

OFFICIAL PROCEEDINGS  
at the  
Council held with the Flat-  
head, Kootenay and Upper  
Pend Oreille Indians commenc-  
ing July 7th and ending July  
16th, 1855.

-----  
Isaac I. Stevens  
Gov. & Supt. In Affairs  
Washington Ty.

( COPY )

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, Washing-  
ton 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 Flathead, Kootenay and Pend Oreille In-  
dians who rode out to meet the Governor's party.

The Governor selected for his camp and a coun-  
cil 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."

---

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.

----

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 Perces 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 Perces.

There are here present three tribes, the Flat-  
heads 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 privi-  
lege of going on to the land you have sold to get roots  
and berries and to kill game except where the land is ac-  
tually 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 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 (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 Percés, 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 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 Canoe (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 you<sup>all</sup> 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 horses have been

h

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 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 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 Pend '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. It. 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 dispatch a messenger directing the attendance of Father Hoeken, 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.

-----

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.

-----

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 Jocke 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 ferme 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. May be 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.

-----

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.

-----

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 tell 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 Pend '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 those 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.