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Ratified treaty no. 283, Documents relating to the negotiation of the treaty of January 22, 1855, with the Dwamish, Suquamish, and other Indians. January 22, 1855

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RATIFIED TREATY NO. 283

DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF JANUARY 22, 1855, WITH THE DWAMISH,
SUQUAMISH, AND OTHER INDIANS

Monday, January 22, 1854, 12o'clock M.

Governor Stevens:

My children you are not my children because you are the fruit of my loins but because you are children for whom I have the same feeling for from little children the fruit of my loins. You are my children because I will labor for you persistently for all my life .
What will a man do for his children. A man for his own children will see that they are well cared for. He will see that they have clothes to guard them from the wintry season. He will see that they have food to guard them against being hungry. And as for thirst you have your own glorious brooks. But as for food you yourselves now, as in time past, can take care of yourselves. I have called you my children and as my children I have spoken to you of the food that could save you from hunger and your flowing brooks that could save you from thirst but I give to my own children food and drink and sometimes more. I want that you shall not have simply food and drink now but that you may have them forever. Not only do I want you to have food and drink but I want you to have clothes to guard you from the extremities of winter. I find that many of you are Christians and I saw amongst you yesterday the sign of the cross which I think the most holy of all signs. I address you therefore mainly as men who are Christians and know that this life is mainly a preparation for a life to come. You want not simply a home on this earth where you and your children will simply be cared for but you want a home for the next world. I have told you about you yourselves and your future homes and that you all want to be Christians.

You understand well my purpose, now you want to know what we desire to do for you. We want to give you houses and having homes you will have the means and the opportunity to cultivate the soil to get your potatoes and to go over these waters in your canoes to get your fish. We want more, if you desire to go back to the mountains and get your roots and your berries you can do so and you shall have homes and shall have these rights, the Great Father desiring them. Why am I able to say these things? Here are 2000 men, women and children who have always treated white men well. Did I not come through your country one year since, were not a great many now here witnesses of it? Did I then make promises to you? (all say he did not) I am glad to hear this because I came through your country not to make you promises but to know that you were. To know what you wanted, to know your grievances, and to report to the Great Father about you. I have been to the Great Father and told him what they are. Here you are on this sound making journeys of three or four days but I made a journey of fifty days to tell the Great Father. You live on this shore and went to the Great Father and I wrote to you what he told me. I reached the Great Father and I told the Great Father this;

I told the Great Father that I had traveled six moons and I never found an Indian who did not give me food and raiment and would not take care of my horse on any journey to the Great Pacific. I told the Great Father I was amongst 10,000 Indians and they took me to their lodges and offered me all they had. And I will ask every person present if he does not know I was away six months and then will ~~pass~~ (shout in reply, we know its so). To you all I went back to the Great Father and you know I have come back but here Mason was called out. My children, although I went back to the Great Father I left a father with you who will always be with you and will take care as of his own children.

But my children have you not also had also an elder brother with you who has taken care of you and struck strong blows for you (now three cheers for Mr. Simmons). Mr. Simmons speaks in Chinook (now cheers for Simmons). My children, it rejoices my heart. My tuntum is alright. I see now that although I went away for eight months I left with you hyasstye and your elder brothers who have taken care of you if you say that is not the case say so. If it is, give them cheers or I won't go on. (three cheers) My tuntum is right and I am glad yours is. Our hearts are all the same. The Great Father has sent me back amongst you and the Great Father wishes you to send him back a paper showing your desires and wishes. The Great Father's thinks you ought to have homes as I have before observed. The Great Father knows that you are Christians looking to the future world and he knows that you have wives and children. The Great Father wants you to have a school where you can learn agriculture and to be artisans and to get two blankets when you have one now and learn to take care of yourself as white people the Great Father wants this in fact. He wants you to have a place where your children can learn to read and write, learn to be farmers and mechanics and also wants you to take your fish and go back to the mountains and get berries. Is this good, don't you want this? If you don't we will talk further. (all answer "it is", etc.) and (three cheers). My children, and of course you are my friends, I have simply told you the heart of the Great Father and what are his wishes and desires but the lands are yours and we mean to pay you for them and we thank you that you have been so kind to all the white people of the Great Father who have come from the east. Those white children have always told you that the Great Father would pay you for these lands and the Great Father has sent me here today for that purpose.

The white people of the Great Father, know more than you, have come here, some to build mills, some to till the land and some to build ships. My children I believe that I have got your hearts and I wanted to have your hearts before I had that put down on paper. Now I have one thing to say to you, we will put our hearts down on paper and then we'll sign our names. We will send that paper to the Great Father and if he says it is good it will stand forever but you all know that God governs us in this universe and the Great Father may find something in that paper that is not right. If the Great Father thinks it is not right he will send it back and tell you where it is not right and will see if his heart will compound with yours. The paper if not right you will give simply your voice, and voice simply will be regarded. Now we'll have the paper drawn up in a short time and what we ask is that you
? 7000 Indians, that your chiefs and headmen sign the paper.

(High mass)

Does anyone object to what I said. Does my venerable friend Seattle object to what I have said. I want Seattle to give his voice to me and to his people.

Seattle speaks.

Government Stevens: My friend Seattle has reminded me of the thing which was in my heart. You shall have a physician and I trust one that will cure your souls as well as your bodies. Now my friends, though you are still my children, if Seattle's heart is right I want you to say so (three cheers for Seattle).

Now we call upon Patkainan. Patkainan we addressed Seattle as a venerable man. You are a young man full of life and energy and may be good for fifty years. We address Patkainan as a man of experience and a man that has influence over his people and we want him to say if what we have said is right. We pause for a reply.

Patkainan speaks.

Governor Stevens: Does Patkainan, the great chief of the Snoqualmie, say what is good? If so, say so. (three cheers for Patkainan). Governor Stevens: Chow-its-hoot stand forth. We want to know your heart.

Chow-its-hoot speaks.

Governor Stevens: What the Lummi chief has said does my heart good and I want you to say if it is good.

Now cheer for old Bartamenti.

Governor Stevens: Last but not least Goliath. We want you to speak. Goliath a young man who brings delight to the Indian wigwams, we want him to speak.

Goliath speaks.

Governor Stevens: My children you have heard what Goliath the great chief of Skagit says and if it is good let me here you say so by your voices which will be your hearts. (three cheers). Governor Stevens: My child we have now the paper which we will have read and explained to you.

Monday, January 22, 1955.

The different tribes and bands of Indians assembled under orders from Colonel Simmons, agent, on a space cleared for the purpose around the council tent, marching up in four parties under the four principal chiefs and their subs. An inner circle was formed of the chiefs, their respective parties without, the men and women separately. At 12 o'clock Governor Stevens came on there accompanied by the secretary of the territory, Mr. Mason, and was received by the Indians with three cheers. Colonel Simmons then explained that he had come to treat with them for their lands and would himself talk to them about it.

Governor Stevens; (told in speech)

Mr. Mason followed.

Colonel Simmons next addressed them in the Indian language.

Seattle, the chief of the Duwamish, etc. and the older of the chiefs present replied and was followed by Patkainan, Goliath and Chow-its-hoot. The remarks of each was referred to by three cheers.

This done Governor Stevens informed them that the treaty in pursuance of the views previously explained to them had been drawn up and would be read and translated to them. It was accordingly translated in Jargon by Mr. F. Shaw, the interpreter, and thence repeated in the Indian language by a Snohomish Indian named John Taylor who understands English also and had been previously made thoroughly acquainted with its features. No doubt existing as to their understanding, the subject. Governor Stevens asked if they were ready to sign it. If so he would sign it first. If not he would not sign until one was made that they were satisfied with. The chiefs consulted among themselves and expressed their readiness to sign. Governor Stevens accordingly signed and was followed by the principal chiefs and the sub-chiefs and headmen, etc. The treaty was witnessed by the officers and citizens present and saluted by thirty one guns from the steamer. Flags were hoisted from the steamer and on shore. The day being far spent the distribution of presents was deferred till the next. The goods were made into four piles and distributed by the chiefs themselves, the Indians being arranged as the day before. The oldest chief, Seattle, presented the Governor on behalf of the rest with a white flag saying, etc. -- that it always be clean and never stained with blood --

While this was going on S'Hootst-Hoot Bonaparte, etc. made short speeches. Having previously explained that the presents were not in

payment for their lands and why they were so furnished --

The distribution was marked with perfect order on the part of the Indian and their good behavior generally was noticed except that, ~~they~~ might have been expected, favoritism was shown by the chiefs.

The presents were given to the chiefs afterwards by the agent himself. -- Governor Stevens then himself told them that he expected more goods by a route that was coming and that they would be distributed by the agent. Some of the Indians expressed a wish to speak to Governor Stevens himself and accordingly spoke. The purport of their remarks was that they were satisfied. The camp was then broken up and the goods and men removed on board. At daylight the next morning, the weather being moderate, the bay was black with canoes going off. The night, judging from their shouts, was spent in a general jollification.

Note: Seattle interrupted the announcement of the consideration money to say that he did not want his people to have so much in money -- that the Great Chief above who made the country made it for all and perhaps he would not be pleased at their taking pay for it. He was then told that it would not be paid in money.

2^d treaty appropriations

Original Treaty of
Point Elliott

Articles of Agreement and Convention made and concluded at Uksh-te-oh or Point Elliott in the Territory of Washington, this day of January 1855 by Isaac S. Stevens, Gov. & Supt. of Indian Affairs for the said Territory on the part of the U.S.A. and the undersigned Chiefs headmen and delegates of the Duwamish, Squamish, St. Kehl-mish, Samamish, Smalkamish, Skope-ah-mish, St-ka-mish, Snoqual-moo, Skai-whamish, N'Juel mamish, Sk-taw-li-jim, Stokets whamish, Pro-honish, Skagit, Sak-ku-mek, Kikiallus, Swinamish, Squinamish, Mwo-kwa-cha-mish, Samish, Lummi, Me-see-qua-guileh-Cho-ba-ah-bik tribes and bands of Indians, occupying the lands lying ~~between~~ ^{between} the 49th parallel of ~~latitude~~ latitude on the north and the historic country ceded to the United States by the Nisqually, Puyallup & other Indians on the Pacific & between the Cascade ~~to~~ certain lands situated in said Territory of Washington, on behalf of said tribes and duly authorized by them.

Uksh-te-oh
 Ush-te-oh
 Kwilt-scha-da
 Ushon-ah
 Skott-zin
 Shait-quitel
 Kull-sagh
 Squinamish
 Sotakum
 Mwo-schik-um
 apple tree core
 ki-a-kolob

Art I

Mwo-schik-um
 Port Madras

The said tribes and bands of Indians hereby cede, relinquish and convey to the United States all their right title and interest in and to the lands and country occupied by them, bounded and described as follows: On the north by the 49th parallel of latitude, East by the range of the Cascades. Commencing at a point on the eastern side of Admiralty inlet known as point Pulley, about midway between the waters commencement and Elliott Bays, thence Eastwardly along the north line of land ~~so~~ hitherto ceded to the United States by the Nisqually, Puyallup & other bands of Indians to the summit of the Cascade ^{Range of} Mountains, thence northwardly ^{following the summit of} said range to the 49th parallel of north latitude, if said range extends so far thence westwardly along said parallel to the middle of the Gulf of Georgia, thence south eastwardly through said ~~Gulf of Georgia~~ ^{main channel} through the middle of said Gulf, and through the Canal de Arro to the straits of Juan de Fuca, and crossing the same through the middle of Adair inlet to Squamish head, thence ^{through the} ~~between~~ ^{between} ~~lying~~ ^{between} Hood's Canal & Admiralty inlet to the intersection of the north west line of north westly ^{through the peninsula & following} ~~along~~ the divide between the waters Hood's Canal & Admiralty inlet to the portage known as Wilkes' Portage, thence north eastwardly & following the line of land hitherto ceded as aforesaid by the

Misqually, Puyallup & other tribes of Indians to Point
Northwest on the western side of Admiralty Inlet &
thence east round the foot of Vassars Island; east
wardly & both eastwardly to the place of beginning.
Including all the Islands comprised within said
boundaries & all the right, title & interest of the said
tribes & bands to any ~~lands~~ lands within the terri-
tories of the United States.

ART II There is however reserved for the present use & occupa-
tion of the said tribes and bands, the following tracts of
land, viz: ~~The small tract~~ the amount of two sections
of land or 6200 acres, surrounding the small light at the
head of Port Madison called by the Indians too, sohk-um; the
amount of two sections of land or 12000 acres on the north side
of Hutchinson Bay and the creek emptying into the same called
Kwilt-sch-da; the ~~South eastern~~ peninsula at the north
western end of Perry's Island called Shais-quiht; ~~the~~ and
the Island called Chah-chwo-sun situated at the junction
~~of the mouth of the~~ ^{in the} ~~mouth of~~ ^{the} ~~river~~ ^{point of separation}
of the ~~mouth of~~ ^{the} ~~river~~ ^{point of separation} ~~at the point of separation of~~
the rivers emptying into Willougham Bay & ~~the~~ ^{the} ~~point of separation of~~
~~or should this be found unsuitable~~ & the Gulf of Georgia.

~~All~~ which tracts shall be set apart, and so far as we
may survey and marked out for their exclusive use
nor shall any white man be permitted to reside upon
the same without permission of the said tribes or bands
& the Superintendent or Agent. But if necessary for the
public convenience roads may be ~~run~~ ^{run} the said reserves
the Indians being compensated for any damage thereby
done them.

Rough Draft Pt. Elliott Treaty

Jan 22. 1855

2^d treaty appropriation

Original Treaty of
Point Elliott

150.00

300-

- 1 - 15.00
- 2. 24.00 - 12.00 per year
- 3. 30.00 - 10.00 per year
- 4. 30.00 - 7.50 per year
- 5. 30.00 - 6.00 per year
- 5. 21.00 - 4.25 per year

21.00

12.9.00

150.00

1. 15.00
 2-3(2)(12.00) 24.00
 B-7(4)(1)

- 1 — 15.00
- 2 — 12.00
- 3 — 12.00
- 4 — 10.00
- 5 — 10.00
- 6 — 10.00
- 7 — 7.50
- 8 — 7.50
- 9 — 7.50
- 10 — 7.50
- 11 — 6.00
- 12 — 6.00
- 13 — 6.00
- 14 — 6.00
- 15 — 6.00
- 16 — 4.25
- 17 — 4.25
- 18 — 4.25
- 19 — 4.25
- 20 — 4.25

99.00

129.00

150.00



15th June 1837

Gov^r of Washington
Olympia May 4. '35

Transmits treaties with the
Indian tribes of Puget Sound
and the Straits de Fuca,
concluded at Fort Elliott
Point on Point Neah Bay
on 22^d 23^d 24^d 25^d 26^d 27^d 28^d 29^d 30^d 31^d '33 - 11
together with a record of the
proceedings of said treaties
and of the unequal treaty
at the head of the Straits

Rec^d June 9. '35

Act June 21. '35.

Rep^t to Leg^y Int July 9. '36

J. C. ...

Jan 5 to Jan 23

✓ Pages 14 to 21
with diagram

Treaty of
Muckletech or
Point Elliott

Treaty Papers
1854 + 1855

10537
Washington Sup, 1855

TREATY 1-22-55

Friday January 5th 1855. The Schooner reached and anchored at Seattle on Thursday, and to day Major Goldsborough returned in the steamer from Olympia. The next day (Jan'y 6th) proceeded to Skagit Head to take up Col. Summons, but the wind being too heavy to permit a landing, went round and anchored at Point Elliott. On the 7th took Col. Summons on board and proceeded with him to Port Gamble, where arrangements were made to bring the S'Klallam's, Skokomish etc, at Point no Point, the week succeeding the convention of the other tribes at Point Elliott. Jan'y 8th returned to Point Elliott and came to anchor.

January 9th Tuesday - Major Goldsborough selected the place of encampment and the tents were sent ashore and pitched. The succeeding day the goods were landed and the party went into camp to enable Messrs. Summons and Goldsborough to return to Seattle in the schooner, the latter to purchase potatoes and other provisions, and the former to talk with the D'wamish Indians. The two quabmes under Patkanam were already upon the ground and the other tribes were expected in due time, but information had been received that the D'wamish had been influenced to remain at home and insist upon treating upon their own ground. On Thursday Mr. Shaw returned from Bellingham Bay having been entirely successful in engaging the Lumias and other Northern Bands to come in, except the Dook sables, whose country was inaccessible from ice in the river.

January 12th Friday - Mr Gibbs with a party of Indians examined the shore from Admiralty Inlet from Point Elliott Southward for some miles with a view to its fitness for a central reserve. The banks were found to be bluff with the exception of one or two small points and unfit for landing in canoes, an absolute requisite in choosing ground for the Indians. The Country too was broken and very heavily timbered. In consequence it was deemed proper

to turn the examination in another direction -

The Skagits under their head chief, Gohah, arrived today and were received in great form by the Snoqualmoos - Each party drew up on the beach in single file and marched past the other saluting with the sign of the Cross and taking off their hats. They were counter marched and broke into knots to exchange news. The whole was done with much ceremony and appearance of respect.

Saturday January 13th The Surveyor started in a canoe with Indians to examine the shore of Port Gardner and the mouth of the Snohomish - With the exception of the low flat at Point Elliott, which though very well suited for a single village, is not of sufficient extent for a general reserve - this shore does not afford a suitable location until reaching the bight formed by the point at the mouth of the Snohomish, where a low valley extends through to the river. Nor is this large enough for the purpose contemplated. The river itself was at this time very high, its banks, which are low and covered with a forest of Spruce and Cedars were flooded. The stream very rapid and filled with drift. Upon such an examination as it was possible to give it at the season, Mr Gibbs came to the conclusion that the peninsula lying between the Snohomish river and the Inlet was unsuited to a general Reserve and that the anchorage and landing, being exposed to the northerly winds, formed a further substantial objection. He accordingly turned his attention to the north side of the river and on Tuesday January 16, being the first day that the weather permitted crossed over to, and examined the Country on the Creek entering this Bay from the North East - There is a flat of about 30 acres on the point on the north side of the Snohomish upon which there is a small village - The main Bay is about 1 1/2 miles wide here and the Creek enters through low marshy land - A short distance up however its banks rise above the level of freshet & It is a tide slough into which a small stream enters - The Snohomish formerly had a

village at this place, on the north or right bank, and the land behind it is level and the wood partially burnt off. Col. Simmons had crossed from here to the Stoluck-~~W~~amish River, and reported that the Country is of the same description the whole distance, and is very rich. Sufficient examination was given to satisfy the Surveyor that for a special reserve this creek afforded an admirable situation, or that if it was considered desirable to establish the general reserve in this region, by the purchase of the claims and mill at Tualip Bay, a position could be obtained of a township fitted in all respects for an Agency having a harbor to which a vessel of ordinary size could have access, perfectly safe and with abundant good land for farms.

Wednesday Jan. 17. The Lummi and some other Northern Bands were now in, and the Biamish began to arrive. In the evening the Schooner returned from Seattle.

Thursday Jan. 18. A further examination was given to the land between Point Elliott and the Snohomish by penetrating some distance into the woods, the broken character of the Country rendering the unfitness of that place certain.

Sunday Jan. 21. The Snohomish and all the tribes expected at this place were now in. Governor Stevens arrived today in the Steamer Major Tompkins, accompanied by Mr. Secretary Mason and Dr. C. M. Hitchcock of San Francisco. In the afternoon after receiving a verbal report on the Country from the Surveyor and upon the views and feelings of the Indians from the Agent, he appointed George Gibbs, Secretary to the Western Commission, and directed a draft of a treaty to be made in pursuance of the principles contained in that made at Sho-nah-nam. The subject of the reservations was fully considered and those selected which were embodied in the paper. A careful census of the Indians assembled and an estimate of the number of each tribe absent from the grounds had in the mean-

time by Messrs Swinson and Shaw on which the calculation of the annuity might be based - The number on the ground reached 2300, and sticks were returned for 700 absentees, chiefly Old men, women and children.

Treaty of Muckletoh or Point-Elliott.

Monday. Jan. 22. The Indians were all convened, the four head Chiefs, Seattle, Patkanam, Goliak and Chow-its-hoot being seated in front, the sub chiefs in a second line, and the various tribes in separate groups: Gov. Stevens then addressed them as follows:

Gov. Stevens: My Children! You are not my children because you are the fruit of my loins, but, because you are children for whom I have the same feelings as if you were the fruit of my loins. You are my children for I will strenuously labor all the days of my life until I shall be taken hence - What will a man do for his own children? He will see that they are well cared for, that they have clothes to protect them against the cold and rain, that they have food to guard them against hunger, and as for thirst you have your own glorious streams in which to quench it. I want you as my children to be fed and clothed, and most comfortable and happy. I find that many of you are Christians, and I saw among you yesterday the sign of the Cross, which I think the most holy of all signs - I address you therefore mainly as Christians, who know that this life is a preparation for the life to come - You want not simply a home on this earth, where you and your children will be cared for, but you want a home for the next world.

"You understand well my purpose, and you want now to know the special things we propose to do for you. We want to place you in homes, where you can cultivate the soil, raising potatoes and other articles of food, and where you may be able to pass in canoes over the waters of the Sound and catch

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fish and back to the mountains to get roots and berries. The Great Father desires this and why am I able to say this. Here are two thousand men, women and children who have always treated white men well - Did I not come through your country one year since? Were not many of you now present witnesses of the fact? (all said Gov. Stevens came.) Did I then make promises to you? (all say he did not.) I am glad to hear this because I came through your country not to make you promises but to know what you were to know what you wanted, to know your grievances and to report to the Great Father about you. I have been to the Great Father and told him your condition - Here on this shore you make journeys of three and four days, but I made a journey of fifty days to the Great Father on your behalf. You live on this Shore but I went to the great shores of the East to report to the Great Father about you. I told the Great Father I had travelled six moons in reaching this country and had never found an Indian who would not give me food, raiment and animals to forward me and mine to the great country of the West. I told him that I was among 10000 Indians, and they took me to their lodges and offered me all they had, and here I will pause and ask you again if you do not know that I have been absent several months on this business. (All shout yes.) Do you all know that I went to the Great Father, and you all know that I have come back, I went away but I left a good and strong man in my place - I call upon Gov. Mason to speak to you.

Gov. Mason now took the stand and addressed the Indians as follows -

+ Gov. Mason "My friends, when the Great Chief went away he left me as the Chief over all of you - Whenever you came to me and represented your wants and grievances, I did the best I could to remedy them. I did not have much to do with you, but I did for you all I could - You asked me where the Great Chief had gone, and when he would return. I told all of you that came to see me that he had gone to see the Great Father at Washington - I told you that he would tell the Great Father all about your wants, and if it was good with the Great Father, he would return and right them - I told you that he would treat with you

about your lands. The great Chief has been to the Great Father and he has returned to you. He has called you together today, and you all know what he wishes to do for you. (cheers.) I thank you for your expressions of good will."

Gov. Stevens, continues "My Children - though I went to see the Great Father, I left a father with you who will always take care of you, as his own children. You have also an Elder Brother. (Gov. Stevens here pointed at the Agent (Col. Simmons) a good man who has struck strong blows in your cause."

Col. Simmons then in the Indian language as follows:

Col. Simmons "Nika Ouh. Hyass leli nika kumtup mesika, he mesika kumtup nika. Kwahnesum close tum tum mesika Kopa nika, he Ahncotti Kopa Konaway Boston. Atta mesache Boston chahko he mahkook lum kopa mesika, kaktwa titicum capsualla mesika dolla, he chahko Klakowum Suwash. Atta ict, ict Suwash mamook mesache kopa Boston. Nika tum tum tum mamook kaktwa, nika Suwash tum tum, close nika potlatch tum tum kopa Suwash alla. Mesika capet m... - hcook kopa mesache Boston, waka leli chahko close Konaway Suwash. Konaway mesika tenass chahko kaktwa Boston tenass. Leli hyass kly nika tum tum kwahnesum - Boston wa wa nika. Suwash kwahnesum capsualla yakka ictah, yakka le hash, pussie shuit, sakolletas, waphatos, he kwahnesum mesache Boston, kokshet Suwash. Kwahnesum Suwash trawa ict, ict Boston mesache kote shet nika. Kwahnesum kly nika tum tum alla. Pose Suwash capet meckamute tum, kopet klatawa kopa mesache Boston Horne waka leli chahko close mesika Suwash. Mesika papa, kopa Boston illahes waka yakka tum tum mamook mesache kopa Suwash. Atki close nannitch Suwash kwahnesum. Those chee Suwash he Governor Stevens mamook paper, mesika tyee yakka nannitch pose yakka kumtup paper, close yakka tchum, yakka nane hyas close kopa paper. Those yakka tchum paper, chee paper kalipi, he chahko mesika dolla kopa illahes."

Olook ictah mesika ictum okook tum, cuttuopotta tch...
1-6 1-128

Konaway Luwash Kuntup nika kumtum ship Boston yule wa. Waka
 close nika na wawa Kopa Luwash? (Cose Komet alta, Alta mesika
 wawa Governor Stevens pe Luwash tyer."

English

"My Brothers. I have known you a long time, and you have known me.
 Your hearts have always been good towards me, and formerly they
 were towards all Americans. Since then bad white men have come
 who sell you rum, so that people cheat you of your money and
 Indians become poor. Nowadays some Indians ill treat the Whites.
 In my opinion rum is the cause of this - such is my real mind.
 I now give my ~~true~~ heart to you - Do you stop buying rum
 of bad white men, and it will soon be well with all Indians.
 All your children will be like American children. My heart has been
 long time. The Whites tell me the Indians are always stealing ~~this that some~~
~~white~~ goods, their axes, blankets, shirts, pantaloons and potatoes
 and bad white men are always beating Indians. The Indians are always
 telling me that some whiteman or other beats them. My heart is sick all
 the time. If your Indians will stop drinking liquor, stop going to
 the houses of bad white men, it will be good for you.

"Your father in the American country, his heart is not to do
 ill to you - He will hereafter always take care of you - As soon as the
 Indians and Governor Stevens have agreed on the paper. Our chief will
 see it. If he thinks the paper good, he will put his name to it.
 When he has signed it the paper will be returned and the money
 will be sent for your land.

"The goods that are given to day are given as a present - You
 all know what my opinion was before other Americans came here.
 Did I not tell you the truth? Now then the Governor will speak
 again and then the Indian Chiefs." [Cheers.]

Governor Stevens resumed. "All this rejoices my heart, my heart
 is right and I am glad yours is - Our hearts are all the same. The
 Great Father wishes you to send him back a paper showing your desires
 and wishes - The Great Father thinks you ought to have homes
 as I before told you - The Great Father knows that you are Christians.

looking to a future state and that you have wives and children, and he wants you to have a school where your children can learn to read and can be made farmers and be taught trades. He is willing that you should catch fish in the waters and get roots and berries back in the mountains. He wishes you all to be virtuous and industrious and become a happy and prosperous community. Is this good and do you want this? If not we will talk further." (all answer "we do" /

"My Children - I have simply told you the heart of the Great Father and what are his wishes and desires. But the lands are yours and we mean to pay you for them. We thank you that you have been so kind to all the white children of the Great Father who have come here from the East. Those white children have always told you that you would be paid for your lands, and we are now here to buy them.

"The white children of the Great Father, but no more his children than you are, have come here, some to build mills some to till the land, and others to build and sail ships. My children I believe that I have got your hearts, & you have my heart. We will put our hearts down on paper, and then we will sign our names. I will send that paper to the Great Father, and if he says it is good, it will stand forever. But you all know that God governs us in this world, and the Great Father may find something in that paper which is not right. If the Great Father thinks it is not right, he will send it back and tell me how he wishes it altered. If you agree to the alteration it will be a bargain and the paper will stand. I will now have the paper read to you and all I ask of you, two thousand Indians, men women and children, is that you will say just what you think and if you find it good, that your chiefs and head men will sign the same." (Shouts.)

Before the Treaty was read the Indians sang a Mass after the Roman Catholic Form, and recited a prayer.

The paper not being quite ready for signature, Gov. Stevens

moved the four head chiefs to speak then.

Gov. S. "Does any one object to what I have said? Does my venerable friend Seattle object? I want Seattle to give his will to me and to his people?"

Seattle "I look upon you as my father - I and the rest regard you as such - All of the Indians have the same good feeling towards you and will send it on paper to the Great Father - All of them men, old men, women and children rejoice that he has sent you to take care of them - My mind is like yours - I don't want to say more - My heart is very good towards Dr. Maynard (a physician who was present) I want always to get medicine from him."

Gov. Stevens "My friend Seattle has put me in mind of one thing which I had forgotten - You shall have a doctor to cure your bodies and I trust your souls also - Now my friends, I speak to you as my friends though you are my children, I want you if Seattle has spoken well to say so by three cheers - (Three cheers were given.) Now we call upon Patkanam to speak his mind."

Patkanam "To day I understood your heart as soon as you spoke - I understood you talk plainly - God made my heart and those of my people good and strong - It is good that we should give you our ~~best~~ feelings to day - We want every thing as you have said, the doctor and all. Such is the feeling of all the Indians - Our hearts are with the Whites - God makes them good towards the Americans." (Three cheers were given for Patkanam.)

Chowitshoot was called for - "I do not want to say much, my heart is good - God has made it good towards you. I work on the ground (raise potatoes) and build houses. I have some houses at home. But I will stop building if you wish and will move to Cha - choo - san. Now I have given you my opinion and that of my friends. Their feelings are all good and they will do as you say hereafter - My mind is the same as Seattle's. I love him and send my friends to him if they are sick. I go to Doctor Maynard at Seattle if I am sick."

Gohaih spoke: "My mind is the same as the Governor - God has made it so - I have no wish to say much - I am happy at heart. I am happy to hear the Governor talk of God. My heart is good and that of all my friends - I give it to the Governor - I shall be glad to have a doctor for the Indians - We are all glad to hear you and be taken care of by you - I do not want to say more."

[Cheers were given for Gohaih.]

Governor Stevens then announced that the treaty would be read to them - It should be mentioned that all the details except the sum to be given for their lands, had been fully explained by Col. Simmons and Mr Shaw the Interpreter in previous conversation with their Chiefs and headmen and as is believed were fully understood. The Chiefs were also consulted as to the fitness of the reservations finally adopted and approved by them - The talks were interpreted into Chinook by Mr Shaw and thence to the Indians by a Snohomish called John Taylor, who also interpreted their replies into Chinook - Taylor likewise repeated the treaty, which he perfectly comprehended be paragraph and paragraph. After it had been read and translated, Gov. Stevens asked them if they were satisfied with it. If they were he would sign it first, and then they should sign - If not he wished them to state in what they desired it to be altered. All having signified their approbation it was signed first by him and afterwards by the Chiefs headmen &c.

The Hour being late when the signing of the treaty was finished the distribution of the presents was deferred to the next day.

Tuesday January 23^d. The Indians having re-assembled - Gov. Stevens informed them that he was about to distribute some presents. They were not intended as payment for their lands but merely as a friendly token of regard - He gave them but few things at this time but the next summer he should again give them a larger

present when the goods intended for them arrived.

Seattle then on behalf of himself and the other Chiefs brought a white flag and presented it, saying: "Now by this we make friends and put away all bad feelings if we ever had any. We are the friends of the Americans - All the Indians are of the same mind - We look upon you as our Father - We will never change our minds, but since you have been to see us we will be always the same. Now! Now, do you send this paper of our hearts to the Great Chief - That is all I have to say."

The presents were then given to the Chiefs to distribute to their people which was done and then given to them separately.

The business at this place being satisfactorily completed the camp was struck and the party re-embarked - The Steamer had been detained for the purpose of expediting the preparations for the treaty with the Sklallams &c, and in the afternoon Gov. Stevens and Mr. Mason with some of the party went on board, but a heavy blow coming on, she lay to an anchor till morning. An Indian Express arrived to day with news that the Indians were collected at Port Gamble awaiting the arrival of the Governor.

A Copy,

Attest

Gurgelitto
Secretary.