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## **Ratified treaty no. 295, Documents relating to the negotiation of the treaty of July 16, 1855, with the Flathead, Kutenai, and Upper Pend d'Oreilles Indians. July 16, 1855**

Washington, D.C.: National Archives, July 16, 1855

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**RATIFIED TREATY NO. 295**

**DOCUMENTS RELATING TO THE NEGOTIATION OF THE  
TREATY OF JULY 16, 1855, WITH THE FLATHEAD,  
KUTENAI, AND UPPER PEND d'OREILLES INDIANS**

1000  
G. M. of Washington  
Bitter Root Valley  
July 16<sup>th</sup>  
1853

1855  
One treaty concluded  
with the Flat Head  
Tuan and Upper Pen  
Oreille tribes of India  
Copy of the official proce  
ings and map of the ter  
ritories

Rec<sup>d</sup> October 3<sup>rd</sup>

Ack<sup>d</sup> Oct 8<sup>th</sup>  
Report to Secy Int July

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Council Ground at Hell Gate,  
Bitter Root Valley, W.T.  
July 16, 1855.

Hon. Geo. W. Manypenny  
Commissioner of Indian Affairs  
Washington D.C.

Sir?

I have this day  
concluded a Treaty with the Flat Head, Kootenay and Upper  
Pends Oreilles Tribes of Indians, and herewith enclose a  
Copy of the Treaty and the record of the Official proceedings.

These three Tribes number some fourteen  
hundred souls; Flat Heads 450, Kootenays 350, and Upper  
Pends Oreilles 600. They own about 3500 horses and one  
thousand cattle.

Their country embraces an area of about 23,000  
square miles. The Reservation on the Flat Head River  
an area of about 2,000 square miles.

These Tribes are by the Treaty constituted  
into one Nation, with Victor the Chief of the Flat  
Heads, as Head Chief of the nation. Provision is made  
in the Treaty for uniting with them other friendly  
Tribes. It is expected that the Couer d'Alenes and  
Lower Pends Oreilles, each numbering about 350 souls,  
will agree to be thus disposed of.

Much difficulty was experienced in  
bringing the Tribes on to one Reservation in consequence

of the dislike of the Flat Heads to Mission Establishments. Victor finally made a proposition in Council today, which I accepted, providing for the survey of the Bitter Root Valley above the Loole Fork, and guaranteeing to the Flat Heads a separate Reservation in that Valley, should it prove to be better adapted to the wants of his people, than the Reservations on the Flat Head River. To this latter Reservation he and his people have agreed to go, should it prove to be more eligible than that in the Bitter Root.

Accordingly Article Eleventh was inserted in the Treaty, making provision for this survey, and leaving the question of their Reservations to be settled by the President.

The Chiefs of the Upper Bands Oreilles and Kootenays were unwilling to leave the selection of their Reservations to the President, but declined treating unless they were placed on the Flat Head River Reservation.

The Reservations provided for in the Treaty will accordingly be carefully examined and the information thus gained will be laid before the Department at the earliest practicable period. Should the Flat Head River Reservation prove best, there will be no difficulty in the purchase.

Should the Bitter Root Reservation prove most eligible, it will be for the President and Senate to determine whether the Treaty shall be ratified without an amendment requiring all the Tribes to go upon the Reservation, which on Examination has been found most eligible.

I prepared the Indians for this latter alternative in my remarks today, which will be found in the

Official proceedings, by saying to them, the Treaty might not be ratified in consequence of the refusal of the Kootenay and Upper Pend Oreille Chiefs to agree to the selection of their Reservations by the President, and I carefully explained the whole matter to Father Hockew, the Jesuit Missionary, whose presence I had required at the Treaty Ground, and whose influence over these Indians is almost unbounded. The mission is on the Flathead River Reservation on the Bi-ni-el-la-ew River, the place it has been removed from below the Pend Oreille Lake within the last twelve months. Father Hockew has labored faithfully among the Indian Tribes for the last ten years, and has gained his influence by energy, devotion and the natural ascendancy of a patient and indomitable will. He has promised to interpose no obstacles whatever to the views of the government, and I have confided in his singleness of purpose.

Article 9<sup>th</sup> of the Treaty guarantees the Indians the undisturbed possession of their Reservations as against the claims of the Hudson Bay Company growing out of their Trading Post on the Prairie River within the limits of the Reservation. It consists simply of three old and small log houses. Not over two acres of land has ever been cultivated. An estimate will be submitted of its value in my annual Report. Notice will be given to cease trading with the Indians at that Post, and if persisted in the buildings will be torn down and the Traders sent out of the Indian Country.

The remaining articles of

the Treaty requires no further Explanation  
as similar provisions were embodied in the  
Treaty already ratified, and those which have been  
subsequently made.

I am, Sir,

Very respectfully

Your most Obedient Servant.

James J. Stevens

Genl. Supt. Ind. Affairs

Washington Territory

Rec'd by Mr. Stevens  
17 June 1854

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1854

Official Proceedings  
at the W.W.  
Council held with the  
Flat Head, Kootenay  
and  
Upper Pends Oreilles  
Indians  
Commencing July 9<sup>th</sup>  
and  
ending July 16<sup>th</sup>  
1855.

-----  
Isaac I. Stevens  
Gov. Supt. In Affairs  
Washington D.C.  
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Original

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Official Proceedings at the Council held by Governor Isaac I. Stevens Supt. Indian Affairs, W. T., with the Flathead, Pood, Orielle and a Kootenay Tribes of Indians at Hell Gate in the Bitter Root Valley, Washington Territory, commencing on the seventh day of July 1855.

July 7th. Gov. Stevens accompanied by various officers of the Indian Department reached the Indian Camp near Hell Gate and was welcomed by all the Chiefs and Warriors of the Flat Head, Kootenay and Pood Orielle Indians who rode out to meet the Governor's party.

The Governor selected for his camp and a Council Ground a point on the Bitter Root River one mile from the Indian Camp.

In the afternoon Victor chief of the Flat Heads, Alexander of the Upper Pood Orielle, and Michelle of the Kootenays accompanied by a number of the principal men of the Tribes visited Governor Stevens at the Council Ground. After they had smoked as usual upon such occasions, of the tobacco given them, Gov. Stevens spoke to Victor as follows.

"You have heard I suppose of the Council at Walla Walla and what was there said to the Indians. The Treaties made there were fully explained. We made Treaties with the Nez Percés and others, numbering in all some 6000 Indians, and placed them on Reservations. I wish to make with you Treaties similar to those made at that place, and on Monday I will speak to you about it and explain all things fully; but in the meantime the Flatheads and Nez Percés who came up with us were present at that Council and can tell you all about it.

The business here being concluded, I shall push on to Fort Benton to collect the Blackfeet for a Council. We expect many of the Nez

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"Percis here in a few days in charge of an Agent and Interpreter to  
"meet you and go with you to the Council near Fort Bentou, where  
"we expect to make a Treaty, which will keep the Blackfeet out of this  
"valley, and if that will not do it we will then have soldiers who will  
"Some of the Blackfeet, the Great Chief you know are good and will lis-  
"ten to us. A Commissioner is coming up the Mission to meet me. The  
"Great Father the President has directed us to make a treaty and he will  
"see it carried out, and we hope it will forever settle your troubles with  
"the Blackfeet. I saw you two years ago and told you I would  
"come to make a Treaty. I hoped the next year. Two years have  
"passed, but in the meantime, as you know, we have done all we  
"could. St. Mullans, Mr. Adams, Mr. Doty - then two years ago  
"now we are left among the Indians to promote peace and we are de-  
"termined to push this matter through."

"On Monday <sup>then</sup> at 10 O'clock I will talk with you here and ex-  
"plain everything."

Victor said; "The Blackfeet have troubled us very much".

Gov. Stewards; "I have heard of your troubles before and  
"have done all I could to get this matter arranged at this time".

Victor; "I am going to tell you what has happened  
"since you were here. Twelve men have been killed when out hunting  
"not on war parties - I fear the whites and kept quiet. I cannot  
"tell how many horses have been stolen since."

"Now I listen and hear what you wish me to do. Were it  
"not for you I would have had my revenge on this. They (the  
"Blackfeet) have stolen horses seven times this spring."

July 4<sup>th</sup>, Monday.

The Indians began to assemble at 1/2 past 12 O'clock and at  
1/2 past 1 P.M. the Council opened.

President: Officers of the Council.

Gov. S. J. Stewards, Sept. Indian Affairs and Commissioner  
of Indian Treaties.

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James Doty, Secretary.  
W. R. Crocker, Commissary and Clerk.  
Thomas Adams, Special Indian Agent for Flathead  
and Ojibwa & Kootenays.  
R. M. Sausdale, Agent Indians, Washington Territory.  
G. Shaw } Interpreters.  
Benj. Hizer }

Tobacco was distributed, and after the usual time spent in smoking, Gov. Stevens addressed the Indians as follows.

My Children

I am glad to see so many of you here today. I have come to fulfil a promise which I made you two years since. I have come to make a treaty with you if we can agree upon the terms. I have already made treaties with the Nez Percés and with other tribes: several Flatheads were present at those Treaties; they have told you about them. I wish to make with you a treaty similar to the Treaty I made with the Nez Percés.

There are here present three tribes, the Flatheads under their chief Victor; the Upper Pend'Oriettes under their chief Alexander; and Kootenays under their chief Michelle; I am sorry that the Lower Pend'Oriettes with their chief Victor are not here. ✓

I wish to make a Treaty with the Flatheads Upper and Lower Pend'Oriettes and Kootenays all as one nation. We wish you four tribes to sell us a tract of land to the Great Father and line an acre tract of land; that tract of land to be large enough for your cattle and farms. The climate of the tract to be mild enough for your animals to graze in winter.

In the Treaty besides providing for your having a tract of land for your houses, you will have the privilege of going on to the land you have sold to get roots and berries and to kill game except when the land is actually occupied by a white settler. ✓

For this sale of your land we propose to make certain payments which I will now explain. An Agent will live amongst you - I have already had an agent, Mr. Adams, but he has <sup>not</sup> had the means to do much with; he has not received much from the Great Father; he has done all he could; his words have gone to the Great Father, and the Great Father says you shall be cared for.

You will have a school, a good school amongst you; at this school your children will learn to read and write, and they will learn trades such as desire it. You will have a hospital and a physician for the care of your sick. You will have a farmer, you will have a blacksmith with tools, you will have a wheelwright a man to make wagons and plows; you will have a saw mill and a grist mill.

The school, the farmer, the blacksmith, the wheelwright and the saw and grist mills you will have for twenty years; then you can take care of yourselves. This will be one part of the payment; the other part I will now explain. You will be supplied with means to start your farms, and to give you clothing, tools and cooking utensils and something in the way of houses. It will be enough to clothe every person, and to give every one cooking utensils and farming tools enough to start with. Then each year for twenty years we shall make additions to what we gave at first.

You will be expected to live on the same good terms with each other as you have been living. I need not say a word about that. You will be expected to live on good terms with all friendly tribes. We will soon go over to the Blackfoot country, then if a treaty be made, and they prove friendly, you will of course live on good terms with them. When we get to the Blackfoot country we will talk about it - the Great Father is determined that you shall be safe on the reservation from the attacks of the Blackfeet; this I will say to the Blackfeet in Council, you being present. I believe we can make peace, but enough of that, I will reserve that for the Blackfeet Council.

On another point I wish to speak plainly; - wishing your =

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selves you will be governed by your own laws. The agent will see that you are not interfered with, but will support the authority of the chiefs. You will respect the laws which govern the white man and the white man will respect your laws. We look with favor on the missionaries that come amongst the Indians where they desire them and I think their coming may do them good. The priest will be your friend, but he will not have no control whatever over your affairs. The priest will advise you in your spiritual affairs - that which relates to God, but he will have no control over your temporal affairs, your own laws; that you will manage yourselves.

I think you understand the different points of the Treaties - All your tribes Flatheads, Upper and Lower Plain 'Oreilles and Kootenays to live on a reservation. That reservation to be large enough for all your animals and farms; and the rest of the land to be the Great Father's for his white children; you in addition to have the privilege to kill game, pasture your animals, dig roots and gather berries upon lands not occupied by white settlers - your payment to consist in schools and farmers and mills and shops and a physician for 20 years.

The first year a large amount of clothing, of cooking utensils and everything to start, our farms and you will have an addition of the same things every year for twenty years.

Will such a treaty suit you? If it will suit you then we have to agree where the reservation shall be and what the amount of these things shall be. I wish now the chiefs to tell me whether they are pleased with this kind of a treaty. I wish now to hear from them.

Victor (Flathead Chief) said:

I am very tired now and my people - You (the governor) are the only man who has offered to aid us. I have not been able to do anything for my people - If my young men could see they might be afraid? They do not understand how the whites punish. I am very glad to see you, and that you have come.

to my place. My country is very small, I think God is willing  
that we should have a small piece of ground - my country is very  
bad; - that is all the way I can talk.

I have two places, here is mine (Bitter Root valley) and yonder  
across the mts (Flathead river) is mine - I will think of it and  
tell you which is <sup>the</sup> best - I believe you wish to assist me to help my  
children here so that they may have plenty to eat, and so that they  
may save their souls.

There is very little land here: I cannot spare a large piece.  
I have only a small piece: that is all I have to say. ✓

Alexander (Poma Oriella chief) said;

You know you have  
a white skin - I am poor; I am an Indian - I cannot look  
around me - I think my country is good - I think I am doing  
right - And now you come to my place you white man - now you  
talk to me - you tell me it is not good, how you are doing, this is  
good. We have a God Almighty; we were not made for nothing -  
we have a place to be punished. You say you do not like these bad  
things - The white man told me God Almighty did not like bad things  
and when I heard that I think I was very glad, that I have  
to do so and so, this way is very good, take this good road -  
now I talking my people are sitting around me. You see my posi-  
tion my children - they never heard. I like <sup>all</sup> my children. You are  
talking to me now my big Father - You have told me you have  
to make your own laws to punish your children. I like my  
children. I think I could not lead them to make them go  
straight. I think it is with you to do so - If I take your  
own way, your law, my people then will be frightened.  
These growing people are all the same - perhaps those who  
come after them may see it will be for them. I do not  
know your laws, perhaps if we see a rope, if we see  
how it punishes we will be frightened. When they (the priests)

talked to them, tried to teach them, they all left him. I am very glad to see the white men.

My children - maybe when the whites instruct you, you may see it before you - Now this is my ground - we are poor we Indians. The priest is settled over there (pointing across the mountain: then where he is I am very well satisfied. The priest instructs me and this people here, I am very well contented with the priest and I am very well satisfied with you. I will talk hereafter about the ground - I am done for today.

And Wolf (Flathead) said;

We gathered up yesterday - these people you see here. Here are the three nations that spoke they think they are three nations. I think it was this way yesterday. Here is the ground I was talking about yesterday. I think myself there are three tribes here - they have their own places - they think they own my ground. I thought these three nations were going to talk each about their own lands. Now I hear the governor and hear him talking - my ground is all cut up in pieces, a while ago you spoke. What I made my mind up to yesterday perhaps it will be that way now. They are not three nations - they are only one perhaps. They did not talk about their own lands yesterday. I think it is so. I do not <sup>(think?)</sup> it is right to talk about this land. By and by when we go back to the camp we will talk about it - perhaps to-morrow we will talk it over to-night or to-morrow how much land we have then you will know. If we can agree then we will talk it over here. I think this is my ground. I think of the three nations this belongs to the Flatheads - this is closed up by mountains. There is another place over yonder - across the mountains - that belongs to the Pind'Orilles. I do not know where the country of the Kootenays is. It is a long distance off. I made up my mind yesterday; I believe we did not agree. I thought we had two places,

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this ground the Flatheads - that across the mountains the Pawnee  
allies - perhaps not perhaps we are all one - this is the reason I speak  
in this manner. I am very poor - we made up another mind  
yesterday - today it is different, we did not come to an ending  
council. We will go back and have another council. The others  
who think differently will talk about it.

Gov. Stevens said;

My children - The words of Esau  
who has spoken last are good. It will be well for you to talk  
the matter over in your camp, and then tomorrow we will  
meet again. I will say one word in reference to placing you  
all on one reservation. I think we can do more for you in that  
way - the agent can see the treaty is carried; your school  
will be better; your sick will be better cared for by the physician.  
Think the matter over well. I made two treaties before I came  
here. In one treaty three <sup>different</sup> tribes were put together; in the other  
treaty four different tribes were put together. We made  
a third treaty with the Big Bercees, a large tribe numbering  
more than all of you - we made the treaty with them alone.  
If you have two tracts, as the agent and physician can only  
live on one tract, those of the other tract cannot be as well  
cared for. Your living on one reservation will not make  
any difference with regard to things that you very much  
value now. Those who want a priest can have one, we do not  
propose to say to you, you shall have a priest or you shall not  
have a priest, that is a matter of your free choice. We promise  
you an agent that will see what you agree to and we agree to  
is carried out. Now we wish you to go to your own camp;  
talk the matter over among yourselves, we will meet in  
the morning, a little earlier than we have done today.

The Council then adjourned at 4 P.M.



July 10th, Tuesday

The Indians assembled at 2 P. M. and at 2 1/2 P. M. the Council opened.

Present the same as yesterday.

Gov. Stevens said;

My children: I explained yesterday the kind of treaty I wished to make with you; that I desired the four tribes - the Flatheads, the Upper and Lower Pend' Onelles and Kootenays to go on the tract of land, you went to your camp and have since been thinking and talking about it: you have come here; I wish to know what you think about it. Speak out your minds fully.

Big Canoe (Pend' Onelle) said; Sister Iuree spoke. I spoke awhile ago - I heard - I talked, then I went away, now you see all these people - I will not go away now. Some of them said "it is good for you to go" that is the reason I come here; that is the way I spoke - I am going to tell you what I heard when I went away. I said to them perhaps you are mad; I am very glad of it - then I left. I spoke to them in this way; It appears to me you have two ways - how is it? when you talk you tremble, ashamed of yourself, are you afraid of him? (The Gov.) We are not talking bad - we are counseling - he is a very smart chief. You do not know what to do? If you (Victor) had told me before I would have spoken long ago about this our land - now I told him (Victor) when I do talk I will tell you what we will do with this, our rights - It is our land when I first saw you you white man, when you was travelling through, I would not tell you take this piece it is our land - when you come to see me I believe you will help me - If you make a farm I would not go there and pull up your crops, I would not drive you away - farm it - It is our land - both of us. If I go to your place on your land - If I get there give me a

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little piece I wonder would you say ha take it. I will wait  
till you give it. I will be amazed you; very good, I am  
with you. It is just like my own country, then I would come  
back to my own country. That is the way with you white man. I  
expect that is the same way you want me to do here, this place.  
You want to settle here me with you.

Now you are going back and forth on our land. go back  
to your country we all are we all are close together we all great  
friends you white man. When my old people long ago first saw  
you we were friends - we never expect the blood of one of you. They  
my old people are gone all of them - it is the same now, I am  
the same, I never saw your blood. I want my place. I always  
thought no one wanted <sup>our</sup> to talk about my place - now you talk  
you white man - now I have heard. I wish the whites to stop  
coming. you know every thing you white man - you come and  
talk about my country, then you would say we are very poor  
you just talk us you please to us: it is that way. Now you tell  
me never to go to war. Then I sit down I kept quiet - I was  
listening to you and you wanted to talk - now you are here I  
think so, I wish it may be good - perhaps you will put me in a  
trap, if I do not listen to you, you chiefs, white men - I will beg  
you, I told this, when you talk my chief (Victor) you tremble this  
way, I would not speak I would not tremble he is a chief and  
all are people you are white, I am black. I know you, you my  
chiefs. My heart is heavy because you care not make it up yet. I  
am very poor, we heard you long ago. I hope it is so. When  
I lay down my heart is sad, now my chief you say <sup>now</sup> I am blind  
if I want to talk - here are my eyes, my heart, my brain, I study. You  
white men, that are your eyes lying all over the table, that is the reason  
you are smart, you always look at your papers, now you talk, it  
is right when you talk straight. I from my heart and my brain  
speak - I told my chiefs that when I think - I believe I am going  
to talk this way: this way I beg you - when we call for some of our

things I expect you want it then your Indian children, when you  
see something you say give it to me, I like it. You speak again  
tell you no - I think yes, dont impose upon us. I think yes you  
like it. Let us alone now. You tell us give us your land; if we  
say no, I am very poor, that is all the small pieces I have got.  
That is the reason I have come, I am not going to let it go. I did  
not come to make trouble, therefore I would say I am very poor. You  
Flatheads I think this is my country, I dont think I made a  
mistake, my grand fathers' country, I was raised up there across  
the mountains. I saw my aunt over there, she tells me, I am pure  
Pond' Onelle. I think I have two bodies, this is mine too,  
that is the reason I lack, we are talking bad one another, I beg  
you. I told these people awhile ago, now you give me a piece  
of your land. There is a chief, if we tell him we are very poor, he  
will keep us - no perhaps he thinks yes we are very poor, he  
likes my country, we are very poor, we do not like to impose  
upon each other, this is what I am talking about. When we ask  
for these little things; then you will think we wont give you any  
land. You will stop any how both sides. Talk about treaty.  
When did I kill you? when did you kill me? what is the reason  
we are talking about treaties; that is what I said, we are friends  
you are not my enemy. I said to them you do not know what to do.  
I expect you thought so when you tell the Governor, No, I expect  
we will stop powder and ball being given us. Why would we stop  
it. When did I shoot you with your own powder and ball. Our old  
people when they saw you knew what powder and ball was and  
never tried to fight a white man with it. here are the last of us -  
you see them all now sitting around, when have we made a difficulty  
with the whites. Here is my country, I think it is in a good place,  
not a dangerous place. You white man dont be afraid, you  
can see it - the Blackfeet, your own powder and ball shooting  
at us and you white man. Now I and you you white man  
both die with your own powder and ball, think so when I think

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about it - Stop that, quite giving them powder and ball.  
What will you do with us, we are very poor, you see us sitting  
around here, you know it yourself, we do not ramble about in  
war parties. There is a Frenchman (Indian name for all trades) going  
I will hide where no one can see me and kill him - No: when I see  
a white man I go up to him; it makes me smile, I shake hands  
with him; that is the reason I ought to be let alone. You white people  
are smart and all the time teaching me. I don't want you to im-  
pose upon me. I want you to stop. I am that way you white  
man like yourself. I am glad to see you - I don't you white people  
man take sorry for it and you my people. I did not think  
you white people would tell all over the country about me. You  
will now see in your papers that the Flatheads or Mud'Chills  
have killed any of you - perhaps you are glad of it - I am  
proud of my old people - I am very poor - they had only a  
bow and arrow when they saw their enemies they fought them a  
long while and then left them - then they say you white man you  
you we got gun and powder, that is the reason my people  
have never spilt your blood. You see us, we are very few, our  
enemies are very afraid of us, we drove them before us. When my  
enemies charge upon you (trappers) here I am behind with your  
powder and ball, that is the reason we are fast friends. When  
I travel over the mountains towards my enemies I always  
think of you white men. I always thought the white man would  
help me, load my gun for me. Look at me how poor I am -  
look harder at our enemies, you see it yourself, you white  
man with your nine eyes. There is the forest, he says he thinks  
they will listen; here is me, I think they will not. I think if my  
children die it is all the same as white men - that is the way my  
heart and brain thinks.

These are dark Indians, nobody fire (hell) comes to  
them, fighting one another; it is growing; they are getting worse  
and worse, thus he says, the Indian, he takes some little things

and put on him - he let it go out - here you I'll it, then when he  
 put it out; then lost his things, this I saw, then when he put it out  
 then when they all raise up from me; then dark skins were ahead of them  
 all - that is what I said a while ago. Then you are carrying your  
 things about. I won't hide what I said. I said I will ask  
 him - is that the thing you put the fire out with; I will take it;  
 I will never ask for it; then he said he did not know what to  
 do - I cannot step over your things. These are your goods -  
 which way shall I go - If I go to war I will take my horses -  
 I am a coward that is the way I studied. Suppose that Blackfoot  
 come along - when he gets alongside that things he cannot cross  
 now - from there it will be white ground both sides - I think so -  
 • Sometimes my people get mad when the Blackfoot kill us. There  
 are you white men - you are just listening if they are plenty, you  
 stop our people right here and prevent them going on war  
 parties. We listen to the white people here on our ground - we are  
 not afraid of our enemies, no, we are not afraid of them - that  
 is the way with my heart. I don't know what these sitting around  
 think about it - I don't know how they studied when the white men  
 taught me how to pray. I don't know anything about it, though  
 I spoke about it. The priest told me not to be running around  
 in the lodges in the night, the way I saw myself, I did not  
 like it, we came very near all night - the Crows came too,  
 then the Blackfoot - there is where it was lost. When I meet you  
 I feel glad, when I get the news the white man, the chief,  
 is coming, I was glad - I order are the Crows - then the  
 Blackfoot, I don't want to see them.

Look at these Rivolenays, I don't understand and them;  
 when I see the sun very low I pray - Look at the Rivolenays, they  
 are always praying. Look at the Blackfoot, I don't like them,  
 that is the way I talk to you sitting there, I am begging now -  
 I am not talking fancy. Here are your goods - I am now  
 side are the Blackfoot on the other. If he steps over these goods

and come to me what would you think. I am only one side -  
 I listen to you, he kills me, kills me all the time and drives my  
 horses away, you know it, we are poor, we drove one band  
 of horses from the Blackfeet. I talked about it to my Indians,  
 I said give me the horses back, my children - don't you know  
 their pasture, let me have them - my chief took them back. You  
 talked about it strong my father - I am afraid of your arms.  
 way you ride from the Crows they took me - we talked about  
 it, my chief took them back; that is the way we act.

If I beg you I want you to help me: now you have just  
 come here, now you are going over there and going to talk again.  
 I do not know your minds - you are talking a great many goods.  
 I think so; that is the reason I am quiet and sit down on  
 my land. I thought nobody would talk about land, would trouble  
 me. Look at them sitting here, they heard you were coming and  
 going to pass - I have just come from buffalo; I heard you  
 just come out on this prairie - now I think I will go and see  
 you. I want to know what you think. I was talking to my  
 children this past summer - when I found my children were  
 going on war parties I would tell them to stop - be quiet -  
 always tell my people I expect now we will see the chief - I talk  
 to them that way. I expect he will talk to the Blackfeet again.  
 I will stop very soon - I am telling you my mind - stop - wait -  
 when the white man chief talks again you just listen. If the Blackfeet  
 step over their words again we are not afraid of them. My children -  
 hold on to your minds my children, look out, danger might come  
 my children - we will just be quiet, they have got arms that we are  
 going to see. If we step over our words to the chief. It is two winters  
 you passed here every year since my horses have gone to the Black-  
 feet last winter one, this spring two. I was going on a war party  
 as you express passed a long time. Now say be quiet; I did  
 not go, I will stop and wait - that is the reason I always stop  
 my children - that is the way I spoke to my chiefs. Now when a chief

will talk to the white chief, don't be frightened - we are not going to fight each other; keep on that way; then I will let go my heart & speak to my children. I am not afraid of my enemies - you white man, you talk so smoothly, so well, therefore I tell you I am not afraid of you - I listen to you my father - we all like and cherish take pity on them. Here this spring the Blackfoot put my daughter a foot - she packed the goods on her back - it made me feel bad; then I think of what I heard from you my father, and take my heart back and keep quiet. If I had not listened to your express I would have gone on war parties over yonder. I thought I would listen good - that's the reason I always checked those people - my heart said so - I don't want you to be put in trouble - I don't know your mind, you white men - I will stop talking - I am not thinking I am talking saucy. I have got a good deal more to say - I am tired now.

Gov. Stevens said;

I will ask my children if they understand fully what I said yesterday. I asked you if you would agree to go on one reservation. Ask you now, can you all agree to live on one reservation? Do you wish to have me speak further on that question. I ask Victor, are you willing to go on the same reservation with the Pine Ouelles and Kootenays? I ask Alexander, are you willing to go on the same reservation with the Flatheads and Kootenays. I ask Michelle - are you willing to go on the same reservation with the Flatheads and Pine Ouelles? I think a place can be found which will be large enough for you all. What do you, Victor, Alexander, and Michelle think? You are the head chiefs, I want you to speak. I understand the Big Canso to have said this, "We have always been friends of the whites - we, we have never split his blood, we have always taken the white man by the hand, but we have suffered for long years from the Blackfoot, our horses have been stolen, our people

"killed; we wish it stop and believe you have come here to have it stop.  
 "Not that we are afraid of the Blackfeet - no, we will meet them in  
 "battle and drive them before us, but we want to be friends with  
 "all men, Indians and whites, and we are willing to go on the  
 "reservations and receive the aid of the Great Father. We wish  
 "however to know where that reservation is, and whether it is  
 "a place where we can live". Yes, I understand the Big Canoe  
 to say; we are ready all three tribes to go on one reservation,  
 "let us know where it is, let us see whether it is large enough".  
 I ask the Big Canoe if I heard him right?

The Big Canoe said;

I do not understand you right.

Gov. Stevens said;

I now call again upon Victor, Alexander and Michelle and ask them whether they have agreed whether it will be better for all the tribes to go on one reserve if a suitable one can be found? are you satisfied that it will be better for you and your people to go on one reserve together, or do you object to it?

I will ask Victor to speak his mind; whether they have all agreed to go on one reserve, and if so to indicate the place.

Victor said;

I am willing to go on one reservation, but I do not wish to go over yonder (Pond Onelle Mission.)

Alexander said;

It is good for us all to stop in one place

Michelle said;

I am with Alexander.

Gov. Stevens said;

The Pond Onelles and Kootenays think it will be well to have all the tribes together; perhaps Victor may think so by and by if the place suits. Alexander and Michelle wish to live together - their people are one place; it might be a good place -



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they have a thousand people; the land ought to be good; each man wants his field; the climate ought to be mild - you do not wish your horses to die in the winter; nor do you wish to lose your animals in marshy places; you wish little or no snow in the winter; you want good land for crops; you desire your three thousand animals to increase. Is horse prairie such a place? Is the prairie north of Flathead & Lake such a place? there the snow is deep in winter; your horses would die. Now is the soil at the Mission? There is Pierre the Iroquois - can he raise crops there?

Pierre said; I think so.

Gov. said; Can all these people raise crops there? There is another place that will suit Victor; It is this valley from Fort Owen to the upper part. I ask Pierre again, which is the best, this valley or the mission; he has tried both.

Pierre said; I do not know.

Governor;

I ask Victor, Alexander and Michelle to think it over; - will <sup>they</sup> go to the valley with Victor, or the mission with Alexander and Michelle: - I do not care which. You will have your priest with you whether you go to the mission or Fort Owen; and here I would say, those who want the priest can have him. The Great Father means that each one shall do as he pleases in reference to receiving the instructions of the priests; that is the word of the Great Father - each man shall do as he chooses in reference to receiving the instructions of the priests.

If you live on the reserve as I said yesterday, all your sick will be cared for; we can only give you one physician. All will have a well to have a chance to have their wheat ground - we can only give you one grist mill. All will have the same chance to have houses - we can only give you one saw mill. Your farms, your schools, and your shops will be better; you will be better clothed and better provided for every way; because all of you will equally have the care of the agent. The agent wishes that we promised to do is done; he is on the ground. Alexander and Michelle live at

the mission; Victor lives in this valley. If the agent lives with Victor up the valley can he take care of the business with Alexander and Michelle at the mission? If he lives with Alexander and Michelle at the mission, how can he transact business with Victor up the valley?

Recollect, you Victor, Alexander & Michelle are chiefs, good chiefs; Victor has not only kept the Blackfoot at bay at Hell-gate but has them beyond the mountains. Alexander through the Blackfoot country carried horses back to Fort Benton; I told the President of it - he knows all about it; and Michelle is a good man, ready to fight his enemies and to do what is right. You are chiefs all three, good chiefs, and you will have much to do. If we make a treaty, how will the agent know what your people want? He must learn it from Victor, Alexander and Michelle. The chiefs will each year tell the agent what tools, what clothing, what goods they want for their people; what children go to school and learn trades, which children shall learn to be blacksmiths, which to be carpenters, which wheelwrights, which farmers. Victor will tell the agent which boy shall learn to be a carpenter, which to be a wheelwright, which to go into the mills, and which girls and boys shall go to school and learn to read and write. It will occupy Victor's whole whole time; it will Alexander's and Michelle's; they will want to see the agent often - sometimes every day. For the head chiefs of the different tribes we shall build houses and furnish them, and we shall for twenty years pay each head chief a salary of five hundred dollars a year. We do this because your chiefs will be obliged to work for your people and not for themselves, and we wish to support you properly. Now think over these matters well; - agree to come together on one reservation; decide for yourselves whether it shall be the mission or whether it shall be the valley above John Owen's. You shall have either, which you prefer. In the morning we will meet again; then I wish to hear from you; then we can finish the treaty.

The council is adjourned till tomorrow at 10 O'clock.

The council thus adjourned at 6 P.M.

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Wednesday, July 11th, 1855.

The Indians assembled at 11 A.M., and at 1/2 past the council opened.

Present the same as yesterday.

Gov. Stevens said;

My children; have you agreed upon the place you will live? I ask the chiefs, I ask Victor.

Victor said, I am content with the valley.

Gov. I ask Alexander.

Alexander. The Kootenays and Lower Pond Onites will come to my place.

Gov. Stevens; I will speak; I think the best place for you is this valley, from John Owens up the valley. There is more land there for you, the land is better, the climate is milder, you are nearer to Camash and Peter root, it is more convenient for buffaloes, you will be much better off there, therefore I say, all go there and you will all be glad by and by, if you are not glad now. Will that suit Alexander & Michelle? Once here with out rising I will explain one thing. Any improvements will be paid for over and above the payment what is paid for your lands. The labor Niemo has put on his land will be paid for. You can gather your crops. You will not be required to move for a year and a half or two years. The paper has to go to the Great Father, if he thinks it is good, as I think he will, it will be a bargain, but we cannot hear from the Great Father till next year. It will take some time to get tools and seeds and clothing here; to build good mills and shops and start the farms; - then you will be called upon to move.

What does Alexander & Michelle say?

Alexander; I don't think so, - I think it is too small what you want to give me.

Gov. Stevens,

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Alexander, how much smaller is it than where the mission is?

Alexander, I think the mission is a larger place.

Gov. Stevens: Alexander, your agent has seen the place. St. Mullan has seen the place; others have seen it (the mission) and they say think the place is very much smaller. They have surveyed it, and it is not so good what there is of it, as the place above here. Now you have all said the whites are smaller than you; the white settler would not select that place, it is not good enough. He thinks the valley above Fort Owen is the best place. Now we wish you to have as good a place as the white settler. It must be as good as the white settler's place you at the mission; we wish you to go where your Great Father thinks it is best for you to go.

Alexander, there is fruit over there, berries, nuts, &c.

Gov. Stevens, The agent has seen both places; do you know about farms? The agent does; The valley is much the best land.

Alexander, I cannot go this way - I can't help myself; we are down here at the mission; the Kootenays are there; the Lower Penda 'Onilles are moving up.

Gov. Stevens, are you the chief of the Lower Penda 'Onilles?

Alexander, Yes, I am the chief.

Gov. S. Who made you the chief of the Lower Penda 'Onilles?

Alexander, I don't know.

Gov. S. You are not their chief. I shall see the Lower Penda 'Onilles by and by and talk with them; I am talking to the Upper Penda 'Onilles.

Alexander, You inquired of my crops are coming up well, - they are doing well.

Gov. S. How is it with Michelle? Are you willing to go up to the reservation above Fort Owen?

Michelle, I started two years ago from my place to come and see you. These three nations speak one language. I came with

with Alexander to listen what they would say; That is why I don't talk.

Gov. S. Michelle wants Victor and Alexander to agree together. He will stand by whatever they do. I told Victor and Alexander yesterday they must agree upon some one spot where they would live together. If they both agree to go to the mission they should go there. If they wished to go above Ft. Owen they should go there. You come here this morning and you do not agree. Victor wants to go above; Alexander to <sup>go to</sup> the mission; not having agreed I say both go above Ft. Owen, that is the best place. As I said yesterday, if Victor will agree to go to the mission with Alexander, it is enough, he may go. I hope now Alexander will agree to go above here. I know the land; the place is better every way. The council is now adjourned for two hours that you may think it over well. ✓

After the adjournment of the council, Gov. Stevens explained informally to both Alexander and Victor the necessity of placing their tribes together in the same reservation. Alexander said he would agree to go on the reservation in the St. Mary's valley if Gov. S. would say he would not go to heaven at his own place. The Gov. replied "It is not for me to say where you best can go to heaven; you will go to heaven if you do right. It will <sup>be</sup> best for your children to go to the reservation above Fort Owen. Victor was unwilling to go to the mission. They each would not object to the other coming to his own place.

It being obvious that no progress would be made by continuing the council today, and that an influence was being exerted by the mission which might be adverse to the views of the government, it was ~~agreed~~ <sup>determined</sup> to dispatch a messenger directing the attendance of Father Hockens for the purpose of investigating it, to adjourn the council over to Friday and to recommend the Indians to have a feast and a council tomorrow.

At 3 P. M. the Indians were again assembled, and Gov. Stevens said; My children; We will have no council tomorrow; we wish you to have a feast together; we wish Alexander

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and Victor to have a talk together; they speak the same language, they can talk. I have come meaning to do some good for you; I have stated on what terms the government will help you; You must live on a reservation in order to have the aid of the government; that reservation must be there (above Fort Owen). These are the terms of the government, as there we can help you as much; you have asked for aid; we have come to give it, You have asked to be protected from the Blackfeet; you shall be protected from the Blackfeet, but you must do your part. We then and the government will protect you; the agents will be there, and many white men whose business it will be to work for you. If the Blackfeet still come we will have soldiers to drive them off. I will tell the Blackfeet this when we meet them. Now these are the terms on which we can aid you, protect you, and provide for your children. One word more - Alex. and I want to go to heaven; Can he and Victor live together in the next world if they cannot in this? Then in the name of God, live together here; you must live together in the next world, if both go to heaven.

Now I wish you to have a feast tomorrow; I will provide the means. Think the matter over among yourselves and decide.

The council then adjourned at 4 P. M. till Friday.

Thursday, July 12th.

There was no council today, according to notice. The Indians had a grand feast, the means for which - two beavers, coffee, sugar, &c. was furnished them; after which the day was spent in discussing the arrangement of the Treaty among themselves.

Friday, ~~June~~ 13th

The Indians assembled at 12 P. M., and after the usual time spent in smoking, the council was opened.

Gov. Stevens said

My children; you have had your feast, you have counseled together; you have I am told, nearly agreed. I hope today you will all agree. You were told all go to the valley, or all go to the mission. All wished to go to the mission at first except Victor; Victor does not like to leave his land; his children are buried there, but he has children living. His people have children and men will do for their children what they would not do for themselves.

I ask now, are you ready to go to the mission, and sign the treaty? We must finish the council today; we have other work to do. I am ready now to explain the provisions of the treaty. My children; it is a treaty made between myself acting for the President, and the Flatheads, Kootenays, and Paia'Orilles. It provides for a reservation from the Jocko river to the Flathead lake, and from the Flathead river to the mountains. You have the right however to pasture your animals at other places of those places are not occupied by the whites. You have in like manner the right to gather roots and berries, to take fish and kill game. You have also the right to go on the roads of the whites and take your produce to market. The Great Father has the right to make roads through your country if necessary. White people however cannot go there without your consent. The treaty provides you with a grist mill and a saw mill; it provides you with a blacksmith's shop, a carpenter's shop, and a wheelwright and plow maker's shop; you will have a school, you will have a physician, and especially an agent; and you will have all these things for twenty years. Besides this, we shall for the first year expend in clothing, in tools, in building houses, in breaking up and fencing land thirty six thousand dollars. The next <sup>four</sup> years we shall expend for the same objects six thousand dollars a year; for the next five years we shall expend for the same objects five thousand dollars; for the next five years four thousand dollars, and for the next five years three thousand dollars. For each head chief we will have a house; and they will be paid five hundred dollars each year for twenty years; the houses will be furnished, and a ten

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acres of land will be broken up and fenced for each of them. Those of the Indians who give up improvements outside of the reserve will be paid for their improvements.

This treaty binds you to be friendly with other tribes, and with the whites. The whites and other tribes will be required to be at peace with you. If a white man takes your property, that property will be restored to you. If you take the property of a white person that property you will restore to him. The treaty also requires you to refrain from drinking liquor. In making the payments provided for in the treaty, they will be made to each person of the tribe; he will receive his portion into his own hands. If any member of the tribe should be in debt, his indebtedness cannot be drawn by the trader from the several payments; that is a matter to be settled by the parties themselves. This treaty provides not only that no white man shall go on your land, but that no trader shall continue there without your consent. The whole of the land will be yours. (This refers to the paragraph concerning the Hudson Bay Company.) It finally provides that you accept the terms of this treaty as the children of the Great Father, acknowledging your dependence on him.

Are you ready to sign the treaty?

Alexander said; I am ignorant; I am an Indian; I am as it was in the dark, I see you here; it is good. I am glad that the Great Father talks about us. I am content with my people. How you are - are you through with this treaty. How are the Flatheads. I thought that the Flatheads were willing to go. You named a smaller place in a thing, but you told us from the flocks, they said it was too small. If you said all on the other side of the mountains perhaps they would have taken it. We are few nations. When the stock increases, what will they be? Suppose we put our farms here what is the room for us.

Gov. Stevens: You said the other day it was large enough.

Alexander; I thought all the land on the other side was to be yours.

Gov. S. How far do you wish the land to extend?

He told Alexander the place was not large enough; he said it was; Victor said it was; believing they could agree we have drawn it up.



Do you bear in mind you can pasture your cattle at any place not occupied by whites?

Alexander: Sometimes there is a wide open place about filled with animals. I would rather accept the first proposition. When you first talked, you talked good, now you talk sharp; you talk like a Blackfoot.

Gov. Stevens: I told Alexander I was afraid the place was too small. He said it was sufficiently large even with the Lower Park Oribelles. I said there was a large place; I would rather you would go there. The white settler wants to go across, he does not want your place. You say the white man is smarter than you. I want you to give you the place the white man would prefer. You have a feast, you talk with Victor. Victor says that is the best place. I agreed to give you that place; when you say I am sharp, I am like a Blackfoot. I am ashamed of you Alexander; you have changed your mind; you said one thing yesterday, you say another today. Talk straight and then we will agree.

Alexander: The Indians said your country is bad below; if one knows how to farm, it will do; if not, it will not do. They said there were few farming spots; they said that the horses would be mired and lost. I said yes, that is very bad. You (the Gov.) knew it. You have it on paper, and I said it was good. I understood that nobody should put his foot on my ground, then I said I will stay, then nobody shall touch it, before that you never showed me the limits. It is true, it is quite large each side. I think both sides of the Flathead river will be <sup>just</sup> enough.

Gov. S. Are you through?

Alexander: I will take from course de femme on both sides of the river to the lake.

Gov. Stevens: Do you understand that you have the privilege of pasturing for your animals on all lands not occupied by the whites?

Alexander: I do not understand perfectly.

Gov. S. Do you understand that the treaty secures to you all that land and the benefit?

Alexander: Yes.

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Gov. S. The treaty gives you the right of pasturage and gathering roots and berries on all lands not occupied by whites.

Alexander. Yes I understand, I want the whole land marked out.

(Gov. Stevens again went over the treaty, and explained it in all its details.)

Gov. S. Now we will sign the treaty.

Alexander. They did not understand right the provisions. Now we understand.

Victor said, Where is my country, I want to speak.

Gov. S. When I call upon you to sign the treaty, you can then make your objections.

Victor; I have not agreed to accept this land (at the mission)

Gov. S. Alexander has agreed and I call upon him.

Victor. I was talking to you, and I told you no.

Gov. S. I now call upon Victor.

Ambrose (Flathead) said: Yesterday Victor spoke to Alexander. He said "I am not headstrong. The whites picked out a place for us, the best place in this country. I do not want to go. Two years since they passed us - now the white man has his foot on your ground - the white man will stay with you - this is what I heard two years ago. Yesterday when we had the feast then Alexander spoke, he said now I will go over to your side - I will let them take my place and come to your place. Then Victor did not speak and the council broke up.

Gov. S. Alexander, did you agree yesterday to give up your country and join Victor.

Alexander. Yes yesterday I did give up. I listened and he did not give me an answer. Then I said I will not give up my land.

Gov. S. I speak now to the Pina' Orelles and the Kootenays. Do you agree to this treaty? The treaty placing the Kootenays and Pina' Orelles on this reservation? I ask Victor if he declines to treat?

Victor. Talk, I have nothing to say now.

Gov. S. Does Victor want to treat? Why did he not say

to Alexander yesterday, come to my place? or is not Victor a chief? Is he as one of his people has called him an old woman? dumb as a dog? If Victor is a chief let him speak now.

Victor. I thought my people perhaps you ~~would~~ <sup>would</sup> listen - I said, I think this is my country and all over here is my country. Some of my people want to be above me. I sit quiet and before me you give my land away. If I thought so I would tell the whites to take the land here (the mission;) it is my country. Long time ago you spoke to me here; then I thought I was very well pleased. I thought no one would touch it because you talked about it and I liked this place myself. I am listening and my people say take my country.

Gov. S. Alexander said yesterday that he would come up here. Why did you not answer and say come?

Victor. Yesterday I did talk.

Gov. S. Alexander says yesterday he offered to give up his land and come to you - Alexander says you made no answer. Why did you not say, yes, come to my place.

Victor. I did not understand it so.

Gov. S. Ambrose says he understood Alexander to say so. Alexander says he said so; you did not speak and say come to my place; but you were dumb - did not say a word.

Victor. I do not insist upon staying here, but because you picked out my place I want to stay here.

Gov. S. Why did you not tell Alexander to come to my place; does Victor mean to say that he will neither let Alexander come to his place nor go to Alexander's.

Ambrose. The Great Father will know what we are talking about. He get a little stick and show at it, perhaps we will put it after a while then we are yet. If the paper is sent to the Great Father he will say here is a fool and here is a <sup>smart</sup> man; if the Great Father sees the fool's paper he will not be pleased (alluding to the notes taken. I say to the white chief, don't get angry, maybe it will come all right. Maybe all the people have a great many minds, maybe

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they will come all right. See my chiefs are now holding down their heads,  
stinking.

Tilcoustay (Flathead) said; It is not our minds that we  
see each other here; your forefathers did not expect to make a treaty,  
God is working it this way. His children are very poor; they are lost;  
my from their tongues, they ~~are~~ working ~~it~~ different ways. We are  
all brothers, but we speak different tongues, that is all, and the color  
of our skins; we are all brothers, that is why you are travelling here.  
They are poor, these people, they don't know how to talk; a wolf can't  
talk; take pity on your children - I am done talking.

Red Wolf said; I talked the other day and the Indians said  
I talked as though I was telling a story. I am proud, let them laugh  
at me I am going to speak. Yesterday when we talked about this we  
studied all round - Victor is head chief and I am far below him.  
When we gathered up the first time I thought <sup>that</sup> he was making up his mind  
to stop at Flathead Lake, but now he makes up his mind to stop  
here. Alexander spoke yesterday saying now I give it up let it go -  
now I will come to the Bitter Root Valley - I understood him yesterday.  
I know Victor's heart, he does not speak quick - Alexander  
went off. I thought that Victor would agree and that we would all  
go there. I thought Victor would agree and would speak soon - Victor  
did not speak - I think this is the cause Victor did not talk, he  
was not ready to talk. Big Game talked then he spoke as though ~~that~~  
a hand had been placed on Victor's mouth, that is the reason I think why  
Victor did not speak. I went home and told my lodge that I thought our  
people would come together. Now when the people separated Alexander  
spoke. I know that if Alexander should come to the valley his people  
would not follow him. I think when Victor should talk if he did  
talk in favor of the other side all his children called Flatheads, it  
would all be right. I think if Victor goes there, though his people  
will not like to follow him, he cannot take it back and his  
people will have to go. I think that Victor is the head chief, and  
we in the same place that we were at first. I have no share in this

country - my father's land is below - my mother's country is here. The  
Kootenays are my relations. This is my opinion - They dislike to leave  
their country.

Bear track said: We are trying to make a treaty - I will speak  
to you as though you was the Great Father. We met each other -  
you are my chief - we talked - when we talked we did not talk above  
or below, only one thing we talked about, we talked about what we  
wished to get. I want an agent - I want a doctor - I want a  
teacher - I want a farmer, a blacksmith, this is what we were talking  
about - Our chief (Sr. Mullan) says look at this just as though it  
was before eyes. I looked at it and I was content, and glad.  
He was on his horse, I told him to get down, I was glad, I wanted  
help, that is what I was talking about, then I spoke "I tell you, my  
chief, you know me I am suffering, what for? my enemies; he  
said, "Oh, I will help you", he said "my people are coming, you  
will see them. I said, I am glad, I will look for them. Now we  
see each other - you are my chief and father. You spoke; they had  
two minds, I am lost, I am very sorry, I might as well be down.  
I am ashamed my father. I have considered, I am poor; I made  
up my mind, I will talk, I will show my mind, I speak <sup>through</sup> to the  
Great Father, I will talk about the land. I think there is only one thing  
I am sorry for, I have a very poor country, I do not know what to do  
if my father tells me to go away. There are my old people I am sleeping  
with them; when they rise I rise. I think there is only one thing that we  
cover ourselves with. I studied I am poor, I looked at my children,  
what will I do with my children? what will they be? It appears to me  
there is not room enough at the mission. You might as well tell me to go  
far to a big place. My country is about as large as my finger nail, I look  
at my nail; if I break it, it will not be good - something big, it is  
good for me to break; this my mind and the reason my heart is heavy.  
If you wish you are my father, tell me, break off your piece of  
land. I look over my country and study about it. Maybe I would  
break it off - I say yes, good. You my father, I think it is

not bad making this treaty; it would good to make this treaty, this my  
mind, this is what I am telling you, ~~Gov. Stevens~~.

Gov. Stevens: Ambrose, I am glad you think it is good to  
make a treaty; the treaty that we make will make you better off. The  
land reservation is much more than the same number of whites would  
want. We wish you to live together so that the agent can attend to you.  
When I met other tribes many did not want to leave their lands, but  
they have made up their minds and all gone. I will tell you what  
a great chief said on the other side - he said I do not want schools,  
farms, or mills, but my people want ~~land~~ farms, schools and  
mills and they want to make a treaty; I therefore will make a treaty,  
and he did make a treaty, and his people approved and signed  
with him. He was a Yatika chief - Kameiakaw. I hope  
Victor will do as Kameiakaw, - I hope Victor's people will do  
as Kameiakaw's people. Owhi signed signed the treaty, also you  
know him. Trust your father and trust your chiefs.

My children, I find <sup>that</sup> things are <sup>near</sup> much to an agreement than  
when we began talking this morning. Ambrose says the people are not quite  
prepared, they will be by and by; and Ambrose says be patient  
and listen, I am patient and have been patient and have lis-  
tened to them. Others of you have said they were hiding their <sup>thoughts</sup> ~~hearts~~  
and did not speak; hence I reprimanded ~~you~~ and said speak out  
let me have your hearts. It seems that many of the Blackheads are  
ready to go to the mission, if their chief says so, they will go. Victor  
says I am ready to go, but my people will not, but the people  
say they are ready to go. We want all parties to speak straight,  
to let us have their hearts, then we can go. If Victor's people will  
go, we want Victor as a chief to say I will go.

Victor has arisen and left the council. After a pause of some  
minutes Gov. Stevens said: I will ask Ambrose what is  
Victor's?

Ambrose; He is gone home.

Gov. Stevens: Ambrose speaking of Victor said he wanted time. Victor is now thinking and studying over this matter. He don't wish to hurry or drive you in this business. Think over this matter tonight and meet here tomorrow. I ask Ambrose to think over the matter; to speak to Victor and tell him what I say. Ambrose loves his chief - let him take my words to him.

The council is adjourned to meet tomorrow morning somewhat earlier than usual.

The council then adjourned at 5 P.M.

Saturday, June 14th.

Word was sent by Victor about 3 o'clock P.M. to the Governor, that he had not yet made up his mind; and that as it was too late to open the council, it was postponed till Monday morning.

Monday, June 16th.

The council was opened at 11 A.M. present as before.

Gov. Stevens said: My children; at the council Friday we did not succeed in agreeing, Victor as chief of his people required more time to consider; he did wish to act hastily; his people wanted time to think. The next day I saw Alexander but I did not see Victor. Victor was still studying and thinking what he should do. Alexander then had word sent to Victor 'you shall be my chief if you will come to my place'. Victor said 'I do not wish to speak today, I will come tomorrow and then speak.'

Victor said; I am going to talk; I was not content - you gave me a very small place; then I thought, here they are giving away my land: that is my country over

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tho at the mission, this also - I think so; plenty of you say -  
Victor is the chief; - you white people says too - Victor is the  
chief of the Flatheads. Two years ago you passed here, then you  
gave me a flag: it was very small, we thought it very big. It come  
from you - I thought then we had make a kind of treaty. The place  
you pointed to me above is too small: from Low Low fork above  
should belong to me. My stock will have soon, and if the Blackfeet  
will let my horses alone they will increase. I believe that you wish to  
keep me and that my (children) people will do well there. If you  
want we will this word to the Great Father our chief - Come and  
look at our country; perhaps you will choose that place if  
you look at it. When you look at Alexander's place and say  
the land is good, and say, come Victor - then I would go.  
If you think this above is good land, then Victor will say come  
here Alexander; then our children will be well content. That is  
the way we will make the treaty, my father.

Gov. Stevens

Victor has spoken; does Alexander  
and Michelle speak in the same way?

I will ask Alexander if he agrees?

Alexander; If I do say, yes, I am content, maybe we  
can't all come together. Here is Michelle, I know his mind,  
he told me "if you go this way I won't go". Here are the Lower  
Pond Orielles; maybe they are the same way. They have no  
horses; they have only canoes. I am very heavy as though they  
led me there.

Gov. S. Victor says I want the Great Father to have  
both places examined. If the Great Father says that's the  
best place, I, Victor, will go there. If the Great Father says this  
is the best place then Michelle and Alexander will come to me.  
Victor wants both places examined, so the great father will know  
which is the best - Then let all the Indians go.

I will say to Alexander, both places shall be carefully



examined. Alexander shall show everything about his place - Victor about his. The Lower Pina Onilles will want to go to the best place, and we promise them in the treaty to give them animals to go to the best place. Victor thinks all will be satisfied with what promise after examination to be the best place. I ask Alexander whether he is content with this proposition of Victor's.

Alexander: I think not so - I have not seen the chief of the Lower Pina Onilles but I will speak to him.

Gov. S. I say to Alexander, he is here chief of the upper Pina Onilles. I shall see Victor the chief of the Lower Pina Onilles and talk to him myself. The chief of the Lower Pina Onilles will be bound only by what he agrees to. He cannot act for him; he is not here - Victor of the Natchez, Alexander and Michelle are here; it is with them I am treating. There are two places; Victor wants them both examined. Let the Great Father say which is the best place, I will go there. He wants you to agree some way or other; we wish you to agree among yourselves. I have asked Alexander already. I wish to think more. I will ask Michelle.

Alexander said: The way I think of it I don't think we will come together.

Gov. S. Will Michelle agree to Victor's proposal, that the Indians shall go to the best place after the Great Father has examined both and says which is the best place.

Michelle said: I am just following Alexander's mind. If he goes this way I will not go. I have come along way to see you; when you leave I go back.

Gov. S. Victor has said that he would go to the best place - that which was found to be the best after examination.

Alexander and Michelle both say that they are willing to go to the mission - they will not go any where else. Victor is willing to go there if it should be the best place. Is Victor willing to say that he is willing to go to the mission in order to agree with Alexander and Michelle. Victor adhered to this proposition.

Gov. S. continued after a short pause - My children;

Victor has made his proposition, Alexander and Michelle have made theirs. We will make a treaty for them. Both tracts shall be surveyed; if the mission is the best land Victor shall live there. If this valley is the best land Victor shall stay here. Alexander and Michelle may stay at the mission. I cannot say that the President will think it good. The President will think it very strange Alexander and Michelle are not willing to leave it to him - I will however sign the treaty with them. If the president thinks it good then we shall carry it out - if he thinks it not good then we shall not carry it out. I am now ready to sign.

Ask Victor if he understands, I will explain it anew. Both tracts shall be surveyed and the surveys sent to the president. If the President thinks over there (the mission) is the best place, Victor will go there; if up the valley the best - Victor will stay. Alexander and Michelle will remain at the mission.

Here is the treaty drawup, I have written out what I have just explained. I ask Victor to come up and sign the treaty. (He comes up and signed.)  
Now I ask Alexander and Michelle. (They also then signed.)

Moses (Heathhead) on being asked to sign the treaty, stepped forward and said: My brother's buried there. I did not think you would take the only piece of ground I had. Here are three fellows (the chiefs) they say get on your horse and go; they never say talk. If you would give us a big place I would not talk foolish. If I go in your country and say give me this, will you give it to me - Maybe you know it - here is all of these people - they have only one piece of ground, now their mouths are all shut - sewed up. Last year when you was talking about the Blackfoot you were joking.

Gov. Stevens: How can Moses say that I am not going to the Blackfoot country? I have gone all the way to the Great Father to arrange about the Blackfoot Council.

What now can I do? a man is coming from the great father to meet me. Does he not know that Mr. Burr and another man went to Fort Benton the other day.

Moses: You have pulled all my wings off and set me down there.

Gov. Stevens: all that we have done is for your benefit. I have said the Flatheads was brave and honest and should be protected - be patient - every thing will come right.

Moses: I do not know how it will be straight - a few days ago the Blackfoot stole horses at Salmon River. There is Ben - last winter he went to the fort - he had some people there.

Gov. S. Ask him if he sees the Big Pine's chief - the Eagle from the Light; he is going to the Blackfoot council with me.

Moses: Yes, I see him; they will get his hair.

Gov. S. They will have to get my scalp too. I am not afraid.

Moses. The Blackfoot are not like these people: they are all drunk.

Gov. S. The Blackfoot will sign a treaty to keep the peace: we do not bring soldiers here, we are all friends; we do not wear knives here.

Moses: You left a man here (St. Mullany) he said they will never talk about this land - they will help you against the Blackfoot. That is the reason we all come together.

Gov. S. Ask him if Victor is not his head chief?

Moses: Yes, but I never listen to him. Will you give me land if I go to your country?

Gov. S. Yes, as much as you choose to buy.

Moses. Don't give your goods to these people; give them to the Blackfoot.

Head. He will give you mills, &c. That is the kind of  
case we will give you.

Moses: Now I understand, (he had given his address  
to the treaty, though still refusing to sign.) I have nothing to  
say about selling the land.

The principal men then come forward and  
sign, after which

Gov. Stevens said: Here are three papers which  
you have signed, copies of the same treaty; one goes to the  
President; one I place in the hands of the head chief; and  
one I keep myself. Every thing that has been said here  
goes to the President.

I have now a few presents for you; they are simply  
a gift; no part of the payments; the payments cannot be  
made till we hear from the President next year. As soon as Mr.  
Adams arrives from Fort Row the goods will be distributed.

A few minutes after Mr. Adams having arrived,  
the goods was distributed. The chiefs were then informed that  
all business was through with regard to this council; but  
that tomorrow they would be assembled with regard  
to the Blackfoot council.

The council then adjourned sine die at 5 P. M.

Witnessed.  
James D. Stevens  
Gov. & Sup. W. T. C.  
Commissioner

I hereby certify the above to be  
a true record of the official proceedings at the  
Council held in the Bitter Root Valley with the  
Flat Head, Kootenay & Upper Pend Oreille Tribes of  
Indians, & concluded this 16<sup>th</sup> day of July 1855.

James Doty  
Secretary Treaties

OFFICIAL PROCEEDINGS

at the

Council held with the Flat-  
head, Kootenay and Upper  
Pend Oreille Indians commencing  
July 7<sup>th</sup> and ending July  
16th, 1855.

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Isaac I. Stevens

Gov. & Supt. In Affairs

Washington Ty.

( C O P Y )

Official Proceedings at the Council held by Governor Isaac I. Stevens, Supt. Indian Affairs, W. T., with the Flathead, Pend Oreille and Kootenay Tribes of Indians at Hell Gate in the Bitter Root Valley, Washington Territory, commencing on the seventh day of July, 1855.

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July 7th. Gov. Stevens accompanied by various officers of the Indian Department reached the Indian camp near Hell Gate and was welcomed by all the Chiefs and Warriors of the Flathead, Kootenay and Pend Oreille Indians who rode out to meet the Governor's party.

The Governor selected for his camp and a council ground a point on the Bitter Root River one mile from the Indian camp.

In the afternoon Victor, Chief of the Flatheads, Alexander of the Upper Pend Oreilles, and Michelle of the Kootenays accompanied by a number of the principal men of the Tribes visited Governor Stevens at the Council Ground. After they had smoked as usual upon such occasions, of the tobacco given them, Gov. Stevens spoke to Victor as follows:

"You have heard I suppose of the Council at Walla Walla and what was there said to the Indians. The treaties made there were fully explained. We made treaties with the Nez Perces and others, numbering in all some 6000 Indians, and placed them on reservations. I wish to make with you treaties similar to those made at that place, and on Monday I will speak to you about it and explain all things fully; but in the meantime the Flatheads and Nez Perces who came up with us were present at that council and can tell you all about it.

"The business here being concluded, I shall push on to Fort Benton to collect the Blackfeet for a council. We expect many of the Nez Perces here in a few days in charge of an Agent and Interpreter to meet you and go with you to the council near Fort Benton, where we expect to make a treaty which will keep the Blackfeet out of this valley, and if that will not do it we will then have soldiers who will. Some of the Blackfeet, the Great Chiefs you know are good and will listen to us. A commissioner is coming up the Missouri to meet me. The Great Father, the President, has directed us to make a treaty and he will see it carried out, and we hope it will forever settle your troubles with the Blackfeet. I saw you two years

ago and told you I would come to make a treaty, I hoped the next year. Two years have passed, but in the meantime, as you know, we have done all we could. Lt. Mullan, Mr. Adams, Mr. Doty - these two you see here now, were left among the Indians to promote peace and we are determined to push this matter through.

"On Monday then at 10 o'clock I will talk with you here and explain everything."

Victor said: "The Blackfeet have troubled us very much."

Gov. Stevens: "I have heard of your troubles before and have done all I could to get this matter arranged at this time."

Victor: "I am going to tell what has happened since you were here. Twelve men have been killed when out hunting - not on war parties. I fear the whites and kept quiet. I cannot tell how many horses have been stolen since."

"Now I listen and hear what you wish me to do. Were it not for you I would have had my revenge ere this. They (the Blackfeet) have stolen horses seven times this spring."

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July 9th, Monday.

The Indians began to assemble at 1/2 past 12



o'clock and at 1/2 past 1 p.m. the Council opened.

Present: Officers of the Council.

Gov. I. I. Stevens, Supt. Indian Affairs and  
Commissioner holding treaties.

James Doty, Secretary.

H. R. Crosbie, Commissary and Clerk.

Thomas Adams, Special Indian Agent for Flatheads,  
Pend Oreilles and Kootenays.

R. H. Lansdale, Agent Indians Washington Terri-  
tory.

G. Schow )  
Benj. Kiser ) Interpreters.

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Tobacco was distributed, and after the usual time  
spent in smoking, Gov. Stevens addressed the Indians as  
follows:

My Children:

I am glad to see so many of you here today.  
I have come to fulfill a promise which I made you two  
years since. I have come to make a treaty with you if we  
can agree upon the terms. I have already made treaties  
with the Nez Percés and with other tribes: several Flat-  
heads were present at those treaties; they have told you

about them. I wish to make with you a treaty similar to the treaty I made with the Nez Percés.

There are here present three tribes, the Flatheads under their chief Victor; the Upper Pend Oreilles under their chief Alexander; the Kootenays under their chief Michelle. I am sorry that the Lower Pend Oreilles with their chief Victor are not here.

I wish to make a treaty with the Flatheads, Upper and Lower Pend Oreilles and Kootenays all as one nation. We wish you four tribes to sell your land to the Great Father and live on one tract of land; that tract of land to be large enough for your cattle and farms. The climate of the tract to be mild enough for your animals to graze in winter.

In the treaty besides providing for your having a tract of land for your homes, you will have the privilege of going on to the land you have sold to get roots and berries and to kill game except where the land is actually occupied by a white settler.

For this sale of your land we propose to make certain payments which I will now explain. An Agent will live amongst you. You have already had an agent, Mr. Adams, but he has not had the means to do much with; he has not received much from the Great Father; he has done

all he could; his words have gone to the Great Father, and the Great Father says you shall be cared for.

You will have a school, a good school amongst you; at this school your children will learn to read and write, and they will learn trades such as desire it. You will have a hospital and a physician for the care of your sick. You will have a farmer, you will have a blacksmith with tools, you will have a wheelwright, a man to make wagons and plows; you will have a saw mill and a grist mill.

The school, the farmer, the blacksmith, the wheelwright and the saw and grist mill you will have for twenty years; then you can take care of yourselves. This will be one part of the payment; the other part I will now explain. You will be supplied with means to start your farms, and to give you clothing, tools and cooking utensils and something in the way of houses. It will be enough to clothe every person, and to give every one cooking utensils and farming tools enough to start with. Then each year for twenty years we shall make additions to what we gave at first. You will be expected to live on the same good terms with each other as you have been living. I need not say a word about that. You will be expected to live on good terms with all friendly tribes. We will

soon go over to the Blackfeet country, then if a treaty be made, and they prove friendly, you will of course live on good terms with them. When we get to the Blackfeet country we will talk about it. The Great Father is determined that you shall be safe on the reservation from the attacks of the Blackfeet; - this I will say to the Blackfeet in Council, you being present. I believe we can make peace, but enough of that, I will reserve that for the Blackfeet Council.

On another point I wish to speak plainly; - within yourselves you will be governed by your own laws. The agent will see that you are not interfered with, but will support the authority of the chiefs. You will respect the laws which govern the white man and the white man will respect your laws. We look with favor on the missionaries that come amongst the Indians where they desire them and I think their coming may do them good. The priest will be your friend, but he will not have no control whatever over your affairs. The priest will advise you in your spiritual affairs - that which relates to God, but he will have no control over your temporal affairs, your own laws; that you will manage yourselves.

I think you understand the different points of the treaties. All your tribes, Flatheads, Upper and Lower

Pend Oreilles and Kootenays to live on one reservation. That reservation to be large enough for all your animals and farms; and the rest of the land to be the Great Father's for his white children, you in addition to have the privilege to kill game, pasture your animals, dig roots and gather berries upon lands not occupied by white settlers - your payment to consist in schools and farms and mills and shops and a physician for 20 years.

The first year a large amount of clothing, of cooking utensils and everything to start your farms and you will have an addition of the same thing every year for twenty years.

Will such a treaty suit you? If it will suit you then we have to agree where the reservation shall be and what the amount of these things shall be. I wish now the chiefs to tell me whether they are pleased with this kind of a treaty. I wish now to hear from them.

Victor (Flathead Chief) said:

I am very tired now and my people. You (the Governor) are the only man who has offered to aid us. I have not been able to do anything for my people. If my young men could see they might be afraid; they do not understand how the whites punish. I am very glad to see you, and that you have come to my place. My country is very small. I think God is willing that we should have a small

piece of ground - my country is very bad; that is all the way I can talk.

I have two places, here is mine (Bitter Root Valley) and yonder across the mts. (Flathead river) is mine. I will think of it and tell you which is the best. I believe you wish to assist me to keep my children here so that they may have plenty to eat, and so that they may save their souls.

There is very little land here: I cannot offer you a large piece. I have only a small piece: that is all I have to say.

Alexander (Pend Oreille Chief) said:

You know you have a white skin. I am poor; I am an Indian. I cannot look around me. I think my country is good. I think I am doing right, and now you come to my place you white man - now you talk to me - you tell me it is not good, how you are doing, this is good. We have a God Almighty; we were not made for nothing. We have a place to be punished. You say you do not like these bad things. The white man told me God Almighty did not like bad things, and when I heard that I think I was very glad that I have to do so and so, this way is very good, take this good road - now I talking my people were sitting around me. You see my position my children - they never hear. I like all my children. You are talking to me now

my big Father. You have told me you have to make your own laws to punish your children. I like my children. I think I could not head them to make them go straight. I think it is with you to do so. If I take your own way, your law, my people then will be frightened. These growing people are all the same - perhaps those who come after them may see it well before them. I do not know your laws, perhaps if we see a rope, if we see how it punishes we will be frightened. When they (the priests) talked to them, tried to teach them, they all left him. I am very glad to see the white men.

My children - may be when the whites instruct you, you may see it before you. Now this is my ground - we are poor, we Indians. The priest is settled over there (pointing across the mountain); there where he is I am very well satisfied. The priest instructs me and this people here. I am very well content with the priest and I am very well satisfied with you. I will talk hereafter about the ground - I am done for today.

Red Wolf (Flathead) said:

We gathered up yesterday - these people you see here. Here are the three nations that spoke they think they are three nations. I think it was this way yesterday. Here is the ground I was talking about yesterday. I think

myself there are three tribes here - they have their own places - they think they own my ground. I thought these three nations were going to talk each about their own lands. Now I hear the governor and hear him talking. My ground is all out up in pieces; a while ago you spoke. What I made my mind up to yesterday perhaps it will be that way now. They are not three nations - they are only one perhaps. They did not talk about their own lands yesterday. I think it is so. I do not (think?) it is right to talk about this land. By and by when we go back to the camp we will talk about it - perhaps tomorrow. We will talk it over tonight or tomorrow. How much land we have then you will know. If we can agree then we will talk it over here. I think this is my ground. I think of the three nations this belongs to the Flatheads - this is closed up by mountains. There is another place over yonder - across the mountains - that belongs to the Pend Oreilles. I do not know where the country of the Kootenays is. It is a long distance off. I made up my mind yesterday. I believe we did not agree. I thought we had two places this ground the Flatheads - that across the mountains the Pend Oreilles - perhaps not, perhaps we are all one - this is the reason I speak in this manner. I am very poor. We made up another mind yesterday - today it is different, we



did not come to an end in council. We will go back and have another council. The others who think differently will talk about it.

Gov. Stevens said:

My children - The words of Esac who has spoken last are good. It will be well for you to talk the matter over in your camp, and then tomorrow we will meet again. I will say one word in reference to placing you all on one reservation. I think we can do more for you in that way - the agent can see the treaty is carried; your school will be better; your sick will be better cared for by the physician. Think the matter over well. I made two treaties before I came here. In one treaty three different tribes were put together; in the other treaty four different tribes were put together. We made a third treaty with the Nez Perces, a large tribe numbering more than all of you - we made the treaty with them alone. If you have two tracts, as the agent and physician can only live in one tract, those of the other tract cannot be as well cared for. Your living on one reservation will not make any difference with regard to things that you very much value now. Those who want a priest can have one, we do not propose to say to you, you shall have a priest or you shall not have a priest;

that is a matter of your free choice. We promise you an agent that will see what you agree to and we agree to is carried out. Now we wish you to go to your own camp; talk the matter over amongst yourselves, we will meet in the morning, a little earlier than we have done today.

The council then adjourned at 4 p. m.

July 10th, Tuesday.

The Indians assembled at 2 p. m. and at 2-1/2 p.m. the council opened.

Present the same as yesterday.

Gov. Stevens said:

My children: I explained yesterday the kind of a treaty I wished to make with you; that I desired the four tribes - the Flatheads, the Upper and Lower Pend 'Oreilles and Kootenays to go on one tract of land. You went to your camp and have since been thinking and talking about it: you have come here; I wish to know what you think about it. Speak out your minds fully.

Big Cance (Pend 'Oreille) said: Listen I will speak. I spoke a while ago - I heard - I talked, then I went away, now you see all these people. I will not go away now. Some of them said "it is good for you to go"

that is the reason I came here; that is the way I spoke - I am going to tell you what I heard when I went away. I said to them perhaps you are mad; I am very glad of it - then I left. I spoke to them in this way. It appears to me you have two ways - how is it? When you talk you tremble, ashamed of yourself, are you afraid of him? (the Gov.) We are not talking bad - we are counselling - he is a very smart chief. You do not know what to do? If you (Victor) had told me before I would have spoken long ago about this our land. Now I told him (Victor) when I do talk I will tell you what we will do with this; our rights. It is our land - when I first saw you, you white man, when you was travelling through, I would not tell you take this piece it is our land - when you came to see me I believe you will help me. If you make a farm I would not go there and pull up your crops. I would not drive you away - farm it - it is our land - both of us. If I go to your place on your land - If I get there give me a little piece. <sup>wonder</sup> I would you say here take it. I will wait till you give it. I will be amongst you, very good, I am with you. It is just like my own country - then I would come back to my own country. That is the way with you white man. I expect that is the same way you want me to do here, this place. You want to settle here me with you.

Here you are going back and forth on our land: go back to your country - we all one - we all one close together. We all great friends you white man. When my old people long ago first saw you we were friends - we never spilt the blood of one of you. They my old people are gone all of them - it is the same now, I am the same, I never saw your blood. I want my place. I always thought no one wanted ever to talk about my place. Now you talk you white man - now I have heard. I wish the whites to stop coming. You know every thing you white man - you come and talk about my country, then you would say we are very poor. You just talk as you please to us: it is that way. Now you tell me never to go to war. Then I sit down I kept quiet - I was listening to you and you wanted to talk - now you are here I think so, I wish it may be good - perhaps you will put me in a trap, if I do not listen to you, you chiefs, white men - I will beg you, I told this, when you talk my chief (Victor) you tremble this way. I wouldn't speak I wouldn't tremble - he is a chief - we all are people - you are white; I am black. I know you, you my chiefs. My heart is heavy because you could not make it up yesterday. I am very poor, we heard you long ago. I hope it is so. When I lay down my heart is sad, now my

chief you say now I am blind if I want to talk. Here are my eyes, my heart, my brain, I study. You white men, there are your eyes lying all over the table, that is the reason you are smart, you always look at your papers; now you talk, it is right when you talk straight. I from my heart and and my brains speak - I told my chiefs that when I think - I believe I am going to talk this way: the way I beg you - when we call for some of our things I expect you want it then your Indian children, when you see something you say give it to me, I like it. You speak again, I tell you no, I think yes, don't impose upon us. I think yes you like it. Let us alone now. You tell us give us your land; if we say no, I am very poor, that is all the small piece I have got. That is the reason I have come, I am not going to let it go. I did not come to make trouble. Therefore I would say I am very poor. You Flatheads I think this is my country, I don't think I made a mistake, my grand father's country. I was raised up there across the mountains. I saw my aunt over there, she tells me I am pure Pend 'Oreille. I think I have two bodies; this is mine too, that is the reason I talk; we are talking bad one another, I beg you. I told these people a while ago, now you give me a piece of your land. He is a chief, if we tell him we are very poor, he will keep us - no perhaps he things yes we are very poor, he likes my country, we are

very poor, we do not like to impose upon each other, this is what I am talking about. When we ask further little things, then you will think we won't give you any land. You will stop anyhow both sides. Talk about treaty, where did I kill you? when did you kill me? what is the reason we are talking about treaties; that is what I said, we are friends, you are not my enemy. I said to them you do not know what to do. I expect you thought so when you tell the Governor. No, I expect you will stop powder and ball being given us. Why would he stop it. When did I shoot you with your own powder and ball. Our old people when they saw you knew what powder and ball was and never tried to frighten a white man with it; here are the last of us - you see them all now sitting around, where have we made a difficulty with the whites. Here is my country, I think it is in a good place, not a dangerous place. You white man don't be afraid, you can see it - the Blackfeet, your own powder and ball shotting at us and you white man. Now I and you you white man both die with your own powder and ball. I think so when I think about it - stop that, quit giving them powder and ball.

What will you do with us, we are very poor, you see us sitting around here, you know it yourself, we do not ramble about on war parties. There is a Frenchman (Indian name for all traders) coming. I will hide where no

one can see me and kill him. No; when I see a white man I go up to him; it makes me smile, I shake hands with him; that is the reason I ought to be let alone. You white people are smart and all the time teaching me. I don't want you to impose upon me. I am that way you white man like yourself. I am glad to see you - I don't you white man to be sorry for it and you my people. I did not think you white people would tell all over the country about me. You will never see in your papers that the Flatheads or Pend 'Oreilles have killed any of you - perhaps you are glad of it - I am proud of my old people - I am very poor - they had only a bow and arrow when they saw their enemies they fought them a long while and then left them - then they say you white man from you we got guns and powder, that is the reason my people have never spilt your blood. You see us, we are very few, our enemies are very afraid of us, we drove them before us. When my enemies charge upon you (trappers) here I am behind with your powder and ball, that is the reason we are fast friends. When I travel over the mountains towards my enemies I always think of you white men. I always thought the white man would help me, load my gun for me. Look at me how poor I am - look yonder at our

enemies, you see it yourself - you white men with your own eyes. There is the priest, he says he thinks they will listen, here is me, I think they will not. I think if my children die it is all the same as white men - that is the way my heart and brain thinks.

These are dark Indians, the bad fire (hell) comes to them, fighting one another; it is growing; they are getting worse and worse, there he lays, the Indian he takes some little things and puts on him - he lets it go out - here you I sell it - there where he lost his things, this Indian, there where he put it out, there where they all raise up from one; these dark skins were ahead of them all - that is what I said a while ago. Then you are carrying your things about. I won't hide what I said. I said I will ask him - is that the thing you put the fire out with; I will take it, I will never ask for it; then he said he did not know what to do - I cannot step over your things. There are your goods - which way shall I go. If I go to war I will take my horses. I am alone that is the way I studied. Suppose the Blackfeet come along - when he gets alongside that things he cannot cross over - from there it will be white ground both sides - I think so. Sometimes my people get



mad when the Blackfeet kill us. There are you white men - you are just listening if they are plenty, you stop our people right here and prevent them going on war parties. We listen to the white people here on our ground - we are not afraid of our enemies, no, we are not afraid of them - that is the way with my heart. I don't know what these sitting around think about it. I don't know how they studied when the white men taught me how to pray. I don't know anything about it, though I spoke about it. The priest told me not to be running around in the lodges in the night, the way I saw myself, I did not like it, we came very near all right - the Crows came to us, then the Blackfeet - there is where it was lost. When I meet you I feel glad, when I got the news the white man, the chief, is coming, I was glad - yonder are the Crows - there the Blackfeet, I don't want to see them.

Look at these Kootenays, I don't understand them; when I see the sun very low I pray - look at the Kootenays, they are always praying. Look at the Blackfeet, I don't like them. That is the way I talk to you sitting there, I am begging now - I am not talking saucy. Here are your goods - I am on one side and the Blackfeet on the other. If he steps over these goods and comes to me what would you think. I am only one side - I listen to you, he kills me,

kills me all the time and drives my horses away, you know it, we are poor, we drove one band of horses from the Blackfeet - I talked about it to my Indians. I said give me the horses back, my children - don't you know their pasture, let me have them - my chief took them back. You talked about it strong my father - I am afraid of your arms, way yonder from the Crows they took me - we talked about it, my chief took them back, that is the way we act.

If I beg you I want you to help me: now you have just come here, now you are going over there and going to talk again. I do not know your minds - you are taking a great many goods, I think so; that is the reason I am quiet and sit down on my land. I thought nobody would talk about land, would trouble me. Look at them sitting here, they heard you were coming and going to pass - I have just come from Buffalo; I heard you just come out on this prairie - then I think I will go and see you. I want to know what you think. I was talking to my children this past summer - when I found my children were going on war parties I would tell them to stop - be quiet - always tell my people I expect now we will see the chief - I talk to them that way. I expect he will talk to the Blackfeet again. I will

stop very soon. I am telling you my mind - stop - wait - when the white man chief talks again you just listen. If the Blackfeet step over their words again we are not afraid of them my children - hold on to your minds my children, look out, danger might come my children - we will just be quiet, they have got arms those we are going to see. If we step over our word to the chief. It is two winters you passed here, every year since my horses have gone to the Blackfeet, last winter one, this spring two. I was going on a war party as your express passed along here. You say be quiet, I did not go, I will stop and wait - that is the reason I always stop my children - that is the way I spoke to my chiefs. Now when a chief will talk to the white chief don't be frightened - we are not going to fight each other, keep on that way; then I will let go my heart and speak to my children. I am not afraid of my enemies - you white man, you talk so smoothly, so well, therefore I tell you I am not ahead of you - I listen to you my father - we all like our children, take pity on them. Here this spring the Blackfeet put my daughter afoot - she packed the goods on her back - it made me feel bad; then I think of what I heard from you my father, and take my heart back and keep quiet. If I had not listened to your express I would have gone on war parties over yonder.

I thought I would listen good - that is the reason I always checked those people - my heard said so - I don't want you to be put in trouble - I don't know your minds, you white men - I will stop talking. I am not thinking I am talking saucy. I have got a good deal more to say - I am tired now.

Gov. Stevens said:

I will not ask my children if they understand fully what I said yesterday. I asked you if you could agree to go on one reservation. I ask you now, can <sup>all</sup> you agree to live on one reservation? Do you wish to have me speak further on that question. I ask Victor, are you willing to go on the same reservation with the Pend 'Oreilles and Kootenays? I ask Alexander, are you willing to go on the same reservation with the Flatheads and Kootenays. I ask Michelle - are you willing to go on the same reservation with the Flatheads and Pend 'Oreilles? I think a place can be found which will be large enough for you all. What do you, Victor, Alexander, and Michelle think? You are the head Chiefs. I want you to speak. I understand the Big Cance to have said this, "We have always been friends of the whites, we have never spilt his blood, we have always taken the white man by the hand, but we have suffered for long years from the Blackfeet, our noses have been  
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stolen; our people killed; we wish it stopt and believe you have come here to have it stopt. Not that we are afraid of the Blackfeet - no, we will meet them in battle and drive them before us, but we want to be friends with all now, Indians and whites, and we are willing to go on the reservations and receive the aid of the Great Father. We wish, however, to know where that reservation is, and whether it is a place where we can live." Yes, I understand the Big Cancee to say, "we are ready all three tribes to go on one reservation, let us know where it is, let us see whether it is large enough." I ask the Big Cancee if I heard him right?

The Big Cancee said:

I do not understand you right.

Gov. Stevens said:

I now call again upon Victor, Alexander and Michelle and ask them whether they have agreed whether it will be better for all the tribes to go on one reserve if a suitable one can be found? Are you satisfied that it will be better for you and your people to go on one reserve together, or do you objection to it?

I will ask Victor to speak his mind; whether they have all agreed to go on one reserve, and if so to indicate the place.

Victor said: I am willing to go on one reservation, but I do not wish to go over yonder (Pond 'Oreille Mission.)

Alexander said: It is good for us all to stop in one place.

Michelle said: I am with Alexander.

Gov. Stevens said: The Pond 'Oreilles and Kootenays think it will be well to have all the tribes together; perhaps Victor may think so by and by if the place suits. Alexander and Michelle wish to live together - their people on one place; it ought to be a good place - they have a thousand people; the land ought to be good; each man wants his field; the climate ought to be mild - you do not wish your horses to die in the winter; nor do you wish to lose your animals in marshy places; you wish little or no snow in the winter; you want good land for crops; you desire your three thousand animals to increase. Is horse prairie such a place? Is the prairie north of Flathead Lake such a place? There the snow is deep in winter; your horses would die. How is the soil at the Mission? There is Pierre the Iroquois - can he raise crops there?

Pierre said: I think so.

Gov. said: Can all these people raise crops there? There is another place that will suit Victor

It is this valley from Fort Owen to the Upper part. I ask Pierre again, which is the best, this valley or the Mission? He has tried both.

Pierre said: I do not know.

Governor: I ask Victor, Alexander and Michelle to think it over: will (they) go to the valley with Victor, or the mission with Alexander and Michelle: I do not care which. You will have your priest with you whether you go to the mission or Fort Owen; and here I would say those who want the priest can have him. The Great Father means that each one shall do as he pleases in reference to receiving the instructions of the priests; that is the word of the Great Father - each man shall do as he chooses in reference to receiving the instructions of the priests.

If you live on the reserve as I said yesterday, all your sick will be cared for; we can only give you one physician. All will have a chance to have their wheat ground - we can only give you one grist mill. All will have the same chance to have houses - we can only give you one saw mill. Your farms, your schools, and your shops will be better; you will be better clothed and better provided for every way, because all of you will equally have the care of the agent. The agent will see that we promise to do is done; he is on the ground. Alexander and Michelle

live at the mission; Victor lives in this valley. If the agent lives with Victor up the valley can he take care of the business with Alexander and Michelle at the mission? If he lives with Alexander and Michelle at the mission, how can he transact business with Victor up the valley?

Recollect, you Victor, Alexander and Michelle are chiefs, good chiefs; Victor has not only kept the Blackfeet at bay at Hellgate but has them beyond the mountains. Alexander through the Blackfoot country carried horses back to Fort Benton; I told the President of it - he knows all about it; and Michelle is a good man ready to fight his enemies and to do what is right. You are chiefs all three, good chiefs, and you will have much to do. If we make a treaty how will the agent know what your people want? He must learn it from Victor, Alexander and Michelle. The chiefs will each year tell the agent what tools, what clothing, what goods they want for their people; what children to go to the school and learn trades, which children shall learn to be blacksmiths, which to be carpenters, which wheelwrights, which farmers. Victor will tell the agent which boy shall learn to be a carpenter, which to be a wheelwright, which to go into the mills, and which girls and boys shall go to school and learn to read and write.



It will occupy Victor's whole time; it will Alexander's and Michelle's; they will want to see the agent often - sometimes every day. For the head chiefs of the different tribes we shall build houses and furnish them, and we shall for twenty years pay each head chief a salary of five hundred dollars a year. We do this because you chiefs will be obliged to work for your people and not for yourselves, and we wish to support you properly. Now think over these matters well; agree to come together on one reservation; decide for yourselves whether it shall be the mission or whether it shall be the valley above John Owen's. You shall have either, which you prefer. In the morning we will meet again; then I wish to hear from you; then we can finish the treaty.

The council is adjourned till tomorrow at 10 o'clock.

The council then adjourned at 6 p. m.

Wednesday, July 11th, 1855.

The Indians assembled at 11 a. m. and at 1/2 past the council opened.

Present the same as yesterday.

Gov. Stevens said:

What does Alexander and Michelle say?

Alexander; I don't think so, - I think it is too small what you want to give me.

Gov. Stevens: Alexander, how much smaller is it than where the mission is?

Alexander; I think the mission is a larger place.

Gov. Stevens: Alexander, your agent has seen the place. Lt. Mullan has seen the place; others have seen it (the mission) and they think the place is very much smaller. They have surveyed it, and it is not so good what there is of it, as the place above here. Now you have all said the whites are smarter than you; the white settler would not select that place - it is not good enough. He thinks the valley above Fort Owen is the best place. Now we wish you to have as good a place as the white settler. It would best please the white settler to place you at the mission; we wish you to go where your Great Father thinks it is best for you to go.

Alexander; There is priest over there, berries, roots, etc.

Gov. Stevens; The Agent has examined both places; do you know about farms? The agent does. The valley is much the best land.

My children, have you agreed upon the place you will live? I ask the chiefs, I ask Victor.

Victor said, I am content with the valley.

Gov. I ask Alexander.

Alexander. The Kootenays and Lower Pend 'Oreilles will come to my place.

Gov. Stevens: I will speak; I think the best place for you is this valley, from John Owens up the valley. There is more land there for you, the land is better, the climate is milder, you are nearer to camash and bitter root, it is more convenient for buffalo, you will be much better off there, therefore I say, all go there and you will be glad by and by, if you are not glad now. Will that suit Alexander and Michelle? And here without rising I will explain one thing. Any improvements will be paid for over and above the payment what is paid for your lands. The labor Pierre has put on his land will be paid for. You can gather your crops. You will not be required to move for a year and a half or two years. The paper has to go to the Great Father; if he thinks it is good, as I think he will, it will be a bargain, but we cannot hear from the Great Father till next year. It will take some time to get tools and seeds and clothing here, to build good mills and shops and start the farms; then you will be called upon to move.

Alexander. I cannot go this way - I can't help myself; we are down there at the mission; the Kootenays are there; the Lower Pend 'Oreilles are moving up.

Gov. Stevens: Are you the chief of the Lower Pend 'Oreilles?

Alexander. Yes, I am the chief.

Gov. S. Who made you the chief of the Lower Pend 'Oreilles?

Alexander. I don't know.

Gov. S. You are not their chief. I shall see the Lower Pend 'Oreilles by and by and talk with them; I am talking to the Upper Pend 'Oreilles.

Alexander. You inquired if my crops are coming up well - they are doing well.

Gov. S. How is it with Michelle? Are you willing to go on to the reservation above Fort Owen?

Michelle. I started two years ago from my place to come and see you. These three nations speak one language. I came with Alexander to listen what they would say. That is why I don't talk.

Gov. S. Michelle wants Victor and Alexander to agree together. He will stand by whatever they do. I told Victor and Alexander yesterday they must agree upon some one spot where they would live together. If they both agreed

to go to the mission they should go there. If they wished to go above Ft. Owen they should go there. You come here this morning and you do not agree. Victor wants to go above; Alexander to go to the mission; not having agreed I say both go above Ft. Owen; that is the best place. As I said yesterday, if Victor will agree to go the mission with Alexander, it is enough, he may go. I hope now Alexander will agree to go above here. I know the land; the place is better every way. The council is now adjourned for two hours that you may think it over well.

After the adjournment of the council, Gov. Stevens explained informally to both Alexander and Victor the necessity of placing their tribes together on the same reservation. Alexander said he would agree to go on the reservation in the St. Mary's valley if Gov. S. would say he could not go to heaven at his own place. The Gov. replied - "It is not for me to say where you best can go to heaven; you will go to heaven if you do right. It will be best for your children to go to the reservation above Fort Owen." Victor was unwilling to go the mission. They each would not object to the other coming to his own place.

It being obvious that no progress would be made by continuing the council today, and that an influence

was being exerted by the mission which might be adverse to the views of the government, it was determined to despatch a messenger directing the attendance of Father Hocken, for the purpose of investigating it; to adjourn the council over to Friday and to recommend the Indians to have a feast and a council tomorrow.

At 3 p. m. the Indians were again assembled, and Gov. Stevens said: My children, we will have no council tomorrow; we wish you to have a feast together; we wish Alexander and Victor to have a talk together; they speak the same language, they can talk. I have come meaning to do some good for you; I have stated on what terms the government will help you. You must live on one reservation in order to have the aid of the government; that reservation must be there (above Fort Owen). These are the terms of the government; on these we can help you much; you have asked for aid; we have come to give it. You have asked to be protected from the Blackfeet; you shall be protected from the Blackfeet, but you must do your part. Go there and the government will protect you; the agent will be there, and many white men whose business it will be to work for you. If the Blackfeet still come we will have soldiers to drive them off. I will tell the Blackfeet

this when we meet them. Now these are the terms on which we can aid you, protect you, and provide for your children. One word more - Alexander wants to go to heaven; can he and Victor live together in the next world if they cannot in this? Then in the name of God, live together here; you must live together in the next world, if both go to heaven.

Now I wish you to have a feast tomorrow; I will provide the means. Think the matter over among yourselves and decide.

The council then adjourned at 4 p. m. till Friday.

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Thursday, July 12th.

There was no council today, according to notice. The Indians had a grand feast, the means for which - two beeves, coffee, sugar, etc. - were furnished them; after which the day was spent in discussing the arrangement of the treaty among themselves.

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Friday, June 13th.

The Indians assembled at 12 p. m. and after the usual time spent in smoking, the council was opened.

Gov. Stevens said:

My children, you have had your feast; you have counceled together; you have, I am told, nearly agreed. I hope today you will all agree. You were told all go to the valley or all go to the mission. All wished to go to the mission at first except Victor; Victor does not like to leave his land; his children are buried there, but he has children living. His people have children and men will do for their children what they would not do for themselves.

I ask now, are you ready to go to the mission, and sign the treaty? We must finish the council today; we have other work to do. I am ready now to explain the provisions of the treaty. My children, it is a treaty made between myself acting for the President, and the Flatheads, Kootenays, and Pend 'Oreilles. It provides for a reservation from the Jocko river to the Flathead lake, and from the Flathead river to the mountains. You have the right however to pasture your animals at other places if those places are not occupied by the whites. You have in like manner the right to gather roots and berries, to take fish and kill game. You have also the right to go on the roads of the whites and take your produce to market. The Great Father has the right to make roads through your country if necessary. White people however cannot go there with-



out your consent. The treaty provides you with a grist mill and a saw mill; it provides you with a blacksmith's shop, a carpenter shop, and a wheelwright and plow-maker's shop; you will have a school, you will have a physician, and especially an agent; and you will have all these things for twenty years. Besides this, we shall the first year expend in clothing, in tools, in building houses, in breaking up and fencing land, thirty six thousand dollars. The next four years we shall expend for the same objects six thousand dollars a year; for the next five years we shall expend for the same objects five thousand dollars; for the next five years four thousand dollars, and for the next five years three thousand dollars. For each head chief we will have a house; and they will be paid five hundred dollars each year for twenty years; the house will be furnished, and ten acres of land will be broken up and fenced for each of them. Those of the Indians who give up improvements outside of the reserve will be paid for their improvements.

This treaty binds you to be friendly with other tribes, and with the whites. The whites and other tribes will be required to be at peace with you. If a white man takes your property, that property will be restored to you

If you take the property of a white person, that property you will restore to him. The treaty also requires you to refrain from drinking liquor. In making the payments provided for in the treaty, they will be made to each person of the tribe; he will receive his portion into his own hands. If any member of the tribe should be in debt, his indebtedness cannot be drawn by the trader from the several payments; that is a matter to be settled between the parties themselves. This treaty provides not only that no white man shall go on your land, but that no trader shall continue there without your consent. The whole of the land will be yours. (This refers to the paragraph concerning the Hudson Bay Company.) It finally provides that you accept the terms of this treaty as the children of the Great Father, acknowledging your dependence upon him.

Are you ready to sign the treaty?

Alexander said. I am ignorant; I am an Indian; I am as it were in the dark. I see you here; it is good. I am glad that the Great Father talk about us. I am content with my people. Here you are - are you through with this treaty? Here are the Flatheads. I thought that the Flatheads were willing to go. You named a smaller place and they backed out. When you told us from the Jocko, they

said it was too small. If you had said all on the other side of the mountains perhaps they would have taken it. We are four nations. When the stock increases where will they be? Suppose we put our farms here, where is the room for us?

Gov. Stevens: You said the other day it was large enough.

Alexander. I thought all the land on the other side was to be ours.

Gov. S. How far do you wish the land to extend? We told Alexander the place was not large enough; he said it was; Victor said it was; believing they could agree we have drawn it up. Do you bear in mind you can pasture your cattle at any place not occupied by whites?

Alexander: Sometimes there is a wide open place above filled with animals. I would rather accept the first proposition. When you first talked, you talked good; now you talk sharp; you talk like a Blackfoot.

Gov. Stevens: I told Alexander I was afraid the place was too small. He said it was sufficiently large even with the Lower Pend 'Oreilles. I said there was a large place; I would rather you would go there. The white settler wants to go above; he does not want your place.

You say the white man is smarter than you. I want to give you the place the white man would prefer. You have a feast, you talk with Victor. Victor says that is the best place. I agreed to give you that place; when you say I am sharp, I am like a Blackfoot, I am ashamed of you Alexander; you have changed your mind; you said one thing on yesterday, you say another today. Talk straight and then we will agree.

Alexander. The Indians said your country is bad below; if one knows how to farm, it will do; if not, it will not do. They said there were few farming spots; they said that the horses would be mixed and lost. I said yes, that is very bad. You (the Gov.) knew it. You have it on paper, and I said it was good. I understood that nobody should put his foot on my ground, then I said I will stay, then nobody shall touch it, before that you never showed me the limits. It is true, it is quite large each side. I think both sides of the Flathead river will just be enough.

Gov. S. Are you through?

Alexander. I will take from course de femme on both sides of the river to the lake.

Gov. Stevens: Do you understand that you have the privilege of pasturage for your animals on all lands not occupied by the whites?

Alexander. I do not understand properly.

Gov. S. Do you understand that the treaty secures to you all that land and the benefit?

Alexander. Yes.

Gov. S. The treaty gives you the right of pasturage and gathering roots and berries on all lands not occupied by whites.

Alexander. Yes, I understand, I want the whole land marked out.

(Gov. Stevens again went over the treaty and explained it in all its details.)

Gov. S. Now we will sign the treaty.

Alexander. They did not understand right the provisions - now we understand.

Victor said: Where is my country; I want to speak.

Gov. S. When I call upon you to sign the treaty, you can then make your objections.

Victor. I have not agreed to accept this land (at the mission)

Gov. S. Alexander has agreed and I call upon him.

Victor. I was talking to you, and I told you no.

Gov. S. I now call upon Victor.

Ambrose (Flathead) said: Yesterday Victor spoke to Alexander. He said, "I am not headstrong. The whites picked out a place for us, the best place and that is the reason I do not want to go. Two years since they passed us - now the white man has his foot on your ground - the white man will stay with you - this is what I heard two years ago. Yesterday when we had the feast then Alexander spoke; he said now I will go over to your side - I will let them take my place and come to your place. Then Victor did not speak and the council broke up.

Gov. S. Alexander, did you agree yesterday to give up your country and join Victor?

Alexander. Yes yesterday I did give up. I listened and he did not give me an answer; then I said I will not give up my land.

Gov. S. I speak now to the Pend 'Oreilles and the Kootenays. Do you agree to this treaty? The treaty placing the Kootenays and Pend 'Oreilles on this reservation? I ask Victor if he declines to treat.

Victor. Talk, I have nothing to say now.

Gov. S. Does Victor want to treat? Why did he not say to Alexander yesterday, come to my place? Or is not Victor a chief? Is he as one of his people has called

him, an old woman? dumb as a dog? If Victor is a chief let him speak now.

Victor. I thought my people perhaps you would listen - I said, I think this is my country and all over here is my country. Some of my people want to be above here. I sit quiet and before me you give my land away. If I thought so I would tell the whites to take the land there (the mission); it is my country. Long time ago you spoke to me here; then I thought I was very well pleased. I thought no one would touch it because you talked about it and I liked this place myself. I am listening and my people say take my country.

Gov. S. Alexander said yesterday that he would come up here. Why did you not answer and say come?

Victor. Yesterday I did talk.

Gov. S. Alexander says yesterday he offered to give up his land <sup>and</sup> come to you - Alexander says you made no answer. Why did you not say, yes, come to my place?

Victor. I did not understand it so.

Gov. S. Ambrose says he understood Alexander to say so. Alexander says he said so; you did not speak and say come to my place; but you were dumb - did not say a word.

Victor. I do not insist upon staying here, but because you picked out my place I want to stay here.

Gov. S. Why did you not tell Alexander to come to my place; does Victor mean to say that he will neither let Alexander come to his place nor go to Alexander's.

Ambrose. The Great Father will know what we are talking about. We get a little stick and shove at it, perhaps we will hit it after a while. Here we are yet. If the paper is sent to the Great Father he will say here is a fool and here is a smart man; if the Great Father sees the fool's paper he will not be pleased (alluding to the notes taken). I say to the white chief, don't get angry, may be it will come all right. May be all the people have a great many minds, may be they will come all right. See my chiefs are now holding down their heads, thinking.

Tilcoostay (Flathead) said: It is not our minds that we see each other here; your forefathers did not expect to make a treaty; God is working it this way. His children are very poor; they are lost; only from their tongues, they work it different ways. We are all brothers, but we speak different tongues, that is all, and the color of our skins; we are all brothers, that is



why you are travelling here. They are poor, these people; they don't know how to talk; a wolf can't talk; take pity on your children - I am done talking.

Red Wolf said: I talked the other day and the Indians said I talked as though I was telling a story. I am proud, let them laugh at me, I am going to speak. Yesterday when we talked about this we studied all round - Victor is head chief and I am far below him. When we gathered up the first time I thought that he was making up his mind to stop at Flathead lake, but now he makes up his mind to stop here. Alexander spoke yesterday saying now I let it go - now I will come to the Bitter Root valley - I understood him so yesterday. I know Victor's heart, he does not speak quick - Alexander went off. I thought that Victor would agree and that we would all go there. I thought Victor would agree and would speak soon. Victor did not speak - I think this is the cause Victor did not talk, he was not ready to talk. Big Canoe talked then. He spoke as though a hand had been placed on Victor's mouth, that is the reason I think why Victor did not speak. I went home and told my lodge that I thought our people would come together. Now when the people separated Alexander spoke. I know that if Alexander should come to the valley his people would not follow him. I think when Victor

should talk if he did talk in favor of the other side all his children called Flatheads, it would all be right. I think if Victor goes there, though his people will not like to follow him, he cannot take it back and his people will have<sup>to</sup> go. I think that Victor is the head chief; we are in the same place that we were at first. I have no share in this country - my father's land is below - my mother's country is here. The Kootenays are my relations. This is my opinion - they dislike to leave their country.

Beartrack said: We are trying to make a treaty. I will speak to you as though you was the Great Father. We met each other - you and my chief - we talked - when we talked we did not talk above or below, only one thing we talked about, we talked about what we wished to get. I want an agent → I want a doctor - I want a teacher - I want a farmer, a blacksmith, this is what we were talking about. Our chief (Lt. Mullan) says look at this just as though it were before eyes. I looked at it and I was content and glad. He was on his horse, I told him to get down, I was glad, I wanted help, that is what I was talking about, then I spoke, "I tell you, my chief, you know me I am suffering, what for? My enemies?" He said, "Ah, I will help you," he said "my people are coming, you will see them." I said, I am glad, I will look for them. Now we see each other - you

are my chief and father. You spoke; they have two minds, I am lost, I am very sorry. I might as well lie down, I am ashamed my father. I have considered, I am poor; I made up my mind, I will talk, I will show my mind, I speak as though to the Great Father, I will talk about the land. I think there is only one thing I am sorry for, I have a very poor country. I do not know what to do if my father tell me to go away. There are my old people I am sleeping with them; when they rise I rise. I think there is only one thing that we cover ourselves with. I studied. I am poor. I looked at my children. What will I do with my children? What will they do? It appears to me there is not room enough at the mission. You might as well tell me to go far to a big place. My country is about as large as my finger nail. I look at my nail; if I break it, it will not be good - something big it is good for us to break; this my mind and the reason my heart is heavy. If you wish you are my father, tell me, break off your piece of land. I look over my country and study about it. Maybe I would break it off - I say yes, good. You my father, I think it is not bad making this treaty; it would good to make this treaty; this my mind; this is what I am telling you.

Gov. Stevens: Ambrose, I am glad you think it

is good to make a treaty; the treaty that we make will make you better of. The land reservation is much more than the same number of whites would want. We wish you to live together so that the agent can attend to you. When I met other tribes many did not want to leave their lands, but they have made up their minds and all gone. I will tell you what a great chief said on the other side - he said, I do not want schools farms, or mills, but my people want farms, schools and mills and they want to make a treaty; I therefore will make a treaty and he did make a treaty, and his people approved and signed with him. He was a Yakima chief - Kamiakaw. I hope Victor will do as Kamiakaw - I hope Victor's people will do as Kamiakaw's people. Owhi signed the treaty also - you know him. Trust your father and trust your chiefs.

My children, I find that things are nearer to an agreement than when we began talking this morning. Ambrose says the people are not quite prepared, they will be by and by; and Ambrose says be patient and listen. I am patient and have been patient and have listened to them. Others of you have said they were hiding their thought (minds) and did not speak; hence I reproved you and said speak out - let me have your hearts. It seems that many of the Flatheads are ready to go to the mission; if their

chief says so, they will go. Victor says I am ready to go, but my people will not, but the people say they are ready to go. We want all parties to speak straight, to let us have their hearts, then we can agree. If Victor's people will go, we want Victor as chief to say I will go.

Victor here arose and left the council. After a pause of some minutes Gov. Stevens said: I will ask Ambrose where is Victor?

Ambrose. He is gone home

Gov. Stevens: Ambrose speaking of Victor said he wanted time. Victor is now thinking and studying over this matter. We don't wish to hurry or drive you in this business. Think over this matter tonight and meet here tomorrow. I ask Ambrose to think over the matter; to speak to Victor and tell him what I say. Ambrose loves his chief - let him take my words to him.

The council is adjourned to meet tomorrow morning somewhat earlier than usual.

The council then adjourned at 5 p. m.

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Saturday, June 14th.

Word was sent by Victor about 3 o'clock p. m. to the Governor that he had not yet made up his mind; and

that as it was too late to open the council, it was postponed til Monday morning.

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Monday, June 16th.

The council was opened at 11 a. m. present as before.

Gov. Stevens said: My children, at the council Friday we did not succeed in agreeing. Victor as chief of his people required more time to consider; he did not wish to act hastily; his people wanted time to think. The next day I saw Alexander but I did not see Victor. Victor was still studying and thinking what he should do. Alexander then had word sent to Victor "you shall be my chief if you will come to my place." Victor said, "I do not wish to speak today. I will come tomorrow and then speak."

Victor said: I am going to talk; I was not content - you gave me a very small place; then I thought, here they are giving away my land. That is my country over there at the mission; this also - I think so; plenty of you say Victor is the chief; you white people say so too - Victor is the chief of the Flatheads. Two years ago you passed here, then you gave me a flag; it was very small, we thought

it very big. It came from you. I thought then we had make a kind of treaty. The place you pointed to me above is too small: from Low-Low fork above should belong to me. My stock will have room, and if the Blackfeet will let my horses alone they will increase. I believe that you wish to help me and that my people will do well there. If you want we will this word to the Great Father our chief - come and look at our country: perhaps you will choose that place if you look at it. When you look at Alexander's place and say the land is good, and say, come Victor - then I would go. If you think this above is good land, then Victor will say come here Alexander; then our children will be well content. That is the way we will make the treaty, my father.

Gov. Stevens. Victor has spoken; does Alexander and Michelle speak in the same way?

I will ask Alexander if he agrees.

Alexander. If I do say yes, I am content, may be we can't all come together. Here is Michelle, I know his mind, he told me - "if you go this way I won't go." Here are the Lower Bend 'Oreilles; may be they are the same way. They have no horses; they have only canoes. I am very heavy as though they tied me there.

Gov. S. Victor says I want the Great Father to have both places examined. If the Great Father says that

is the best place, I, Victor, will go there. If the Great Father says this is the best place then Michelle and Alexander will come to me. Victor wants both places examined, so the Great Father will know which is the best - there let all the Indians go.

I will say to Alexander, both places shall be carefully examined. Alexander shall show everything about his place - Victor about his. The Lower Pend 'Oreilles will want to go to the best place, and we promise them in the treaty to give them animals to go to the best place. Victor thinks all will be satisfied with what proves after examination to be the best place. I ask Alexander whether he is content with this proposition of Victor's.

Alexander. I think not so - I have not seen the chief of the Lower Pend 'Oreilles but I will speak to him.

Gov. S. I say to Alexander, he is here chief of the Upper Pend 'Oreilles, I shall see Victor the chief of the Lower Pend d'Oreilles and talk to him myself. The chief of the Lower Pend d'Oreilles will be bound only by what he agrees to. We cannot act for him; he is not here. Victor of the Flatheads, Alexander and Michelle are



here; it is with them I am treating. Here are two places; Victor wants them both examined. Let the Great Father say which is the best place, I will go there. We want you to agree some way or other; we wish you to agree among yourselves. I have asked Alexander already. I wish to think more. I will ask Michelle.

Alexander said: The way I think of it I don't think we will come together.

Gov. S. Will Michelle agree to Victor's proposal, that the Indians shall go to the best place after the Great Father has examined both and says which is the best place?

Michelle said: I am just following Alexander's mind. If he goes this way I will not go. I have come a long way to see you; when you leave I go back.

Gov. S. Victor has said that he would go to the best place - that which was found to be the best after examination. Alexander and Michelle both say that they are willing to go to the mission - they will not go anywhere's else. Victor is willing to go there if it should be the best place. Is Victor willing to say that he is willing to go the mission in order to agree with Alexander and Michelle. Victor adhered to his proposition.

Gov. S. continued after a short pause. My chil-

dren, Victor has made his proposition, Alexander and Michelle have made theirs. We will make a treaty for them. Both tracts shall be surveyed; if the mission is the best land Victor shall live there. If this valley is the best land Victor shall stay here. Alexander and Michelle may stay at the mission. I cannot say that the President will think it good. The President will think it very strange Alexander and Michelle are not willing to leave it to him. I will however sign the treaty with them. If the president thinks it good then we shall carry it out - if he thinks it not good then we shall not carry it out. I am now ready to sign.

Ask Victor if he understands; I will explain it anew. Both reserves shall be surveyed and the surveys sent to the President. If the President thinks over there (the mission) is the best place, Victor will go there; if up the valley the best - Victor will stay. Alexander and Michelle will remain at the mission. Here is the treaty drawn up. I have written out what I have just explained. I ask Victor to come up and sign the treaty. (He came up and signed.)

Now I ask Alexander and Michelle. (They also then signed.)

Moses (Flathead) on being asked to sign the

treaty stepped forward and said: My brother is buried there. I did not think you would take the only piece of ground I had. Here are three fellows (the chiefs), they say get on your horse and go; they never say talk. If you would give us a big place I would not talk foolish. If I go in your country and say give me this, will you give it to me. May be you know it - here is all of these people - they have only one piece of ground. Now their mouths are all shut - sewed up. Last year when you were talking about the Blackfeet you were joking.

Gov. Stevens: How can Moses say that I am not going to the Blackfeet country? I have gone all the way to the Great Father to arrange about the Blackfeet council. What more can I do? A man is coming from the Great Father to meet me. Does he not know that Mr. Burr and another man went to Fort Benton the other day?

Moses. You have pulled all my wings off and let me down there.

Gov. Stevens. All that we have done is for your benefit. I have said the Flatheads were brave and honest and should be protected - be patient - everything will come right.

Moses. I do not know how it will be straight - a few days ago the Blackfeet stole horses at Salmon River.

Here is Ben - last winter he went to the fort - he had some people there.

Gov. S. Ask him if he sees the Nez Perce chief - The Eagle from the Light; he is going to the Blackfeet council with me.

Moses. Yes, I see him; they will get his hair.

Gov. S. They will have to get my scalp too. I am not afraid.

Moses. The Blackfeet are not like these people; they are all drunk.

Gov. S. The Blackfeet will sign a treaty to keep the peace; we do not bring soliders here, we are all friends; we do not wear knives here.

Moses. You left a man here (Lt. Mullan); he said they will never talk about this land - they will help you against the Blackfeet. That is the reason we all came together.

Gov. S. Ask him if Victor is not his head chief.

Moses. Yes, but I never listen to him. Will you give me land if I go to your country?

Gov. S. Yes, as much as you choose to buy.

Moses. Don't give your goods to these people; give them to the blackfeet.

Gov. S. We will give you mills, etc. That is the kind of house we will give you.

Moses. Now I understand. (He here gave his adherence to the treaty, though still refusing to sign.) I have nothing to say about selling the land.

The principal men then came forward and signed; after which

Gov. Stevens said: Here are three papers which you have signed, copies of the same treaty; one goes to the President; one I place in the hands of the head chief; and one I keep myself. Everything that has been said here goes to the President.

I have now a few presents for you; they are simply as a gift; no part of the payments; the payments cannot be made till we hear from the President next year. As soon as Mr. Adams arrives from Fort Owen the goods will be distributed.

A few minutes after Mr. Adams having arrived, the goods were distributed. The chiefs were then informed that all business was through with regard to this council; but that tomorrow they would be assembled with regard to the Blackfeet council.

The council then adjourned sine die, at 5 p.m.  
Approved.

Isaac I. Stevens  
Gov. & Supt. W. T.  
Commissioner.

I hereby certify the above to be a true record  
of the official proceedings at the council held in the  
Bitter Root Valley with the Flathead, Kootenay and Upper  
Pend 'Oreille tribes of Indians, and concluded this 11th  
day of July 1855.

James Doty

Secretary Treaties.

(Copy)

Council Proceedings

Flathead

Upper Land District

Kootenai

Bitter Root Valley

Hellgate

Washington

5-25

Photocopy of Original

Treaty

Concluded between  
The United States

and the  
Flat Head

Hootenay and  
Upper Pine Oreille  
Tribes of Indians

Hell Gate, Bitter Root Valley.

W. T. 1855.  
July 16, 1855.

office copy

(A)



Articles of Agreement and Convention made and  
concluded at the Treaty Ground at Well Gate in  
the St Mary's valley this sixteenth day of July  
in the year one thousand eight hundred and fifty  
five, by and between Isaac I. Stevens Governor and  
Superintendent of Indian Affairs for the Territory  
of Washington on the part of the United States and  
the undersigned Chiefs Head men and Delegates  
of the Confederated Tribes of the Flatheads, Kootenays  
and Upper Pend Oreilles Indians on behalf of and  
acting for said <sup>Confederated</sup> Tribes, and being duly authorized  
thereby by them. It being <sup>understood</sup> that the said Confederated Tribes do hereby constitute  
a nation under the name of the Flathead Nation with Victor the Head Chief of the Flathead Tribe, as the Head  
Chief of the said nation, and that the several Chiefs, Head men and Delegates, under the name, are signed  
to this Treaty as hereby on behalf of their respective Tribes, respectively Victor as said Head Chief.

Article 1

The said Confederated Tribes of Indians  
hereby cede, relinquish and convey to the United  
States all their right title and interest in and  
to the country occupied or claimed by them  
bounded and described as follows - to wit:

Commencing in the main ridge of the Rocky  
Mountains at the 49<sup>th</sup> Parallel of Latitude, thence  
westwardly in that Parallel to the divide between  
the Flat bow or Kootenay River and Clark's Fork,  
thence southerly and southeasterly along said  
divide to the one hundred and fiftieth degree  
of Longitude, thence in a south westerly direction  
to the divide between the sources of the St Regis  
de Borgia and the Coeur d'Alene rivers, thence  
south easterly and southerly along the main ridge  
of the Bitter Root Mountains to the divide between  
the head waters of the Kootenay River and of the  
south western fork of the St Mary River, thence easterly  
along the divide separating the waters of  
the several tributaries of the St Mary's River from  
the waters flowing into the Salmon and Snake rivers

to the main ridge of the Rocky Mountains, thence  
northerly along said main ridge to the place of  
beginning.

Article 11

There is hereby reserved from the lands above ceded  
for the use and occupation of the said Confederate Tribes,  
and as a general Indian reservation upon which  
may be placed other friendly lands and tribes of  
who may agree to be consociated with the Tribes parties to this Treaty, under the common designation of the Flathead  
Indians of the Territory of Washington, the tract of land  
included within the following boundaries to wit:

Commencing at the source of the main branch  
of the Snake River, thence <sup>along the Divide separating the waters flowing</sup> down said main branch  
falls the Bitter Root River from those flowing into the Snake to a point on Clarke's Fork between the camas  
to its junction with the Flathead River, thence  
and Horse Prairie, thence northerly to and along the Divide bounding on the West the valley of the Flathead River, to a  
point due West from the point half way in latitude between the northern and southern extremities of the Flathead  
Lake, thence ~~eastward and northerly~~ <sup>along the Divide</sup> along said divide ~~to~~  
Lake then use, thence southward along said Divide to the place of beginning.  
The divide where the contact of the Crown, the Salmon,  
the Shoshone and the Snake rivers have their  
as that portion of the Snake River valley, situated above the do-to-fork. If the latter shall form in the judgment  
of the President to be better adapted to the wants of the Flathead Tribe, then such portion of it as may  
be necessary, shall be set apart as a separate reservation for the said Tribe.

all which space shall be set apart,  
and so far as necessary surveyed and marked  
out for the exclusive use and benefit of said  
Confederated Tribes as an Indian Reservation.  
Nor shall any white man, excepting those in  
the employment of the Indian Department, be  
permitted to reside upon the said Reservation  
without permission of the Confederate Tribes and the  
superintendent and agent. And the said Confedera-  
ted Tribes agree to remove to and settle upon the  
same within one year after the ratification of this  
Treaty. In the mean time it shall be lawful  
for them to reside upon any ground not in the  
actual claim and occupation of Citizens of the  
United States, and upon any ground claimed

3

or occupied if with the permission of the owner or claimant.

Guaranteeing however the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time and not included in the Reservation above named. And provided that any substantial improvements heretofore made by any Indian such as fields enclosed and cultivated, and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this Treaty, shall be valued under the direction of the President of the United States, and payment made therefore in money, a improvement of an equal value be made for said Indian upon the Reservation, and no Indian will be required to abandon the improvements aforesaid, nor occupied by him, until their value in money a improvements of equal value shall be furnished him as aforesaid.

### Article III

And provided: That if necessary for the public convenience roads may be run through the said Reservation. And on the other hand the right of way with free access from the land to the nearest public highway is secured to them and also the right, in common with citizens of the United States, to travel upon all public highways.

The exclusive right of taking fish in all the streams running through or bordering said Reservation is further secured to said Indians.

as also the right of taking fish at all usual and accustomed places, in common with Citizens of the Territory, and of erecting temporary buildings for curing together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land

Article IV

40,000  
10,000  
25,000  
15,000-20,000  
12,000  
10,000

In consideration of the above cession, the United States agree to pay to the said Tribes in addition to the goods and provisions distributed to them at the time of signing the Treaty, the sum of one hundred and twenty thousand dollars in the following manner, that is to say - For the first year after the ratification hereof thirty five thousand dollars to be expended under the direction of the President in providing for their removal to the Reservations, erecting up and fencing farms, building houses for them, and for such other objects as he may deem necessary. For the next five years ten thousand dollars each year. For the next five years five thousand dollars each year; for the next five years four thousand dollars each year and for the next five years three thousand dollars each year.

All which said sum of money shall be applied to the use and benefit of said Indians under the direction of the President of the United States; who may from time to time determined his discretion, upon what beneficial objects to expend the same for them. And the Superintendent of Indian Affairs or other proper officer shall each year inform the President of the wishes of the

Indians in relation thereto.

Article V

The United States further agree to establish at suitable points within said Reservation, within one year after the ratification hereof, an Agricultural and Industrial School, erecting the necessary building, keeping the same in repair, and providing it with furniture, books and Stationary to be located at the Agency and to be free to the children of the said Tribes; and to employ a suitable instructor or instructors. To furnish one Blacksmith shop, to which shall be attached a Tin and Jim shop the Carpenter's shop; one Wagon and Ploughmakers shop, and to keep the same in repair and furnished with the necessary tools. To employ two Farmers; one Blacksmith the Tanner the Smith the Carpenter, one Wagon and Ploughmaker for the instruction of the Indians in trades, and to assist them in the same. To erect one Saw mill and one Flouring mill, keeping the same in repair and furnished with the necessary tools and fixtures, and to employ two millers. To erect a hospital, keeping the same in repair, and provided with the necessary medicines and furniture, and to employ a Physician; and to erect, keep in repair and provide with the necessary furniture, the buildings required for the accommodation of the said employees. The said buildings and establishments to be maintained and kept in repair as aforesaid and the employees to be kept in service for the period of twenty years.

And in view of the fact that the Head Chiefs of the said Confederated Tribes of Indians are expected, and will be called upon.

to perform many services of a public character, occupying much of their time; The United States further agreed to pay to each of the Flathead Kootenay and Upper Sand'wich Tribes five hundred dollars per year for the term of twenty years after the ratification hereof as a salary for such person as the said Confederated Tribes may select to be their head Chiefs, and to build for them at a suitable place on the Reservation a comfortable house and profanely furnish the same, and to plough and fence for each of them ten acres of land - The salary to be paid to, and the said lands to be occupied by such head Chiefs so long as they may be elected to that position by their Tribes and no longer.

And all the expenditures and expenses contemplated in this Article of this Treaty shall be defrayed by the United States and shall not be deducted from the annuities agreed to be paid to said Tribes. Nor shall the cost of transporting the goods for the annuity payments be a charge upon the annuities, but shall be defrayed by the United States.

Article VI

The President may from time to time at his discretion cause the whole, or such portions of such Reservation as he may think proper, to be surveyed into lots, and assign the same to such individuals or families of the said Confederated Tribes as are willing to avail themselves of the privilege, and will locate on the same as a permanent home on the same terms and subject to the same regulations as are provided in the fifth Article of the Treaty with the

Omahas so far as the same may be applicable.

Article VII

Art. 5

The Annuities of the aforesaid Confederated Tribes shall not be taken to pay the debts of individuals.

Article VIII

Art. 6

The aforesaid Confederated Tribes, <sup>and Morain</sup> acknowledge their dependence upon the Government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations on the property of such citizens. And should any one or more of them violate this pledge, and the fact be satisfactorily proved 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 the annuities. Nor will they make war on any other tribe except in self defence, but will submit all matters of difference between them and other Indians to the Government of the United States or its agent for decision and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article in case of depredations against citizens. And the said Tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for the trial.

Article IX

Art. 7

The said Confederated Tribes desire to exclude from their Reservation the use of

ardent spirits, and to prevent their people from drinking the same: and therefore it is provided that any Indian belonging to said Confederated Tribes of Indians who is guilty of bringing liquor into said Reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her, for such time as the President may determine

Article X

The United States further agreed to guarantee the exclusive use of the Reservation provided for in this Treaty as against any claims which may be urged by the Hudson Bay Company under the provisions of the Treaty between the United States and Great Britain of the fifteenth of June eighteen hundred and forty six, in consequence of the occupation of a trading post on the Peain River by the servants of that Company.

Article XII

Art 8

This Treaty shall be obligatory upon the Contracting Parties as soon as the same shall be ratified by the President and Senate of the United States.

Article XI

It is moreover provided that the Bitter Root valley above the Lo-Lo Fork shall be carefully surveyed and examined, and if it shall prove in the judgment of the President to be better adapted to the wants of the Flathead Tribe, than the general reservation provided for in this Treaty, then such portion of it as may be necessary shall be set apart as a separate reservation for the said Tribe. No portion of the valley above the Lo-Lo Fork shall be opened to settlement till such examination is had and the decision of the President is made known.



In testimony whereof, the said Isaac J. Stevens  
 Governor and Superintendent of Indian Affairs for the  
 Territory of Washington, and the undersigned Head  
 Chiefs, Chiefs and Principal men of the Flat  
 Head, Kootenay and <sup>upper</sup> Pends Oreilles Tribes of  
 Indians have hereunto set their hands and seals  
 at the place and on the day and year hereinbefore  
 written.

James Doty  
 Secretary

Isaac J. Stevens  
 Gov. & Sup. Ind. Aff. W.T.

R. H. Linsdale  
 Ind. Agent

Victor X  
 Head Chief of the  
 Flat Head Nation

W. H. Yaphan

Sub. Indian Agent

Alexander X  
 Chief of the  
 Upper Pends Oreilles

Henry T. Carson

Michelle X  
 Chief of the  
 Kootenays

Gustavus Schon  
 Flathead Interpreter  
 Supt. Hocken of Miss

Ambrose X

William Craig

Pah soh X

Bear Track X

Adolph X

Thunder X

Big Canoe X

Kootie & Chah X

Paul X

Andrew X

Michelle X

Battiste X

Gun Flint X  
 Kootenay

Little Michelle X

Paul see X

Moses Kortney

X

Copy  
Treaty with Flat Head  
Indians July 1853

(C)

JULY 16, 1855. RATIFIED APRIL 18, 1859.

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# TREATY

BETWEEN

# THE UNITED STATES

AND THE

# FLATHEAD, KOOTENAY, AND UPPER PEND D'OREILLES INDIANS

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JULY 16, 1855. RATIFIED APRIL 18, 1859.

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*Copy  
Treaty with Flat Head  
Indians July 1855*

©



JAMES BUCHANAN,  
PRESIDENT OF THE UNITED STATES OF AMERICA,

TO ALL AND SINGULAR TO WHOM THESE PRESENTS SHALL COME, GREETING:

Whereas a treaty was made and concluded at the treaty ground, at Hell Gate, in the Bitter Root Valley, on the sixteenth day of July, eighteen hundred and fifty-five, between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of the United States, and the hereinafter named chiefs, headmen, and delegates of the confederated tribes of the Flatheads, Kootenay, and Upper Pend d'Oreilles Indians, on behalf of and acting for said confederated tribes and duly authorized thereto, by them, which treaty is in the words and figures following, to wit:

Articles of agreement and convention made and concluded at the treaty ground at Hell Gate, in the Bitter Root valley, this sixteenth day of July, in the year one thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians, on behalf of and acting for said confederated tribes, and being duly authorized thereto by them; it being understood and agreed that the said confederated tribes do hereby constitute a nation, under the name of the Flathead nation, with Victor, the head chief of the Flathead tribe, as the head chief of the said nation, and that the several chiefs, headmen, and delegates, whose names are signed to this treaty, do hereby, in behalf of their respective tribes, recognise Victor as said head chief.

ARTICLE I. The said confederated tribes of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the country occupied or claimed by them, bounded and described as follows, to wit:

Commencing on the main ridge of the Rocky mountains at the forty-ninth (49th) parallel of latitude, thence west-

wardly on that parallel to the divide between the Flat-bow or Kootenay river and Clarke's fork; thence southerly and southeasterly along said divide to the one hundred and fifteenth degree of longitude, (115°,) thence in a south-westerly direction to the divide between the sources of the St. Regis Borgia and the Cœur d'Alene rivers, thence southeasterly and southerly along the main

ridge of the Bitter Root mountains to the divide between the headwaters of the Koos-koos-kee river and of the southwestern fork of the Bitter Root river, thence easterly along the divide, separating the waters of the several tributaries of the Bitter Root river from the waters flowing into the Salmon and Snake rivers to the main ridge of the Rocky mountains, and thence northerly along said main ridge to the place of beginning.

ARTICLE II. There is, however, reserved from the lands above ceded, for the use and occupation of the said confederated tribes, and as a general Indian reservation, upon which may be placed other friendly tribes and bands of Indians of the Territory of Washington who may agree to be consolidated with the tribes parties to this treaty, under the common designation of the Flathead nation, with Victor, head chief of the Flathead tribe, as the head chief of the nation, the tract of land included within the following boundaries, to wit:

Commencing at the source of the main branch of the Jocko river; thence along the divide separating the waters flowing into the Bitter Root river from those flowing into the Jocko to a point on Clarke's fork between the Camash and Horse prairies; thence northerly to, and along the divide bounding on the west the Flathead river, to a point due west from the point half way in latitude between the northern and southern extremities of the Flathead lake; thence on a due east course to the divide whence the Crow, the Prune, the So-ni-el-em, and the Jocko rivers take their rise; and thence southerly along said divide to the place of beginning.

All which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes, and the superintendent and agent. And

the said confederated tribes agree to remove to and settle upon the same within one year after the ratification of this treaty. In the meantime, it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States, and upon any ground claimed or occupied, if with the permission of the owner or claimant.

Guaranteeing, however, the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not included in the reservation above named. And provided, that any substantial improvements heretofore made by any Indian, such as fields enclosed and cultivated, and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President of the United States, and payment made therefor in money, or improvements of an equal value be made for said Indian upon the reservation; and no Indian will be required to abandon the improvements aforesaid, now occupied by him, until their value in money, or improvements of an equal value shall be furnished him as aforesaid.

ARTICLE III. *And provided,* That, if necessary for the public convenience, roads may be run through the said reservation; and, on the other hand, the right of way with free access from the same to the nearest public highway is secured to them; as also the right in common with citizens of the United States to travel upon all public highways.

The exclusive right of taking fish in all the streams running through or bordering said reservation is further secured to said Indians; as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing; together with the privilege of hunting, gathering roots and berries, and pasturing their horses

and cattle upon open and unclaimed land.

ARTICLE IV. In consideration of the above cession, the United States agree to pay to the said confederated tribes of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty, the sum of one hundred and twenty thousand dollars, in the following manner—that is to say: For the first year after the ratification hereof, thirty-six thousand dollars, to be expended under the direction of the President in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, and for such other objects as he may deem necessary. For the next four years, six thousand dollars each year; for the next five years, five thousand dollars each year; for the next five years, four thousand dollars each year; and for the next five years, three thousand dollars each year.

All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them; and the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

ARTICLE V. The United States further agree to establish at suitable points within said reservation, within one year after the ratification hereof, an agricultural and industrial school, erecting the necessary buildings, keeping the same in repair, and providing it with furniture, books, and stationery, to be located at the agency, and to be free to the children of the said tribes, and to employ a suitable instructor or instructors. To furnish one blacksmith shop, to which shall be attached a tin and gun shop; one carpenter's shop; one wagon and ploughmaker's shop; and to keep the same in repair, and furnished with the necessary tools. To employ two farmers, one blacksmith, one tinner, one

gunsmith, one carpenter, one wagon and plough maker, for the instruction of the Indians in trades, and to assist them in the same. To erect one saw mill and one flouring mill, keeping the same in repair and furnished with the necessary tools and fixtures, and to employ two millers. To erect a hospital, keeping the same in repair, and provided with the necessary medicines and furniture, and to employ a physician; and to erect, keep in repair, and provide with the necessary furniture the buildings required for the accommodation of the said employees. The said buildings and establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chiefs of the said confederated tribes of Indians are expected and will be called upon to perform many services of a public character, occupying much of their time, the United States further agree to pay to each of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes five hundred dollars per year, for the term of twenty years after the ratification hereof, as a salary for such persons as the said confederated tribes may select to be their head chiefs, and to build for them at suitable points on the reservation a comfortable house, and properly furnish the same, and to plough and fence for each of them ten acres of land. The salary to be paid to, and the said houses to be occupied by, such head chiefs so long as they may be elected to that position by their tribes, and no longer.

And all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to said tribes. Nor shall the cost of transporting the goods for the annuity payments be a charge upon the annuities, but shall be defrayed by the United States.

ARTICLE VI. The President may from time to time, at his discretion, cause the whole, or such portion of such reserva-

tion as he may think proper, to be surveyed into lots, and assign the same to such individuals or families of the said confederated tribes as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

ARTICLE VII. The annuities of the aforesaid confederated tribes of Indians shall not be taken to pay the debts of individuals.

ARTICLE VIII. The aforesaid confederated tribes of Indians acknowledge their dependence upon the government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens. And should any one or more of them violate this pledge, and the fact be satisfactorily proved 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 the annuities. Nor will they make war on any other tribe except in self-defence, but will submit all matters of difference between them and other Indians to the government of the United States, or its agent, for decision, and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article, in case of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and the undersigned head chiefs, chiefs and principal men of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

ISAAC I. STEVENS, [L. s.]  
Governor and Superintendent Indian Affairs W. T.

ARTICLE IX. The said confederated tribes desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same; and therefore it is provided that any Indian belonging to said confederated tribes of Indians who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE X. The United States further agree to guaranty the exclusive use of the reservation provided for in this treaty, as against any claims which may be urged by the Hudson Bay Company under the provisions of the treaty between the United States and Great Britain of the fifteenth of June, eighteen hundred and forty-six, in consequence of the occupation of a trading post on the Pru-in river by the servants of that company.

ARTICLE XI. It is, moreover, provided that the Bitter Root valley, above the Loo-lo fork, shall be carefully surveyed and examined, and if it shall prove, in the judgment of the President, to be better adapted to the wants of the Flathead tribe than the general reservation provided for in this treaty, then such portions of it as may be necessary shall be set apart as a separate reservation for the said tribe. No portion of the Bitter Root valley, above the Loo-lo fork, shall be opened to settlement until such examination is had and the decision of the President made known.

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

Victor, his x mark. [L. s.]  
Head chief of the Flathead Nation.  
Alexander, his x mark. [L. s.]  
Chief of the Upper Pend d'Oreilles.  
Michelle, his x mark. [L. s.]  
Chief of the Kootenays.  
Ambrose, his x mark. [L. s.]  
Pah-soh, his x mark. [L. s.]  
Bear Track, his x mark. [L. s.]  
Adolphe, his x mark. [L. s.]  
Thunder, his x mark. [L. s.]  
Big Canoe, his x mark. [L. s.]  
Kootel Chah, his x mark. [L. s.]  
Paul, his x mark. [L. s.]  
Andrew, his x mark. [L. s.]  
Michelle, his x mark. [L. s.]  
Battiste, his x mark. [L. s.]

Kootenays.

Gun Flint, his x mark. [L. s.]  
Little Michelle, his x mark. [L. s.]  
Paul See, his x mark. [L. s.]  
Moses, his x mark. [L. s.]

JAMES DOTY, Secretary.  
R. H. LANSDALE, Indian Agent.  
W. H. TAPPAN, Sub Indian Agent.  
HENRY R. CROSIRE.  
GUSTAVUS SOHON, Flathead Interpreter.  
A. J. HOECKEN, Sp. Mis.  
WILLIAM CRAIG.

And, whereas, the said treaty having been submitted to the Senate of the United States for their constitutional action thereon, the Senate did, on the eighth day of March, eighteen hundred and fifty-nine, advise and consent to the ratification of the same, by a resolution in the words and figures following, to wit:

"IN EXECUTIVE SESSION, SENATE OF THE UNITED STATES,  
"March 8, 1859.

"Resolved, (two-thirds of the senators present concurring,) That the Senate advise and consent to the ratification of the treaty between the United States and the Chiefs, Headmen and Delegates of the confederate tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians, who are constituted a nation under the name of the Flathead Nation signed 16th day of July, 1855.

"Attest:

"ASBURY DICKINS, Secretary."

Now, therefore, be it known that I, JAMES BUCHANAN, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in their resolution of the eighth of March, one thousand eight hundred and fifty-nine, accept, ratify, and confirm the said treaty.

In testimony whereof, I have hereto caused the seal of the United States to be affixed, and have signed the same with my hand.



Done at the city of Washington, this eighteenth day of April, in the year of our Lord one thousand eight hundred and fifty-nine, and of the independence of the United States the eighty-third.

JAMES BUCHANAN.

By the President:

LEWIS CASS, *Secretary of State.*



(29)  
D. Annual report of Agent R. H. Sawdall, & accompanying papers,  
Council Ground on the Missouri.

Mouth of the Judith.

Oct. 18<sup>th</sup>, 1855.

Hon. A. J. Stevens,

Gov & Super<sup>r</sup> Ind<sup>ian</sup> Affairs. N. S.

Sir:

In making my annual report, but a few topics need be touched upon, as I have been officially employed during the year just past under your personal supervision, and operations to which I have been directed have been specially reported upon.

Having qualified Oct. 14, 1854, I at once reported myself to your office in Olympia, and, upon your return from Washington, was assigned to duties connected with the superintendency office till Jan. 19, 1855, when I was despatched in temporary connection with James Doty Esq. Secretary of the treaty commission in Washington Territory, to Walla Walla Valley, where the joint council and treaty was held in the months of May & June with the tribes common to Washington & Oregon territories. For my operations during the period specified, I respectfully refer to reports of the months of February, March and April, forwarded to your office. The Walla Walla Council being ended, and a treaty made with all the tribes then assembled, with yourself and party, I proceeded to the Bitter Root Valley to assist in the council there to be held with the Flatheads.

upper Pond & mills, & Rootways, with whom a treaty of friendship and cession was signed on the 16<sup>th</sup> of July 1855. Leaving the Bitter Root Council ground on 18<sup>th</sup> of July, in company with yourself and party, I proceeded to Fort Benton in Nebraska Territory, where the great council was to be held with the Blackfoot tribes east of the Rocky Mountains, and the neighboring tribes of Washington territory, in the month of August ensuing. From memorial of the gods for the Council, and from various other causes, not within my province to specify, this great council was yesterday happily concluded in a treaty.

Assigned Sept 7<sup>th</sup>, to the duty of examining the two reservations for the Flathead nation provided for in the treaty of July 16<sup>th</sup>, upon completing that commission, I submitted another report Oct 3<sup>rd</sup>, instant, which is made part of this report, (marked "A.") and to which I respectfully refer, as also to my written report and estimates, dated Oct. 30. inst. upon the execution of the Bitter Root treaty, made part of the report, (marked "B.")

In addition to commissions reported upon, various services connected with my people brought to attend the Blackfoot council, have made several journeys of length necessary during the preparations for the council, and of which no written report is necessary.

Respectfully Submitted  
By your Obedt. Servt.  
R. W. Lonsdale  
Ind. Agent for Flathead nation.

(31)

Dr. Laundale's answer upon  
No. 1. Examination of reservations

Camp on the Missouri

October 2<sup>d</sup> 1855.

Gen J. A. Stevens

Super. Ind. Affairs N. S.

Sir,

By your instructions, dated Camp on the Missouri, Sept. 7. 1855. I was directed to proceed to the Better Root valley and examine the Better Root and Flathead River reservations, to ascertain their relative eligibility as permanent homes for the Flathead nation of Indians. In performing this I was directed to acquire as full information as practicable of the arable and pasture lands of each reservation, of mill sites, of plans for agency buildings, and of supplies of timber and fuel. I proceeded at once to perform the duties with which I was charged, and having returned to your camp on the first instant, have pleasure in submitting the following report of my operations.

The portion of the Better Root valley proposed as a reservation for the Flathead tribes, and examined by me with reference to that object, extends from the So So fork southward to the principal forks of the Better Root over a distance of about fifty five miles, and from the divide of the Better Root Mountains on the West to the sources of the tributaries of the river from the east within the north and south points indicated. The width of this tract is uncertain - varying with the length of the water courses whose sources define it. - I should esti-

mate the mean width at twenty five miles. Of this dis-  
-trict much the larger portion is made up of mountains  
covered with forests of fir, long leaved pine and trees of  
hundred growth: - the open lands only were exam-  
-ined by me.

The open lands on the west side of the Better Post  
River extend from the river to the base of the Better Post  
Mountains - a mean distance of two miles, but there are  
several places on this side of the valley where pine forests  
extend from the foot of the mountains to the banks of  
the stream, - which are open enough, however, to admit  
of the growth of grass. The arable lands on this shore  
of the river are extremely limited, are poor in quality,  
and would be unproductive in anything but the scat-  
-tering; yet rich and nutritious, grass that they yield in  
their present natural state. There are, however, a few pe-  
-tite spots of arable land west of the river that probably  
would produce remunerating crops of the small grains  
and the hardier kinds of vegetables, and I estimate their  
extent at three square miles or sections. All other lands  
on the side now spoken of consist of granite rocks, pebbles  
and sand; these rise in benches from or near the banks  
of the river to the base of the mountains. The streams of  
water on this tract making in the gaps & gorges of the  
Better Post Mountains are numerous, and afford water  
power to any desirable extent; the timber, also, is abundant  
and of good quality for lumber and fuel.

The open lands on the east side of the river are more extensive and of greater fertility than those on the west side; the fertile spots are numerous, but of small extent, the exposure passing rapidly from the richest soil to gravel and sand. The belt of low wet land through which the river meanders is mostly on the east side, is uneven in surface, being much channelled by water at former floods, is covered with a thick growth of grass, is good for pasturage, but mostly unfitted for the plow; its average width is about a half mile. Next to this on the east, lies a belt or strip of dry bottom land, of an average width of one mile; this is fertile in places, and would yield, by careful cultivation, crops of the small grains and of vegetables; - this belt is estimated fertile to one fourth of its extent, and perhaps this one fourth of it could be profitably cultivated. Just above Fort Owen a private trading post, this belt is wholly occupied for a distance of five or six miles with a growth of shrubby artemisia, or wild sage, on a dry and sandy soil, outside and eastward of this belt lie moraines or drifts of gravel and sand, rising in benches gradually to the wooded base of the eastern mountains. I estimate the amount of fertile arable lands on the east side of the river at twenty five sections or square miles, lying in the first and second belts. The whole of the open lands in the valley, both wet and dry, afford good grazing, and may be estimated at three hundred square miles. The east side of the valley is not well watered, - from the Bonnet woods creek near Fort Owen to a distance of twenty five miles up the valley, there is not

a stream that reaches the river; - there are two small ones that sink in the second belt. Bonnet wood creek affords good water power, but no timber till it enters the hills; this is the fact with the other two creeks at the head of the valley proper. All the valuable timber may be said to be on the west side of the river and valley, except a few small groves inconveniently situated to water-power.

Harris sufficiently examined the Better Post valley to justify me in forming an estimate of its capabilities and of its adaptation to the purposes of a permanent home for the Indians. I departed and passed northward to survey that district of country set apart to the Lower Pend d'Oilles and Kootenay tribes in the treaty of July 16th. I entered this reservation on the southwest side, where the usually traveled road from the Better Post valley to the Mission St Ignace and to the Flathead country strikes it, - at a little prairie divide of rich land separating the waters of the Missoula or Better Post river from those of the Flathead river. From that point to the Cour du prairie creek, the lands are of open pine forest with grass, immediately east of the two streams of that creek lies what may properly be called the Doxer prairie, a prairie called by taking its name from a river of that name that enters it at the southeast corner. This prairie is about ten miles in length from south to north, and three miles wide from east to west, affords the best kind of pasturage

in the valley and upon the encircling hills, has twenty square miles of arable land of pretty good quality, and thirty square miles of grazing lands, has the greatest abundance of water power in the Icke and Ann de femme waters, and abundant timber on the streams & hills. This route has the reputation of being the narrowest valley in all the higher ranges of the Rocky mountains, and is a good locality for agency buildings, being desirable for pasturage, tillage, and beauty of landscapes. The country between the Ronde and the Flathead rally proper is of grass covered hills, fine for pasturage, and some ten square miles in extent. The Flathead river valley throughout its whole course within the limits of the reservation, so far as seen by me by personal inspection and the survey afforded to the eye by prominent stand points, is fine for pasturage, being covered with a luxuriant growth of nutritious grasses. The lands west of the river consist of valleys and of hills of gentle declivity and moderate elevation, covered with pine. Eastward of the river, the country is gently undulating to the base of the mountains that rise suddenly and abruptly from the east side of the valley to the height of <sup>two</sup> thousand feet and at the mean distance of <sup>ten</sup> miles from the river, and these prairie lands extend from the head waters of the Snake river, a tributary in which is located the Sermit Mission. It equates to the Flathead lake, a distance of thirty miles. The portions of this district proper seen by me is arable, large portions are of very superior soil, the whole produces the best grasses, is well watered, and has abundant supplies of pine and other timber trees upon the upper

parts of the creek, and upon parts of the river bottom -  
sufficient, so to supply all necessary purposes of a dense  
agricultural population; I estimate the arable lands of  
this part of the reservation at 300 square miles - sufficient  
in extent to all the wants of all the Indians that may be  
located therein in time to come. On this tract are many  
localities suitable for agency buildings and farms, sites for  
mills, and it is suitable for all the operations embraced  
in the treaty; but perhaps the most central and convenient  
point for the agency buildings would be at the junction of  
the Snake river with the Flathead river, while the mills and  
farms might be located either in the immediate proximity  
or at other suitable places in their vicinity.

So, in your instructions, you state that it is con-  
templated to consolidate the Lower Pend d'Oreilles and the  
Coeur d'Alene tribes of Indians with those tribes embraced  
in the Better Post treaty, and that, in determining the  
question of eligibility between the position and provisional  
reservations mentioned in that instrument, reference  
must be had and weight given to the fact that a large  
portion of the Indians interested prefer the Flathead  
river tract. I would declare that the northern district  
the northern district is preferable not only as being their choice  
but for the purposes of a permanent home for all of them  
as to beauty of landscape, extent and richness of pasture lands,  
extent and fertility of tillable lands, timber and water power,  
ports and points suitable and desirable for their use, fish



and games, and as producing every element that enters into my unbiassed consideration of the whole question.

Besides the above considerations, upon the northern tract are located the only operations that have for their object the instruction of the ignorant but honest natives in the rudiments of the Christian religion and morals, and in some of the minor arts; and however much a protestant people and government might desire another system of religious training yet it is the choice of those most immediately concerned, and they should not be arbitrarily deprived of its blessings.

Upon the provisional reservation are located a small private trading post, one small field and one small garden; upon it was located the Jesuit mission of ~~St. Mary~~ with its mills, houses & fields, all now abandoned; while upon the northern reservation is a mission in successful operation, large fields, a mill, and shops, with dwelling houses for the missionaries and many of their neophytes, who are just fencing and cultivating fields preparatory to permanent homesteads; - and these facts give prestige to the northern as the only desirable home of all interested, and will, I am in conclusion, recommend that the provisional reservation be not confirmed.

I am your obedient servant.

(Sig) R. H. Sansdale, Ind. Agent.

Washington

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1856

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