to  
 remove on to the Reservation if they  
 desire, I shall probably let them  
 have Powder & Ball.

Wm Chinook

I think this is good, we will  
 not leave the old people and children,  
 how could we say yes when there is only  
 two of us that agree, If I had said yes,  
 It would be like leaving my people.  
 I like the old men, and all to open  
 their ears and hear it all, I do not know

the heart of my people. there ears  
 are stoped up. they cannot understand.  
 that is what has kept me back so long.  
 they do not know all our hearts  
 yet, and how could they say yes,  
 you see all that is here, when they  
 can see what is good then they will  
 say yes they would not know the  
 Reason why you have taken their  
 land, perhaps now my people under-  
 stand what I say and will get it  
 into their hearts, I know that you  
 buy the land from us, but my people  
 do not think so, they think you are  
 taking it away from us.

It is true we are long talking  
 about it but by talking slowly, we  
 will all understand it, that is all I  
 have to say, now some of the other  
 Chiefs will have something to say.

Gen. Palmer:

It is right that your people should  
 all understand it, I want them to un-  
 derstand it. If there are any more  
 that wish to talk, I shall be glad to  
 hear them.

Mark

I do not wish to speak more, I know  
 that the country you speak of is not  
 a good country, and that is the reason



that I want the Tigh, The  
Cayuses have given you good land,  
and they have also kept a good piece  
of Land, I do not say that I do  
not give you this land, I have  
already given it. there is good timber  
and good range for Horses,

The winter comes, the snow falls  
deep, there is not a country to raise  
any produce the Frost Kills it all,  
if it is a good country, I would  
have said yes long ago, this country  
is not yet filled up it is still opened.  
I do not wish to tire our Chief Geni  
Palmer we will trade

Has, Killa The others talked and I have listened,  
I do not wish to hurt your feeling, I  
am glad that you have spoken good to us  
I want the little piece of Ground at  
Tigh, we wish to live on it, that our  
hearts will be glad, we spoke about  
the land that we are on, verry true that  
you have given us good talk for our  
country, But still I think much of  
my Country, but I think we will make  
a trade for the Country, If you had  
spoken loud as to try and frighten them,  
I would not talked as I am doing, my 41  
Heart is glad, the same way. I were wounded

if I do not get the piece of land I want, at the same time if you would take pity on me to give me that piece of Land, If you would say yes, I am ready to give you all the rest and I am done. I do not wish to speak any more but I wish to hear that, I ask for this piece of Land and I wish to ~~live~~ live on it immediately, that is all I have to say

Gen. Palmer

I would like to accommodate him but the great Chief knows, this country, He has Maps, He knows where the Wagon Road lies, his instruction to me is to put the Reservation off from the white Settlements the Cayuses had a Road through their Reservation, But I made arrangements to put another Road further south, where is there a chance to put another Road south of the High, there is no chance, there are two Mountains running this way and that way. If I give you the Reservation as you asked the President will say no, it is not good, and what we have done will be good for nothing, I believe there is more good land in the Reservation than they speak of. they

drive cattle there to winter, Deer also come down from the Mountains into that valley. there is plenty of game there, I am not angry with them. I wish them to understand it. if they do understand it they will not object, there is no use of my talking more. here is Stoketty and his people I would like to hear from them, I want to treat them all alike.

Stoketty

I hold to my words my Heart is still as it was, when will be the time, that I shall run to this place. I can see my country, there is few places that I can make a garden in it. my Heart is to have that country that I spoke of, from Delchutes to John Day's River, from the Columbia River to the Blue Mountains,

Gen: Palmer

He is a chief, he talks for his people there is no use talking about it I have given him the reasons why I did not allow any land to be given across the Delchutes, he has heard me say that when we could find a better place, than the one selected, upon which no whites live. we would select it in place of this.

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If he is unwilling to act for the good of his people. be it so.

I do not expect always to be their Chief, the next that comes may not do as well by them, If they think it is best to throw my talk behind them, they can do so.

Stocketly

The reason that I said no, is because I think that you like best where there is plenty of timber.

Gen: Palmer

I do not wish them to settle all over the country, the President will not allow it. I have told you the result of the treaties in the Wallamette valley. by Gov: Gaines and others, the same would follow this treaty if we were to divide the country into little patches.

Gise

My opinion is that it is good that all the people should be put together after hearing the words of the Chief.

Gen: Palmer

If Stocketly and his people failed to enter into a treaty with us now, it will be too late when he wants to, the whites, will come in and we cannot prevent them.

And if he acts like a wise man and like a Chief he will do so, his people may think they know best, they do not know the whites as well as I do. I should be glad to have him and other Chiefs sign the Treaty, But if they do not do it, they can not say, that I have not done my duty. If Stocketly and his people know so much more than we do, they take my words and throw them away I shall not cry about it.

Iss

I wish to go to the Reservation. I give up all the country, I wished to have a piece of Country on the other side of Delchutes, at the House Country. I wish to go there every Spring to dig House if you give me the privilege My Heart will be glad, I am done.

Mark

Nes sees the wagon Road, it is very true that I would like to have that piece of Country, I do not call the Tigh a good country, we can see the Wagon Road plain. I am doubtful of getting a good piece of land to raise a garden. If it is possible for me to show you my Heart

I would do it I think  
 Stocketly speaks right about getting  
 a good piece of Land on the other side,  
 verry true you have chosen a place  
 where there is plenty of wood,  
 and they have chosen where there  
 is no wood, If there was any good  
 land near the Hot spring I would not  
 talk so long, that is the reason my  
 friend, I am speaking, It is not for  
 any thing that is good about Tigh that  
 I wish to have it, ever since three years,  
 since we have been mixed up with  
 the whites, we have learned to do several  
 things, there is not much good Land  
 about the Tigh, only a piece on the upper  
 end, the rest is all rocks, the children  
 would learn to Read & write, it would be  
 like throwing it away. — there will be  
 no good country for them to work at

My friend my Heart is verry Hunary  
 for the Rocks on the lower end of the Tigh  
 I am verry much in trouble to find a good  
 piece of land to live on,

Gen: Palmer

I had said in the event that they  
 did not like this Reservation that they  
 would send 3 men with an agent to  
 look and see if they could find <sup>46</sup>  
 a better country, A Country where

20

they are all willing to go.

I selected this place, I suppose  
It was better than any other place,  
I have told them already, if the  
Reservation is not large and good  
enough we will extend the Reservation,

Mark

I had one of the best running  
Horses that ever was in this Country,  
and now we all take this land, now  
we know, every little piece of good  
Land that we have in our Country,  
now we give it up: this day the  
same as if I had given my fortune:  
What amount of things will you give  
to cover us with: what amount of Money  
How much to each man,

Gen: Palmer said I do not know how much it  
will amount to each person, we do not  
know how many there are of your people,  
we give you in all \$15000 besides we  
build you a Flouring Mill, a Saw Mill  
Blacksmith, Tin & Gun Smith Shops, Hospital  
Plow & Wagon Shops, School House, also  
give you men to do all these things, then  
we build a House for each of the Head  
people of Wasco. Tenino Upper & Lower  
De Chute and fence & plow 10 acres <sup>47</sup>  
of land, then all these people will

Chose a Head chief, we will Plow  
and Fence 10 Acres for him, we will  
give him \$500.00 a year, He will be the  
Head man and have to attend to his  
people, and when this head Chief  
dies or superseded by another, this  
new one is to give and occupy it as  
the other, I do not know how much  
it will amount to a single person,  
I know this much we give more than  
the country is worth, they will find,  
they will never regret they have  
gone into this Reservation, I am afraid  
the great Chief will say I am doing  
too much for them, we do a great  
deal more for them than we did to the  
Indians in the valley, We give you more  
than we did to the Cayuses & Wallowallas,  
and you have not so much good country,  
when I left my home away on the  
East. I thought great deal of it.  
But came here because I think I could  
do better,

Mark says He does not give enough  
money, in Wallamette they sell  
Half mile claims, for one thousand  
Dollars, we expected that \$150,000 to 48  
each nation, we want so much money  
each, today commence to pay today;



Gen. Palmer

We have nothing to pay to them but goods today, till the President say it is good, all that we do is subject to the President. He may say it is good, and may say no: we do not give any money till the Treaty is ratified.

It is true that in some Country they sell a mile square for \$80,000 Dollars (He does not sell any country here he gives it away) The price I give for their Country, is more than any Country that I have paid in Wallamette, Umpqua, Rogue River &c. I ask them is it not better for them to take what I offered, than nothing. It would be much better for the President to pay the money down, and think no more about it But no. It would not be treating these people right.

Ta. symph Said. We wanted the money now.

G. Palmer

Said. It is no use talking about it, we pay no money. Suppose we give the money, they go down in one of the stores, they would have to give \$7.00 for one Blanket, we would let you have the same kind of Blanket at \$3.50 Shirting they will charge you 20¢ per yard. 49  
But I will charge you 14¢ per yard -

55

(Oregon Supp.)

W.H.E.

3rd Day - June, 25<sup>th</sup> / 55

Cornell at Wasco,

203

51

was right for type

6-25-55

93  
A Hoe will cost you at \$150. But  
I will charge you 42¢ each.

The great chief will deliver these  
things to you. does not cost you any  
thing for bringing it here.

I have been talking and you  
have been talking. now I am tired.  
I am going home. and I want you  
to hear what I have to say, and you  
know what I have said. I am going  
home with a heavy heart. when  
I come again. they will see me.

I have other people to see beside  
these people, those that have signed,  
will be provided for. the Wascos if  
they see fit to sign it let them come  
up. and I call upon mark first,  
head Chief of the Wasco Tribes, who  
came forward and signed the Treaty,  
followed by his Sub. Chiefs and head  
men. also Stoekety, sub. Chiefs and head  
men. and followed by additional members  
of the Tigh tribe - and all the other Tribes

Council adjourned 4 1/2 o'clock

Approved

Zach Palmer

Dept Ind affairs

50

60  
(Oregon Sup) J.H.C.

2<sup>nd</sup> Day - June 23<sup>rd</sup> 1855

Council at Wasco.

50 pages

Waseo Council

Second day of the Council

Second day Council

Saturday June 23<sup>rd</sup>

Council opened 2 1/2 O'clock

Gen Palmer

My Brothers. We have again met to talk to you. We met yesterday read and explained part of the Treaty, as there are a few here that were not here yesterday we will again explain. I said we had made treaties, with Nez Perces, Cayuse, Walla Wallas & Umatillas. I said we had purchased their country, and made Reservation for them to live upon. I have come here to make a bargain with you. as we had done with them we want to treat all the Indians in the Country alike, experiance had taught us. the white and Red man cannot always live together in peace. when I speak of white people, I mean all people, French and Americans, when there are but few whites then we can get along verry well & not quarrel, but when there are a great many they will have difficulty, when they live together, there will be difficutties, little difficutties will get to be great difficutties, It is not long since the white man first came among you. there are now a good many white people living among you. 8

there will soon be a great many more,  
we cannot prevent them, from coming to  
settle in the country, If an Indian sees  
a piece of ground, and wishes to live on it,  
it will be but a little while when the white  
man comes, and sees it,  
the white man says I want this land, you go  
away, far away. suppose the Indian goes  
away, and selects another piece of land,  
it will be but a little while before the  
white man will do the same as the other,  
in this way, the white man takes possession  
of the country. the Agents try to prevent  
it and protect them but cannot do it,  
while they live together, If there <sup>were</sup> ~~was~~  
but a few white men we can <sup>ed</sup> then  
protect you. It is wise then,  
before so many people come here to ~~the~~  
mark out the land so the white man  
can know where to live, and the Indian  
can know where to live. this is one of  
the reasons why we want to make a  
Reservation. It will be but a few  
Years, before the whole country will  
be filled up with whites, then when  
will the Indian have his home, If  
we enter into a Treaty now, before  
the country is filled up with whites, I  
we can select a home for you, where  
no whites live, we have done so with

3

other tribes: why not do so with you,  
I told you yesterday, where I propose  
to make that Reservation, we select  
that, because we believe it is a good  
Country for you, there is enough of  
good land, that every one may have  
a farm, there is plenty of grass to  
graze your Horses & your Cattle, there  
is plenty of timber that might be saved  
& cut to build your Houses. It is, <sup>in</sup> your  
own Country, you are all acquainted  
with it. It is but a little way to your  
fisheries, It is but a little way to your  
Root and Berry grounds I told you that  
you <sup>would</sup> ~~will~~ always have the privilege to  
Hunt & gather Roots and berries and fish.

If we make a Treaty now we can prevent  
the whites from going there. If we wait  
a little longer, they will go there, and  
where will you go: I told you that we  
<sup>would</sup> ~~will~~ give you \$150,000 that to be paid  
in annuities in 20 Years I told you that  
we <sup>would</sup> ~~will~~ build you a Saw Mill, that  
we <sup>would</sup> ~~will~~ build you a Flouring Mill to  
grind your Corn, that we <sup>would</sup> ~~will~~ build  
you a Blacksmith shop. Tin & Gun Smith  
shop attached to it. that we <sup>would</sup> ~~will~~ have  
a man to make you Plows, Harrows & 10  
Wagons, and help you to build your Houses.  
that we <sup>would</sup> ~~will~~ build a Hospital and have.

1-17



a Doctor, Medicines &c. I said we ~~would~~<sup>would</sup> build you a School House, and that we would employ Millers, Blacksmith & School Teacher, that we would employ a Farmer to show you how to raise Corn & Potatoes, so that you would have plenty of provision in your Houses, that you would have plenty of clothing, your Women and Children have plenty to eat, your old people have plenty to eat, and clothing you will be supplied with Guns, Powder & Balls, we would help you in catching fish, give you Seams, you will soon be able to live like white people. this has been the way with the Indians on the East side of the Mountains. when they have made a bargain, we would help them,

But those who refuse, they are roving about from place to place and have no Houses, their Women and Children are crying for Bread: they have nothing to cover them from the cold and storm, it is the duty of the Chiefs and these old men to provide for their people: then let us act like wise men and make a bargain when we can,

other Chiefs have come to talk with you, but have done nothing for you, long time ago Mr Perkins came and live

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with you. Mr Brewer and Waller came  
and live amongst you. I suppose they  
give you verry good talk, but did they  
build you Houses or cloth you, did they  
propose to buy your country, and  
give you homes: perhaps they give you  
a little clothing, may be they showed  
you how to plant Corn, Potatoes. &c may  
be they sometimes give you Bread:

But they did not build you Houses,  
farms &c. for you, they did not build  
you mills, and furnish you tools unless  
you paid for it: I come to buy your  
Country, and give you good Homes and  
good Hearts, so that you may live at  
peace with all the whites and with each  
other, we do not want to divide you, we  
want you all to have one Heart, we come  
to you with good heart, I dont want  
you to throw my talk away or put it behind  
you. I shall not lie to you what I  
promise you, you can rely upon, I do  
not come among you as a trader, I  
come by direction of the great Chief, I  
talk for him and he dont lie to his  
people, If I did not wish to do you  
good, I would not come to see you, I  
have a Wife and Children, I have  
a field of Wheat Peas & Potatoes why  
should I leave them and come among.

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1-19

6

you. because I have a good heart,  
and wish to do you good, then I hope  
you will receive my talk and not  
throw behind you: when I hear  
you speak then I shall know your wants,  
I see among you old people, and  
you have left some of your people  
at Home. they have but a few  
Years to stay among us, and I want  
to do them good. if you receive my  
talk then I can do them good, I can  
do you all good: I have some Goods  
at the Dalles for you if we make a  
bargain I shall let you have them, and  
if not I cannot do so. If we make  
a bargain I expect to give each of these  
Head Chips a suit of clothes, we  
expect to give every man and Woman  
something, and what we give, it will  
be so much paid you towards your  
lands: when a trader comes among  
you, he charges you \$12.00 to \$14.00 a  
pair for Blankets, when I let you  
have Blankets for your land I charge  
you \$7.75 per pair for Scarlet Blankets,  
and \$6.50 per pair for the white ones.  
A Nae the trader would charge you  
\$150 each I will let you have it on  
your land 42 each &c.

as I said before it is good to get

the government to make you Laws:  
we want the privilege of building  
Roads through your country on the  
Reservation:

If we make this bargain, and  
you sign this paper, we will send  
it to our great chief, he and his  
Council will examine it, and if he  
says it is good, He sends it back to me  
and the Money, then we will go to  
work and build you the Mills, until  
then you will continue to reside where  
you are.

But we dont want you to interfere  
with the whites, they have the privilege  
to settle on any part of the Country  
out side of the Reservation, they  
should not interfere with your Garden  
and fields this is the proposition  
I make:

This amount is more Money than  
you can Count. But our Chief wants  
to do you good, My Heart is that it is  
good: when you speak, I will  
then know your Heart, for the present  
I have nothing more to say. I will  
listen to you if you have any thing  
to say:

Wm Chinoock

says We do not wish to answer to day,  
I am not tired, listening, the Indians  
have not got much since, If you had said  
that you wished to cut the timber, we  
should say yes, because it would grow  
again, you asked us formerly, when  
we wish to travel, we had no fence  
to stop us, we can go on a straight  
Road, I think in a little while it  
will be all fenced up here, and on  
that account we wish to think of it, we  
will give you an answer in a few days,

Gen: Palmer

I understand that William  
Chinoock speaks for all of his people,  
there may be some of the other people  
that wish to say something

Council adjourned 1/2 O'Clock

Appraised

Isabel Palmer

Supt Ind affairs

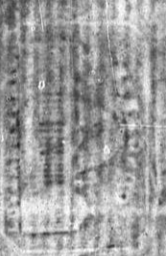
15

(Oregon Supp.) D. H. 36

1st Day - June 22, 1855

Council at Wasco

10 pages



97

Wasco. Council

Proceedings

June 22<sup>nd</sup> 1855

First day of the Council

16

Walla Walla Council ground  
June 12<sup>th</sup> 1853.

Dear Sir

You will proceed without delay to the Falls of the Columbia, and collect all the Indians inhabiting the country between Willow Creek, and the Cascade falls, and between the Columbia River and the 54<sup>th</sup> parallel of North Latitude,

The object as you are aware in collecting these Indians is if possible to effect Treaties of purchase for the extinguishment of their title to the land claimed by them.

The point at which they are to be assembled is left at your own discretion, remarking however that it should be as convenient to the Falls as suitable ground can be selected.

The time of assembling about the 20<sup>th</sup> of June, but of this you will be able to judge, upon your arrival at the Falls,

It is presumed we will be able to perfect arrangements with these Tribes in a few days, so that no very extensive preparations need be made for subsisting the Indians.



But you will make such purchases and preparations as you deem the Circumstances will require, having in view the accomplishment of the objects sought to be obtained, and a due regard to economy, I have already about 800<sup>lb</sup> of Flour 200<sup>lb</sup> Sugar and 32<sup>lb</sup> Tea, 168<sup>lb</sup> Tobacco and half Barrel of Crackers at the Dalles designed for use of the Council.

Respectfully yours

(Signed) Joel Palmer

Superintendent of Ind. Affairs

O. T.

<sup>sup</sup>  
R. M. Thompson

Indian Agent

Copy

Dallas June 21<sup>st</sup> 1853

Commandant

Fort Dallas

Sir

Information has just been received that a man by the name of John Edwards has been exciting the Indians in this vicinity by representing that we were about to rob them of their country and advising them to fight for it instead of selling it and that they would be fools to enter into a treaty with us, with many other inflammatory representations well calculated to disturb the peace and quietude of this settlement as well as to render nugatory our efforts to perfect treaties of purchase, I have therefore to request that you will afford Agent R. R. Thompson such aid as will ~~afford~~ enable him to arrest this individual that peace may be maintained and the laws of Congress regulating Trade and intercourse with Indian Tribes carried into effect.

I have the honor to be

Dear Sir

Your obt<sup>d</sup> Serv<sup>t</sup>

(signed)

Joel Palmer

Superintendent Ind<sup>n</sup> affairs  
Oregon Territory

# Wasco Council

Proceeding at Indian Treaty in  
Wasco near the Falls of Columbia  
Oregon Territory June 22<sup>nd</sup> 1853

Present, Indians Common to  
the vicinity of the Falls viz. Wascos  
upper & Lower DeChutes, John Day's  
River Indians and Dog River Indians.

## Officers of the Treaty

Gen: Joel Palmer      Sup. of Ind<sup>an</sup> Affairs O.T.  
R.R. Thompson      Agent  
R.B. Metcalf      "      & Commissary  
Wm. McKay      Secty: Treaty  
Mathew Doffa      Interpreters  
John Platt      "  
Dominic Jaudro      "

Also many Citizens

Census of the Wascos Upper & Lower  
DeChutes, John Day's River Indians and  
Dog River Indians.

Estimated at 1377 20

First day of the Council

Council opened. 5 1/2 O'clock  
Present officers of the Indian Department.  
and few citizens - and the above  
named Tribes and Bands of Indians.  
amt: to about 500.

after the usual routine of smoking &  
Gen: Palmer. opened the Council by ~~saying~~ <sup>saying</sup> thus.

Gen Palmer: That when our great chief speaks to  
the Red people, he calls them his children.  
I speak for him and I call you my children.  
I do not expect to say much to Night, but  
we have come here to see you. We have  
something to say to you. Our great chief  
the President of the United States has  
directed me to treat with his red children  
and by his order I come among you. The  
first thing to be done is to select good  
interpreters, men who will state correctly  
what I may say to you, and interpret  
correctly what you may say to me in return.  
have you any persons that you would wish  
to act as Interpreter? I have selected  
Mr Doffa and John Plitte are you  
satisfied with these men as interpreters  
if so they will be sworn. The Persons  
named then took the following oath -

2

You do each of you solemnly swear that you will well, truly, and correctly interpret all that may be said to the Indians assembled in this Council by Joel Palmer Superintendent of Indian affairs on the part of the United States, and all that may be said by the chiefs on the part of their respective Tribes so help you God, after which Gen. Palmer said. — My friends these men have called God to witness that they will interpret correctly, and should they tell a lie, our Laws would punish them for it. — I expect they will speak correctly:

You have been told a long time ago that by and by a chief would come to buy your lands. none has even come until now. The President has directed me to do so and I am here. I have just returned from holding council with the Nez Percés, Walla Wallas, Cayuses and the Umatillas they have all sold our chief their Lands, except two reservations which has been designated for them to live on. Many of those people were opposed to selling their country, but after we explained fully what we wanted to do for them, and what we wanted them to do, they all agreed to sell their country, and have signed the Treaty. We were there many days

talking about it, until we all got tired,  
 when the treaty was signed I gave them a  
 few goods, and I have just arrived here,  
 now I want you to listen to what I have  
 to say - for it is a matter that you are all  
 interested in, I want you to understand fully  
 for I do not want to deceive you, we have  
 found that the white man and Indian  
 cannot long live together in peace,  
 that it is better that lines should be  
 drawn, so that the white man will know  
 where his land is and the Indian where  
 his land is, we may then live without  
 quarreling, The white man has come  
 among you (others are coming), I want  
 you to make a bargain so that we may  
 always live in peace, I want you to sell  
 our great chief your country and we will  
 designate a tract of land where you may  
 reside and no white man but such as are  
 working for you shall be allowed to live on  
 it, but the balance of the country will be  
 for the whites to live on. - if we can agree  
 upon the terms of a Treaty you will be  
 permitted to fish and Hunt and gather  
 Berries on all lands unoccupied by whites  
 as heretofore, on this reservation no  
 whites will be permitted fish or Hunt <sup>23</sup>  
 but you will be permitted to do both <sup>out</sup> side  
 the reservation in common with whites,

4

You will also be permitted to graze your Horses and Cattle outside the reservation on all unclaimed land in common with whites. we will build for you on this Reservation a Saw Mill, and flouring mill a Blacksmith shop, a Wagon and Plow maker shop a Hospital and School House, The Mechanics, Doctor and Teacher will be paid by the Government for a number of years and their time will be devoted to your interests. The Millers, and Farmers will also be paid by the Government and will labour for you, all will aid and assist you to live better than you now do. you can have bigger and better fields, better fences, better Houses, you can always have plenty in your houses for your women and children to eat, clothing to cover them from the storm and cold; but I will read and have explained a Treaty which I have drawn up for you, you will then know what we want and can think about it; - here the treaty was read section by section and was interpreted to them.

Gen Palmer then said. The reservation here described is in your own country, it is sufficiently large to afford every man a farm, and poses capacity for grazing <sup>24</sup> to supply all your animals, it has a good

1-15

5  
8

deal of good land it is not far away:-  
I understand some persons have told you  
that if you were to sell your country that  
you would be driven away into some  
strange land perhaps on to an Island  
where you would all starve. Now you  
know this is all a lie you should pay  
no attention to these flying reports we  
have some people running about who  
are great fools they tell you lies.  
I have explained in part this treaty  
tomorrow we will meet again and I will  
talk more to you I think when you hear  
it all you will say it is good. A portion  
of your chiefs have heard what was said  
at the Wallawalla Council ground. The same  
provisions are contained in this Treaty that  
are in the Treaties with those people,  
we wish to Treat all alike. This is  
the first day that we have met, we will  
not say too much at this time. Mr. Thompson  
will supply you all with Beef and Flour, we  
have invited you here, we will feed you,  
and shall charge nothing for it. Tomorrow  
after Breakfast we will meet again.

The Council adjourned 7 O'clock

Approved

Jacob Palmer

Dupt Ind Affairs