



Ratified treaty no. 284, Documents relating to the negotiation of the treaty of January 26, 1855, with the S'Klallam, Skokomish, Toanhooch, and Chimakum Indians. January 26, 1855

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RATIFIED TREATY NO. 284
DOCUMENTS RELATING TO THE NEGOTIATION OF THE
TREATY OF JANUARY 26, 1855, WITH THE S'KLALLAM, SKOKOMISH,
TOANHOOCH, AND CHIMAKUM INDIANS

Washⁿ Survey 1855

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inately on
Point to Point

to page 32 miles

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Wednesday January 24th. Reached "Point no Point" and the steamer (leaving the Schooner at anchor and the men on shore to form camp,) ran down to Port Gamble to bring up additional provisions and returned in the afternoon. The Indians began to arrive at the ground.

Thursday January 25th. The weather was very stormy, but the Indians having all assembled during the night, it was decided to go on with the Treaty. The tribes consisted of the Clallams or Klallams, Chemakums, and Sko-komish or Too-an-hooch, and on a careful enumeration they were found not essentially to vary in number from 1200.

Treaty of Hakd-Skud, or Point no Point

The Indians having arranged themselves in a circle under their principal chief, the Duke of York, or Chits-a-mah-han of the Klallams, Nah-whit-lik of the Sko-komish and Kul-kah-han or Gen. Pierce of the Chemakums. Gov. Stevens addressed them as follows:

"My Children - You call me your father. I too have a father, who is your great-father. That Great Father has sent me here today to buy you for your lands, to provide for your children to see that you are fed and that you are cared for. The Great Father wishes you to be happy, to be friends to each other. The Great Father wants you and the whites to be friends, he wants you to have a home of your own, to have a school where your little children can learn. He wants you to learn to farm, to learn to use tools, and also to have a doctor. Now, all these shall be written down in a paper that paper shall be read to you. If the paper is good you will sign it and I will sign it. I will then send ~~the paper~~ to the Great Father. If the Great Father finds that paper good he will send me word and I will let you know. If the Great Father does not find the paper good

he will send it back to me, and say what alterations he wants in it. If you then agree to the changes the paper is a bargain, and will be carried out. The Great Father lives a great way off and some time will be required to hear from him. I want you to wait patiently till you hear from him. In the mean time the Great Father has sent to you some presents simply as a free gift. Some of these presents I will give you today, but I shall give you more in the course of the summer. Your Agent Mr. Semmons will give you notice of these presents. But besides these presents, you will have your Agent Mr. Semmons to take care of you. You will also have a man you know, Gov. Mason, to take care of you. This you will have all the time and when the paper comes from the Great Father then you will have your own houses and homes and your schools. Now what have you to say, if good give your assent, if not, say so." (Cheers of approbation) Now sit quiet a moment and the paper will be read.

The treaty was then read and interpreted to the Skokomish by Stool-hole-tan, or Iini the first sub-Chief and to the I'kl Allams and Chemakums by Yahl-le-min or Gen. Taylor. The reading being concluded Gov. Stevens asked if they had anything to say.

One-lan-teh-tat, an Old Skokomish Indian then rose and said, "I wish to speak my mind as to selling the land Great Chief! What shall we eat if we do so? Our only food is berries deer, and salmon. Where then shall we find these? I don't want to sign away all my land, take half of it, and let us keep the rest. I am afraid that I shall become destitute and perish for want of food. I don't like the place you have chosen for us to live on. I am not ready to sign the paper.

S'Tain-at-Scha-uk, a To-an-hooch, next spoke "I do not want to leave the mouth of the River. I do not want to leave my old home, and my burying ground; I am afraid I shall die if I do."

Mr F. Shaw, the Interpreter, explained to them that they were

not called upon to give up their old modes of living and places of seeking food, but only to confine their houses to one spot.

Dah-Whit-luk, the Sko-komish Head Chief an old man, rose and said: "I do not want to sell my land because it is valuable. The Whites pay a great deal for a small piece and they get money by selling the sticks. Formerly the Indians slept but the Whites came among them and woke them up. And we now know that the lands are worth much."

It was explained that it was only by the labor laid out upon land that it became valuable and that his country was poor at best.

Hool-hole-tan or Imi, "I want to speak - I do not like the offers you make in the Treaty to us - You say you will give us land, but why should you give us the mouth of the river? I don't like to go on a Reserve with the Klallams, and in case of trouble there are more of them than of us - and they will charge us with it. Before the Whites came among us we had no idea who made the land, but some time ago the ^fPriests told us that the Great Chief above made it, and also made the Indians. Since then the Americans have told us that the Great Father always bought the land and that it was not right to take it for nothing. They waked the Indians up by this, and they now know their land was worth much. I don't want to sign away my right to the land. If it was myself alone that I signed for, I would do it, but we have women and children - Let us keep half of it, and take the rest. Why should we sell all? we may become destitute. Why not let us live together with you?"

Mr Seminons, the Agent, explained that if they kept half their country, they would have to live on it, and would not be allowed to go anywhere else they pleased. That where a small tract alone was left, the privilege was given of going wherever else they pleased to fish and work for the Whites. If you can cultivate more land than this, you can have it.

Imi, resumed, "I am not pleased with the idea of

elling at all - I want you to hear what I have to say - All the Indians here have been afraid to talk, but I wish to speak and be listened to. I don't want to leave my land - It makes me sick to leave it - I don't want to go from where I was born - I am afraid of becoming destitute."

Chito-a-mah-han or the Duke of York. (The Duke stutters somewhat and dictated to Doo-ich one of his tribe) "My heart is good, I am happy since I have heard the paper read and since I have understood Gov. Stevens - particularly, since I have been told that I could look for food where I pleased, and not in one place only. I will always be the same - my heart has lately become better. Formerly the Indians were bad towards each other, but Governor Stevens has made them agree to be friends and I am willing he should act as he pleases. I think the more I know him the better I shall be satisfied - Before the whites came we were always poor - Since then we have earned money and got blankets and clothing - I hope the Governor will tell the whites not to abuse the ~~white~~ Indians as many are in the habit of doing, or driving them to go away and knocking them down - We are willing to go up the Canal since we know we can fish elsewhere - We shall only leave there to get salmon, and when done fishing ^{wife} return to our houses - I am glad to acknowledge you and the Great Father as our fathers." (Cheers.)

Governor Stevens. - "What are you now? What were you formerly? Have you not already been driven from your burial ground? The Great Father wants to put you where you cannot be driven away. The Great Father besides giving you a home will give you a school, protect you in taking fish, break up your land, give you clothes and seeds - Was this good or not? I want an answer."

Che-lan-lah-lat again spoke "What I want to say is to thank you - I have changed my mind - What you have said is good. I see that you mean well towards us - I look upon you as our father."

Spote-keh a Klallam; I have become satisfied since I have heard you. I now know that you are our father. I shall always be the same. I was once poor but am now better off and shall always look to you for aid."

Kah-to-ass-meet-l, or Gov. Stevens, a Sub-chief of the Klallams.
 "Why should my heart be bad. I will be the last to become bad. I
 feel that you should do as you think best. I am willing to submit,
 such is my mind now and I don't think I shall change it. (cheer)

Governor Stevens then asked what they wished to do about
 the signing of the paper - When the Skokomish Chief said they would
 rather wait till to-morrow - They would talk it over and understand
 it thoroughly - accordingly the Council was adjourned till the next
 morning.

Friday January 26th. The Indians came up bearing White
 Flags, Governor Stevens proceeded to address them as follows:

"We meet here this morning - Having a pleasant day - One sent
 by the Sokali tribe, to accomplish a great work. I trust that from today
 we shall all be good friends, and you prosperous and happy. The Treaty
 was read to you last night, you have talked it over, we will now
 consider it. I think the paper is good. And that the Great Father will
 think so. Are you not my children and also children of the Great Father?
 What will I not do for my children, and what will you not for yours?
 Would you not die for them? This paper is such as a man would give
 to his children and I will tell you why. This paper gives you a home.
 Does not a father give his children a home? This paper gives you a
 school - Does not a father send his children to school? It gives you
 mechanics and a doctor to teach and cure you. Is not that fatherly?
 This paper secures you fish? Does not a father give food to his
 children? Besides fish you can hunt, gather roots and berries.
 Besides it says you shall not drink Whiskey, and does not a father
 prevent his children from drinking the fro water? Besides all this,
 the paper says you shall be paid for your lands as has been explained
 to you. In making this paper I knew the Great Father was good to his
 children, and did not wish to steal their lands. I think the Treaty
 is good, and your friend here whom you have long known thinks so.
 Ask him! Is it good and are you ready for me to sign, and yourselves.
 I think so. It is for you to say what you think right. If you have any

thing to say, say it now. I have done."

Dulce of York wanted to speak - "His heart was white, so were those of his people and he will never stain it with blood, or blacken it. It is the same as the Governors - He has talked all - he never talks much." Presents a white flag to Gov. Stevens who addresses him. "His heart grew big to him, at receiving this flag, and towards his people."

Dah-Kwil-Luk. The Skokomish Chief said "His heart too had become white and he gave it to the Chief. He put away all his bad feelings. He would be as a good man, not stealing or shedding blood. He sent this word to the Great-Father - About what should we talk to day - we have thrown away the feelings of yesterday and are now satisfied - we want you to say so to him "He gives a flag to Gov. Stevens who says on receiving it "I call you my son, but when I see your grey hairs I should rather call you Father - I thank you for this expression of your heart. I am sure you will keep this feeling towards the Agent, and those who succeed - These children are my children. I hope you will always preserve them, and look with satisfaction to this day.

Chinaknows Chief - Hub-Kah-had or Gen. Pierce. "We talk to you, but what should we say - We can say nothing but what this flag tells - We give our hearts to you with it, in return for what you do for us. We were once wretched, but since you come you have made us right - When the Americans come to my Country they shall find my heart like this - Formerly other Indians did wrong us - Since the Whites had come, they were free, and have not been killed."

Gave a flag and Governor Stevens addressed him "You are young, I hope your heart will always be white as your flag, and that you will be a father to your people. I too will take care of them, and we will keep the record of the people on that flag, and trust it will always be good."

Gov. Stevens once more asked them if they were satisfied to sign the Treaty - They all declared themselves so. It was accordingly signed - And a salute fired from the Steamer at a signal. 91

Some hostile feelings having previously existed on the part of the

Chenakund toward the Klallams and Nekomish, Gov Stevens now desired that they should sign it forever, and that their hearts towards each other should be good as well as towards the whites. The three Chiefs then on behalf of their people shook hands.

The presents were then distributed to them as in the other cases and in the afternoon the party re-embarked, Mr. Mason returning to Olympia in the Steamer and Governor Stevens with the rest proceeding to Port Townsend in the Schooner, on his way to Cape Flattery the next point of meeting.

A copy

Attest

George Gibbs
Secretary.