

Proceedings of the Wasco Council, 1855

Transcribed minutes from report sent from Joel Palmer
(Oregon Territory's Superintendent of Indian Affairs) to
George Maypenny (U.S. Commissioner of Indian Affairs)

First Day of the Council
Council opened 5½ O'clock.

Present officers of the Indian Department and a few citizens and the above names,
Tribes and Bands of Indians amt. to about 500.

After the usual routine of smoking etc., Gen. Palmer opened the council by saying
thus:

Gen. Palmer:

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

“You do each of you solemnly swear that you will well, truly and correctly
interpret all that may be said to the Indians assembled in this council by Joel Palmer,
Superintendent of Indian Affairs, on the part of their respective tribes, so help you God.”

After which Gen. Palmer said: “My friends, these men have called God to
witness that they will interpret correctly, and should they tell a lie, our laws would punish
them for it. I expect that they will speak correctly:

You have been told a long time ago that by and by a chief would come to buy
your lands. None has ever come until now. The President has directed me to do so and I
am here. I have just returned from holding council with the NezPerces, Walla Wallas,
Cayuses and the Umatillas, they have all sold our chief their lands, except two
reservations which has been designated for them to live on. Many of those people were
opposed to selling their country, but after we explained fully what we wanted to do for
them, and what we wanted them to do, they all agreed to sell their country and have
signed the treaty. We were there many days talking about it, until we all got tired; when
the treaty was signed I gave them a few goods and I have just arrived here. Now I want
you to listen to what I have to say, for it is a matter that you are all interested in, I want
you to understand fully for I do not want to deceive you. We have found that the White

man and Indian cannot live together in peace, that it is better that lines should be drawn, so that the white man will know where his land is and the Indian where his land is. We may then live without quarreling. The whiteman has come among you, others are coming. I want you to make a bargain so that we may always live in peace. I want you to sell our great chief your country and we will designate a tract of land where you may reside and no white man but such as are working for you shall be allowed to live on it, but the balance of the country will be for the whites to live on. If we can agree upon the terms of a treaty you will be permitted to fish and hunt and gather berries on all lands unoccupied by whites as heretofore, on this reservation no whites will be permitted to fish or hunt but you will be permitted to do both outside the reservation in common with the whites. You will also be permitted to graze your horses and cattle outside the reservation on all unclaimed land in common with whites. We will build for you on this reservation a saw mill, and flouring mill, a blacksmith shop, a wagon and plowmaker shop, a hospital and school house. The Mechanics, Doctor and Teacher will be paid by the Government for a number of years and their time will be devoted to your interests. The Millers and Farmers will also be paid by the Government and will labor for you. All will aid and assist you to live better than you do now. You can have bigger and better fields, better fences, better homes. You can have plenty in your houses for your women and children to eat. Clothing to cover them from the storm and cold, but I will read and have explained a treaty which I have explained a treaty which I have drawn up for you. You will then know what we want and can think about it.

Here the treaty was read section by section and was interpreted to them.

Gen. Palmer then said: The reservation here described is in your own country that you would be driven away to some strange land perhaps on to an island, where you would all starve. Now you know this all a lie. You should pay no attention to those flying reports. We have some people running about who are great fools. They tell you lies. I have explained in part this treaty tomorrow. We will meet again and I will talk more to you. I think when you hear it all you will say it is good: A portion of you chiefs have heard what was said at the Walla Walla Council ground. The same provisions are contained in this treaty that are in the treaties with those people. We wish to treat all alike. This is the first day that we have met. We will not say too much at this time. Mr. Thompson will supply you all with beef and flour. We have invited you here. We will feed, and shall charge nothing for it.

The council adjourned 7 o'clock

Approved

Sgd Joel Palmer
Supt. Ind. Affairs

Second Day Council

Saturday June 23rd
Council opened 2 ½ O'clock

Gen. Palmer

My brothers. We have again met to talk to you. We met yesterday, read and explained part of the treaty. As there are few here that were not here yesterday, we will again explain. I said we had made treaties with Nez Perces, Cayuses, Walla Walla & Umatillas. I said we had purchased their country, and made reservation for them to live upon. I have come here to make a bargain with you. As we had done with them we want to treat all the Indians in the country alike, experience had taught us the White and Red man cannot always live together in peace. When I speak of white people, I mean all people, French and Americans. When there are but few whites then we can get along very well and not quarrel, but when there are a great many they will have difficulty. When they live together there will be difficulties, little difficulties will get to be great difficulties. It is not long since the white man first came among you. There are now a good many white people living among you. These will soon be a great many more. We cannot prevent them from coming to settle in the country. If an Indian sees a piece of ground and wished to live on it, it will be but a little while when the white man comes, and sees it. The white man says I want this land, you go away, far away. Suppose the Indian goes away and selects another piece of land; it will be but a little while before the white man will do the same as the other. In this way the white man takes possession of the country. The Agents try to prevent it and protect them but cannot do it while they live together; if there were but a few white men we could then protect you. It is wise then before so many people come here to mark out the lines so the white man can know where to live, and the Indian can know where to live; this is one of the reasons why we want to make a reservation. It will be but a few³ years before the whole country will be filled up by whites, then where will the Indian have his home? If we enter into a treaty now, before the country is filled up with whites, we can select a home for you where no whites live. We have done so with other tribes; why not do so with you? I told you yesterday where I proposed to make the Reservation. We select that because we believe it is good country for you. There is enough of good land, that every one may have a good farm. There is plenty of grass to graze your horses and your cattle; there is plenty of timber that might be sawed and cut to build your homes. It is your own country. You are all acquainted with it. It is but a little way to your fisheries. It is but a little way to your root and berry grounds. I told you that would always have the privilege to hunt, gather roots and berries, and fish. If we make a treaty now, we can prevent the whites from going there; if we wait a little longer, they will go there, and where will you go? I told you that we would give you \$150,000 that is to be paid in annuities in 20 years. I told you that we would build you a sawmill, that we would build you a flouring mill to grind your corn; that we would build you a blacksmith shop, tin & gun smith shop attached to it; that we would have a man to make your plows, harrows & wagons, and help you to build your homes; that we would build a hospital and have a doctor, medicines, &c. I said we would build you a school house, and that we would employ millers, blacksmith and school teachers; that we would employ a farmer to show you how to raise corn and potatoes, so that you would have plenty of provisions in your houses. That you would have plenty of clothing. Your women and children would have plenty to eat. Your old people have

plenty to eat and clothing; you will be supplied with guns, powder and balls. We would help you in catching fish. Give you teams. You will soon be able to live like white people. This has been the way with the Indians on the East side of the Mountains, when they have made a bargain. We would help them.

But those who refuse, they are moving about from place to place and have no houses. Their women and children are crying for bread. They have nothing to cover them from the cold and storm. It is the duty of the chiefs and these old men to provide for their people; then let us act like wise men and make a bargain while we can.

Other chiefs have come to talk to you, but have done nothing for you. Long time ago Mr. Perkins came and live with you. Mr. Frewer and Mr. Wallor came and live amongst you. I suppose they give you a very good talk, but did they build you houses and clothe you, did they propose to buy your country and give you homes. Perhaps they give you a little clothing, maybe they showed you how to plant corn, potatoes, &c, maybe they sometimes give you bread.

But they did not build you houses, farms, &c. for you. They did not build you mills and furnish you tools unless you paid for it. I come to buy your country, and give you good homes and good hearts. So that you may live at peace again with all the whites and with each other. We do not want to divide you, we want you all to have one heart; we come to you with good heart. I don't want you to throw my talk away or put it behind you. I shall not lie to you; what I promise you, you can rely upon. I do not come among you as a trader. I come by direction of the great chief. I talk for him and he don't lie to his people. If I did not wish to do you good, I would not come to see you. I have a wife and children. I have a field of wheat, peas, and potatoes; why should I leave them and come among you?; because I have a good heart, and wish to do you good; then I hope you will receive my talk and not throw behind you: when I hear you speak, then I will know your hearts, I see among you old people, and you have left some of your people at home. They have but a few years to stay among us, and I want to do them good. If you receive my talk then I can do them good. I can do you all good. I have some goods at the Dalles for you if we make a bargain I shall let you have them, and if not I cannot do so. If we make a bargain I expect to give each of these head chiefs a suit of clothes. We expect to give every man and woman something and what we give it will so much paid you towards your lands; when a trader comes among you, he charges you \$12.00 to \$14.00 a pair for blankets. When I let you have blankets for your land I charge you \$7.75 per pair for scarlet blankets and \$6.50 per pair for the white ones. A hoe the trader would charge you \$1.50 each; I will let you have it on your land 42¢ each &c.

As I said before it is good to get the Government to make you laws: We want the privileges of building roads through your country on the reservation.

If we make this bargain, and you sign this paper, we will send it to our great Chief. He and his council will examine it, and if he says it is good, he sends it back to me and the money. Then we will go to work and build you the mills. Until then you will reside where you are.

But we don't want to interfere with the whites. They have the privilege to settle on any part of the country outside of the Reservation. They should not interfere with our garden and fields, this is the proposition I make:

This amount is more money than you can count. But our chief wants to do you good. My heart is that it is good: When you speak, I will then know your hearts. For the present I have nothing more to say. I will listen to you if you have anything to say.

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

Gen. Palmer: I understand that William Chinook speaks for all his people. There may be some of the other people that wish to say something.

Council adjourned 4½ O'clock

Approved:

Joel Palmer
Supt. Ind. Affairs

Third Day Council
Monday June 25th

Council Opened 10 O'clock

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

Sim-tus-tus: I wish to talk now. The Chief talks right. I take his words, my heart is glad to hear you speak and all my people he speaks right and straight and I am glad. Our heart is soft, not so hard as it was. They have asked for our land sometime ago. Now I have given my word and I will stick to it. It is true I think about what he has said: the reason that you have told him to think of the words. It is true the whites have taken pity on us. I am afraid of their words. M. Doffa knows my country and I am going to talk of it. What we talk of. I know what I am talking about, for myself and people. The DeChutes have sustained us in fish. The Falls where we catch fish, we would like to reserve it. You have seen our country where we get our roots, this is the country that I

spoke about. I wish to keep the country beyond the Tygh about the Mutton Mountain and between the Mutton & Jefferson Mountains, where we gather our berries, about Jefferson Mountain there lies the big road leading to our berry ground, about the Big Branch of De Chutes. We wish also to reserve the country that lies South on Tama-la-we River to the wagon Road, called middle road to Oregon: then following the stream down to DeChutes then down to the De Chutes Falls.

Locks-Quissa: I have but a few words to say. You know the piece of land that we ask to keep. You can see the quantity of land that Sim-tus-tus asked for. (Here he was interrupted by Kuckup and he sat down.)

Kuckup said: They are not here to keep you waiting as long as the Cayuses and others did on the other council.

I believe your words. It is for our good that you wish to place us on a place. We will go and live where you have told us to go. I think that we will be well there, and will not be sorry for it. It is good that you placed us there, so that we would not be in the middle of a settlement. We do not wish to have our garden joining to the white mans. I wish now to do as you have said, to live aside from the whites. We do not think that it would do us any harm that you have placed us there. Here are our blankets, who has seen them first, since the whites came to us, when we first saw these things.

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

I have spoken what I have to say. What you have said my ears were opened, I have heard them. I do not wish to speak longer. I have heard you speak. (Sat down).

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

Gen. Palmer: We have now heard the hearts of the Taih and Tenino people. Now we wish to know the hearts of the Wascoes and Lower DeChutes.

Sim-tus-tus cam forward and signed the treaty, and was followed by subchiefs.

Stocketly: I like a piece of land as my heart. I have already given a apiece of my land, the others have already given a part of their country. I also think it is good for me to do the same. My heart is I will not speak about the reservation you speak of. I wish to have a piece of land on the East side of the De Chutes River; that is all I have to say. I wish to have a piece of land on the spot I spoke of, the rest you can have. My heart is to choose this piece of ground that I speak of from the Columbia to the Blue Mountains, also my fishing place of Columbia De Chutes Falls. This is all I have to say.

Iso says: This land belongs to you, my land that I had, my garden is yours. I also wish to reserve the piece of land that Stocketly spoke of, also the fisheries. That is all I have to say.

Gen. Palmer said: "I wish to reply to Stodketly and Iso.

Poyet said: I have a few words to say. Our chief has spoken, our Head Chief. His word is our word, although we speak after him, but his word is ours. All the places our chiefs have mentioned is also our hearts.

Gen. Palmer: Sometime ago, Gov. Gains and Dr. Dart made treaties. There was many different bands then, like this council, when they made a treaty they gave Klacakamsas, the Yam Hill, the Twolatia, the Lockamute, and the Santoams each a reservation, they made a treaty with those Indians, they sent the treaty to the President; when he saw their reservations, here, there, and all over, amongst the whites he said no, it is not good. When he saw the whites were allowed to live all around these reservations he said they could not have schools, mills, &c. When he saw this paper he said it is not good. You stand aside. Then he wrote to me. He directed me to make a treaty with all the people. He directed me not to make a reservation, here, there and all over, and if I were to make a treaty with those people and allow them to live here, there, and all over, when he sees the paper he would say no, that is the reason that I cannot permit these people to have so many reservations. I would like to accommodate these people. But the President will not allow them to live with the Whites, because the red and white cannot agree. I have made a treaty with all these people in the Willamette, Klackamas &c. They have agreed to live on one reservation, the reservation that I have made for them is not as large as this I have made for you. We cannot allow them to have a reservation across the DeChutes. But we have agreed on the paper to allow them to fish on their old fishing ground. When they are through with their fishing season, then they can home and say this is my home: And it is for this reason I wish to secure them a home. Our Chief cannot build mills and houses &c, all over the country. But he can build them on the reservation and accommodate all the people. They can travel all over the country, over these roads as usual they can fish, hunt, and gather roots and berries as formerly. And it will be good for them to say I have a home, where no white man can come and trouble me. If I know where there is a better country, I would say well let that be the reservation. But I don not know of any better. If this paper is signed as it is now, if your people, the Wascoes, Tigh and Upper DeChutes would rather have another reservation, the Wascoes would select 3 men, the Stocketly's people also 3 men, and the Tigh people also 3 men. These nine men would go with me or my agent to see the country, before these people go to the reservation, or before the mills and improvements have commenced. If we could find a place any better than this where there are no whites and can agree with us, I shall say yes it is good. This shall be your home instead of the one named in treaty. What I want is to get you a good home.

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

Mark Says: What has Sim-tus-tus said. I wish to hear, we did not hear him, and have it explained to us. (Gen. Palmer then explained to him what Sim-tus-tus had said. Also what the Tigh and Tenino people had agreed to.)

Gen. Palmer then said, I don not know that the whites can or would settle in that country along the Tamaloma, but I cannot allow the line to go as far as that, that the Tygh Indians do not pretend to sell the Wascoes country, only their own.

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

What the others have said, they take your word, they are good, that is my heart. The place that you have mentioned I have not seen. There is no Indians or whites there yet, and that is the reason I say I know nothing about that country. If there were Indians and Whites there then I would think it was a good country. That is all my heart. I heard from you at the other council good words from you. When there is good land everything produces well. Where you have given the land it is large country. When first we commenced with a small garden then it will enlarge, now and after this we can say look, the whites have taken pity on us. That is my heart. I am speaking now those things that are to come after me. When I heard that our children would be taught to read and write, am afraid of that country. I wish the line to start from Tigh. My country lies from Dog River to the Tigh. It is not for nothing that I am thinking, you will see my heart. I am speaking the same as if I had only one good and fast horse, the country that I have mentioned to you, I speak as if I had only one good horse, the country that you have already named to us there is only a small piece of it that is good. We claim the country from two miles and below the Dog River to the Mutton Mountain. We want the line to start from the Tigh and up. If you take pity on me, then I will speak to Stocketly.

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

To-simph said: There is no wood there, what shall we saw. He said he is going to build a sawmill.

Gen. Palmer said: What did we give all this money for, and all these improvements we propose to put them up a mill, school house, smith shops, a hospital, &c. Where will they send their children to school and go to mill. It will be too far. There is not much good land on Tigh, &c. When we come to put you all on the reservation, when we find there is not land enough for all of you, then we extend and make the reservation a little larger. I think it will be better for you all to take it as it is. We do not want to occupy your country without paying you something for it, the whites will come and we cannot keep them out. If we do make a treaty before two years the country will be settled and also this country that we are talking about. We know these things. That is the reason I talk as I do. If you act wisely, you will enter into this treaty. If I did not believe it would be better for you to do so, I would not have said so. I want

you to sign the paper. If you do not do so, I shall go home with a heavy heart. When you see all the Indians about you provided for by our great chief, then you would think you were foolish. Perhaps some of them think they know much. When they get wise they will think better. We have been learning ever since we were boys. We do not know as much as we wish we did. But we know that it is a great deal better for them to sign the Paper, it is ready. We shall then have some goods for them. They are down at Mr. Thompsons. When they do this, then I shall send it to the President and if he approves it, then he will send me the means to make these improvements. We shall then be able to provide something for you all. And them men that have signed will get something. I have told them before. It will probably be two years before we want them to remove on to the reservation if they desire. I shall probably let them have powder and ball.

Wm. Chinook: I think this is good. We will not leave the old people and children. How could we say yes when there is only tow of us that agree. I had said yes, it would be like leaving my people. I like the old men and all to open their ears and hear it all. I do not know the heart of my people. Their ears are stopped up. They cannot understand. That is what has kept me back so long. They do not know all our hearts yet. And how could they say yes. You see all that is there, when they can see What is good then they will say yes. I know that you buy the land from us, but my people do not think so, they think you are taking it away from us.

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

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

Mark: I do not wish to speak more. I know that the country you speak of it is not good country. And that is the reason that I want the Tigh. The Cayuses have given you good land, and they have also kept a good piece of land. I do not say that I do not give you this land, I have already given it. There is good timber and good range for horses.

The Winger comes, the snow falls deep. There is not a country to raise any produce, the frost kills it all; if it is good country I would have said yes long ago. This country is not yet filled up it is still opened. I do not wish to tire our Chief Gen. Palmer. We will trade.

Kas Kolla: The others talked and I have listened. I do not wish to hurt your feeling. I am glad that you have spoken good to us. I want the little piece of ground at Tigh. We wish to live on it. That our hearts will be glad. We spoke about the land that we are on. Very true that you have given us good talk for our country. But still I think much of my country. But I think we will make a trade for the country. If you had spoken loud as to try and frighten them, I would talk as I am doing. My heart is glad, the same as if I were wounded. If I do not get the piece of land I want, at the same time if you would take pity on me to give me that piece of land. If you would say yes, I am already to give you all the rest and I am done. I do not wish to speak any more but I wish to hear that I ask for this piece of land and I wish to live on it immediately. That is all I have to say.

Gen. Palmer: I would like to accommodate him but the great chief knows this country. He has maps. He knows where the Wagon Road lies. His instruction to me is to put the reservation off from the White settlements; the Cayuses had a road through their reservation but I made arrangements to put another road further; where is there a chance to put another road South of the Tigh: There is no chance. There are two mountains running this way and that way. If I give you the reservation as you asked me the President will say no, it is not good, and what we have done will be good for nothing. I believe there is more good land in the reservation than they speak of. They drive cattle there to winter. Deer also come down from the mountains into the valley. There is plenty of game there. I am not angry with them. I wish to understand it. If they do understand it they will not object. There is not use of my talking more. Here is Stocketly and his people. I would like to hear from them. I want to treat them all alike.

Stocketly: I hold to my words, My heart is still as it was. When will be the time that I shall run to this place? I can see my country, there is few places that I can make a garden on it. My heart is to have that country that I spoke of, from DeChutes to John Days River, from the Columbia River to the Blue Mountains.

Gen. Palmer: He is Chief, he talks for his people. There is no use talking about it I have given him the reasons why I did not allow any lands to be given across the DeChutes; he has heard me say that when we could find a better place than the one selected, upon which no whites live we could select it in place of this. If he is unwilling to act for the good of his people, be it so.

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

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

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

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

Gen. Palmer: If Stocketly and his people failed to enter into a treaty with us now, it will be too late when he wants to, the whites will come in and we cannot prevent them. And if he acts like a wise man and like a chief he will do so. His people may think they know best; they do not know the whites as well as I do. I should be glad to have him and other chiefs sign the treaty. But if they do not do it, they cannot say that I have not done my duty. If Stocketly and his people know so much more than we do, they take my words and throw them away. I shall not cry about it.

Iso: I wish to go to the reservation. I give up all the country. I wished to have a piece of country on the other side of the DeChutes, at the Kouse country. I wish to go there every Spring to dig Kouse if you give me the privilege. My heart will be glad. I am done.

Mark: He sees the Wagon Road. It is very true that I would like to have that piece of country. I do not call the Tigh a good country. We can see the wagon road plain. I am doubtful of getting a good piece of land to raise a garden. If it is possible for me to show you my heart I would do it. I think Stocketly speaks right about getting a good piece of land on the other side. Very true you have chosen a place where there is plenty of wood.

And they have chosen where there is no wood. If there was any good land near the Hot Spring I would not talk so long. That is the reason my friend, I am speaking. It is not for anything that is good about Tigh that I wish to have it. Ever since three years ago since we have been mixed up with the whites, we have learned to do several things. There is not much good land about Tigh, only a piece on the upper end. The rest is all rocks. The children would learn to read and write. It would be like throwing it away. There will be no good country for them to work at.

My friend my heart is very hungry for the rocks on the lower end of the Tigh. I am very much in trouble to find a good piece of land to live on.

Gen. Palmer: I had said in the event that they did like this reservation, that they could send three men with an agent to look and see if they could find a better country; a country where they are all willing to go. I selected this place; I supposed it was better than any other place. I have told them already if the reservation is not large enough and good enough, we will extend the reservation.

Mark: I had one of the best running horses that ever was in this country, and now we all take this land. Now we know, every little piece of good land that we have in our country now we give it up. This day the same as if I had given my fortune. What amount of things will you give to cover us with? What amount of money? How much to each man?

Gen. Palmer said: I do not know how many there are of your people. We give you in all \$150,000 besides we build you a flouring mill, a saw mill, Blacksmith, Tin and Gun Smith shops. Hospital, Plow and Wagon Shops, School House. Also give you men to do all these things, then we build a house for each of the head people of Wasco, Tenino, Upper and Lower DeChutes, and fence and plow ten acres of land. Then all these people will choose a head chief. We will plow and fence 10 acres for him. We will give him \$500.00 a year. He will be the head man and will have to attend to his people. And when this head Chief dies or is superceded by another, this on is to give and occupy it as the other. I do not know much it will amount to a single person. I know this much, we give more than the country is worth. They will find, they will never regret they have gone into the reservation. I am afraid the Great Chief will say I am doing too much for

them. We do a great deal more for them than we did to the Indians in the Valley. We give you more than we did the Cayuses and WallaWallas, and you have not so much good country. When I left my home away on the East, I thought a great deal of it, but came here because I think I could do better.

Mark says: He does not give enough money. In Willamette they sell half mile claims for one thousand dollars, we expected that \$150,000 to each nation. We want so much money each, today, commence to pay today.

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

It is true that in some country they sell a mile square for \$800.00 dollars. He does not sell any country here; he gives it away. The price I give for their country is more than any country that I have paid in the Willamette, Umpqua, Rogue River, &c. I ask them is it not better for them to take what I offered than nothing. It would be much better for the President to pay the money down, and think no more about it. But no. It would not be treating these people right.

To-symph said: We wanted the money now.

Gen. Palmer said: It is no use talking about it. We pay no money. Suppose we give the money. They go down in one of the stores, they would have to give \$7.00 for one blanket. We would let you have the same kind of blanket for \$3.50. Shirting they will charge you 20¢ per yard. But I will charge you 4¢ per yard. A hoe will cost you \$1.50, but I will charge you 42¢ each.

The Great Chief will deliver these things to you. Does not cost you anything for bringing it here.

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

I have other people to see besides these people. Those that have signed will be provided for. The Wascoes if they see fit to sign it, let them come up. And I call upon Mark, first, head Chief of the Wasco Tribes. --- He came forward and signed the Treaty, followed by his sub chiefs and head men. Also Stocketly, sub chiefs and head men, and followed by additional members of the Tigh Tribe—and all the other tribes.

Council adjourned 4½ O'clock

Approved

Joel Palmer
Supt. Ind. Affairs