

shrewd, and intelligent in making bargains and transacting their own affairs. Many of them read and write both their native tongue and our own language, and they may generally be said to have fairly passed the dividing-line between barbarism and civilization.

Passing west, we come next to the La Pointe Indians, a large band of more than one thousand souls. These people are now in a transition state. They are subdivided into ten smaller bands, each having a head man or chief. At Bad river (in the immediate vicinity of La Pointe) is a missionary station, under the charge of the Rev. L. H. Wheeler. A church and school-house, and several dwelling-houses, all good substantial buildings, have been erected. The school is kept up during nearly the entire year. A tract of land has been cleared and brought under good cultivation; and the Indians generally manifest a strong inclination to abandon their own customs and adopt those of the whites. Many of them have already done so, and their party is constantly increasing. Its advantages are such that it will constantly be receiving accessions to its numbers from other bands now residing in the interior; and I am strong in the belief that it will form a kind of central point, from which will radiate an influence that will gradually, but surely, accomplish the civilization of the entire remnant of this people.

South of the Bad river settlement, and about Lakes Courteville and De Flambeau, are other bands, numbering in the aggregate from 1,200 to 1,500 persons, who are still in the lowest state of degradation. They have for several years been deprived of all participation in the benefit of existing treaties, and are in a state of poverty and destitution absolutely shocking. They came out *en masse* to the recent annuity payment, and were literally naked and starving. During the past year the small-pox has made fearful ravages among them, having carried off not less than one-fourth of their people. I could not prevail upon them to abandon their present homes and unite with the Indians at La Pointe, but have no doubt that they will ultimately consent to do so.

We come next to the Fond Du Lac band, numbering about 580, who reside about the St. Louis river, at the head of Lake Superior. They do not differ materially from the La Pointe Indians. They have at present no missionary station, but are anxious that a school should be established among them.

The Grand Portage band reside at the mouth of Pigeon river, near the boundary-line. They are small in number, but universally industrious and intelligent, and have already attained a higher degree of civilization than any other of the lake Indians. A mission has been established among them for many years.

The number of Indians on our last pay-roll belonging to the Chippewas, of Lake Superior, is 2,479. From the best information I could obtain, I estimate those who did not participate in the payment at about 1,500, making a total of 4,000, as above stated.

Among them all an excellent feeling prevails. For many years they have had but little to encourage them to become permanently located, or to attend to the cultivation of the soil. The fear of removal

In erecting their public buildings, many of the young men will be employed to do the rough carpenter and other work, to make shingles, &c.; and with proper persons to teach them how to work, and to set them a good example, they will soon learn the most necessary trades and farming.

As far as I have been able to collect data in relation to the decrease of the number of Menomonees, it appears that the decrease since twenty years is to be accounted for by the ravages of the small-pox in 1838, of the cholera in 1847, (which latter was superinduced by misery and starvation,) by men being killed in drunken rows, and by the fever, which, from time to time, commonly in the winter, has been raging amongst them, being clearly the consequence of want of provisions and other necessaries; which was not alone their fault, as, since the first attempt was made to buy them out—which afterwards resulted in the treaty of 1848—until the present year, their affairs have been such as not to encourage any improvements.

It will be admitted that these causes of decrease of their number can be avoided to a great extent; and as they raise as many and more healthy children than most of the white population of this country, it is to be hoped that they will not dwindle down any more.

After much reflection as to the probability of success of the attempt to civilize them, which is now being commenced, I have come to the conclusion that, if it fails, it will fail not because these Indians are not capable of improvement, but because the government will not succeed, during the series of years which will be required to educate the next generation, to find the proper persons to carry out its benevolent objects.

Many of the persons who live much with the Indians, and some of whom are employed in different capacities by the Indian department, on account of the knowledge of their language, participate in the common talk and belief that these attempts to civilize Indians are idle and ridiculous. Such persons will be but imperfect instruments to carry out the views of the government, and, if practicable, men ought to take their places who will employ all their energy in improving the Indian, by teaching him and by exercising a moral influence over him. All of which is respectfully submitted.

Very respectfully, your most obedient servant,  
FRANCIS HUEBSCHMAN,  
*Superintendent Northern Superintendency.*

Hon. GEO. W. MANYPENNY,  
*Commissioner Indian Affairs, Washington City.*

No. 11.

GREEN BAY, *September, 1854.*

SIR: Since my last annual report, things relating to the different tribes of Indians within this sub-agency have remained very much the same as reported at that time.

and the extensive plains between the *Coteau de Prairie* and Saschawaine, formerly covered with these animals, are now entirely deserted by both Indians and game. The Crée and Chippewa tribes, unable to find game on their own lands, are obliged to hunt on the tributaries of the Missouri. The migration of both Indians and buffalo is westward, and the few herds of these animals left are surrounded and killed in the winter on the banks of the Missouri.

The enormous destruction of these animals for their hides, meat, &c., by accidents in crossing rivers on the ice, where thousands sink by becoming imbedded in mud and snow, by storms, and wolves killing the small calves, must, before many years, end in their entire extinction, or at least render them so scarce as to be inadequate for the subsistence of the numerous tribes of Indians who now live by hunting.

In the winter of 1846, the buffalo disappeared from this district, having taken another range on account of the grass on the plains being burned the fall preceding. Most of the Assinaboines were encamped on the Missouri, where they subsisted for a time on elk, deer, and wolves. But these Indians are no deer-hunters; and even if they were, small game is not found in sufficient numbers to support them. The snow was deep, the ground frozen to the depth of four feet; consequently roots, herbs, and berries, their usual resort in times of great scarcity, were not to be found. After eating up their reserves of dried berries and roots, they subsisted on the flesh of their dogs and horses; these failing, actual famine came upon them. As soon as the snow thawed, they separated and scattered through the whole district, even to the banks of the Saschawaine and Red rivers. Some were so fortunate as to find a stray bull or antelope—others nothing. Many died of disease and hunger; old persons were left behind to perish, and in several instances they ate their own children.

This fact is mentioned to show what misery would assuredly follow, were the buffalo their only reliance, driven from their country by emigration through it, or in any other manner reduced so as to be insufficient to supply their wants. It is therefore due to humanity, to our national honor, as a free, rich, and enlightened people, that some foundation should be laid in time for the future welfare of the red man.

It is certainly discouraging to commence agricultural operations among people whose confirmed habits are at direct variance with such pursuits; but were a mission formed among them on the principle of manual-labor schools, the young could be brought up in industrious habits and knowledge, which many of the grown Indians could be induced to realize the benefit of, and pastoral employments joined with a certain amount of agricultural labor. To effect this, the Indians, or at least a portion of them, must become stationary; the Indian agent reside with them constantly; war be entirely stopped by treaties or otherwise; good teachers, farmers, and mechanics employed, and suitable amounts appropriated to meet these expenses. This is at least worthy of thought, if not of trial.

These Indians, as before stated, have strictly observed the stipulations of the Laramie treaty, and it is gratifying to know that not a

Their reserve embraces much fertile land, well watered, and a sufficiency of timber to supply their wants. The main stream of the Grasshopper will pass through the centre, from north to south. Having written for the field-notes of the Delaware northern line, I have deferred making the survey until they come to hand. I also need the field-notes of the country lately ceded by the Sacs and Foxes and Iowas. This is necessary to ascertain the quantity of the Sac and Fox cession to be added to that ceded by the Iowas, which will not be subject to pre-emption.

An island lying along the Iowa shore of the Missouri river, containing near 2,000 acres, it is contended by persons who wish to occupy it that it was not included in the survey to the Iowas, under the former treaty. The field-notes of that survey would at once enable me to settle this question. I trust I may be supplied with them, and such maps of the country ceded by the Indians within this agency as the office of Commissioner of Indian Affairs can furnish. With them, I will be better able to protect the interests of the parties to the treaties, and perhaps without resort to coercive means.

The half-breeds, located between the Great and Little Nemahaw rivers are slowly progressing in agriculture; but until their land is surveyed and allotted to them, their progress will continue to be retarded.

The Winnebago band living within this agency will be informed of the contents of the communication from the Indian department, dated September 4th. I will urge them to join their brethren at as early a day as possible.

The Pottawatomies residing on the Kickapoo lands have been notified to join their people; and the sooner they go, the better it will be for their interests.

I have not been able to value the improvements of the Kickapoos; this shall be attended to and duly reported when completed, in the manner directed.

I have had the Indians vaccinated; and when I was not with Dr. Chambers, who performed this duty, he was accompanied by the interpreters of the several tribes.

For operations on the farm, I refer you to the report of the farmer. The mission and school established by the Board of Foreign Missions of the Presbyterian Church, under the superintendency of the Rev. S. M. Irwin, has continued to merit the fostering care of the government and of the friends of the Indian race. It is only with the rising generation that the impress can be made upon the minds of the Indian of the value of labor and education, whereby they and future generations may be benefited; and it is also with the young that the labor of the missionary has been successful in manifesting a knowledge of the Christian religion, and the hope of the glorious reward to those who sincerely believe and practise it. At a recent examination, I found forty-two scholars who reside at the establishment; they were, as usual, well clad, cheerful, orderly, and attentive. My frequent intercourse with them has enabled me to observe them at worship, at recitation; in the field at work, and at their meals, and at no one place have I seen cause for complaint; but, on the contrary,

is believed that if prohibitions against buying of Indians their annuity goods, horses, farming implements, &c., and also against selling and giving them intoxicating liquor, were incorporated in the organic laws of Territories, it would have a salutary effect.

The condition and prospects of the Indian is a subject of general interest. Much has been said and written respecting the duty of the government, in providing for and protecting them. That the subject is surrounded with difficulty, all will admit. Their preservation, as a distinct race, would no doubt be better secured by isolation from the whites, while their civilization would be best advanced by a close proximity with a moral, industrious, and law-abiding community.

Very respectfully, your obedient servant,

J. E. FLETCHER,

*Indian Agent.*

His Excellency W. A. GORMAN,  
*Governor of Minnesota Territory,  
and Superintendent of Indian Affairs.*

No. 18.

LONG PRAIRIE, *September 10, 1854.*

SIR: In compliance with your request, I would beg leave to submit the following:

The face of the Winnebago country is slightly uneven, dotted with numerous lakes or ponds, which in a dry season (like the present) are quite circumscribed in their area; but in a wet season become almost one continuous sheet of water, covering a considerable portion of the whole country, rendering it useless for agricultural purposes, (unless perhaps for grazing.) The arable land, which is the smallest part, is a light sandy loam, raised but a few feet from the level of the surrounding waters.

The climate is exceedingly variable, varying from 50° below zero to 98° above; a variation of 50° frequently occurring within twenty-four hours.

The humidity consequent upon the topography of the country, and the remarkable sudden changes from heat to cold, and from cold to heat, are conducive to the production and development of numerous diseases.

This is shown in the unhealthiness of the inhabitants, particularly of the Indians, who are more regardless of exposure, and less protected by clothing, than the whites: to this may be added irregularity and unwholesomeness of diet.

Having been engaged professionally among these Indians, and having spent a large portion of my time during the years 1836, '37, and '38, and having resumed the post among them again in March last, I speak from personal observation when I say, that since the residence of the Indians here, there has been a great deterioration in their physical character; there is a decided and marked downward tendency in their physical constitution. They are rapidly losing all that stamina

of constitution and rigidity of muscle which are characteristic of the American savage, when removed from close proximity with the white man.

The Indians are free from none of the diseases which afflict the whites. The most common and fatal are diseases of the digestive and respiratory organs.

Scrofula, which was formerly rare among them, is now a common disease, appearing in a great variety of forms and grade of violence, from slight to the most distressing, rapid, and fatal forms of local disease; usually showing itself in transient swellings of particular parts. Commonly the lymphatic glands along the neck, and other parts, become enlarged and firm to the touch; by degrees a slow inflammation supervenes, when suppuration or schirrus is the usual result: frequently it shows itself in ophthalmia; and not unfrequently ulcerations occur in the caliginous strictures. This disease, I think, is attributable to climatic influence, as it is a well-established physiological fact that a humid, variable and cold climate is particularly favorable to the development of a scrofulous diathesis, and even to the production of the disease when there is no hereditary tendency to it, particularly when aided by unwholesome and irregular diet.

A large proportion of the adult Indians die of phthisis pulmonalis, usually the acute form of the disease.

Diseases of the digestive organs are alike fatal with children, but a small per cent. of whom live to arrive at manhood. Here, again, may be seen the disposition to scrofulous development, which in almost every case of disease among children shows itself in some of its forms, when the case is at all protracted.

I will add, "as last, not least," among Indian diseases, syphilitic rheumatism, and ophthalmia; the former showing itself in legs, arms, and not unfrequently the scalp. This disease has caused me more trouble than all others, being particularly difficult to treat under the most advantageous circumstances, and not to be treated with any hope of success among Indians, where nursing and diet are items not known in the sick vocabulary.

There has been, the present season, not a little suffering among the Indians, from the want of proper articles of diet for their sick and convalescent.

I would most respectfully suggest that a small amount of the surplus fund for the pay of a physician, be placed at the disposal of the physician, or with the agent, for the purpose of purchasing suitable hospital stores to be issued to the Indians when required and needed. This is much demanded, and would add much to the advantages derived from the services and medicines of the physician.

Respectfully,

F. ANDREWS, M. D., *Physician.*

Gen. J. E. FLETCHER.

## SOUTHERN SUPERINTENDENCY.

boys work on the farm and garden, chop wood, grind meal, &c. We have about twenty acres under cultivation.

Much greater interest is felt in education than formerly. Parents and children are both anxious to secure a place in the school. Several of the latter ran away from home, and came to us, to get us to take them into the school. Some cases are so urgent that it is difficult to refuse the applicant. We think we have much to encourage us.

With warmest regard, yours, truly,

JOHN SILLEY.

MR. WASHBURN.

No. 56.

CHOCTAW AGENCY,

Fort Towson, September 20, 1854.

SIR: Since my last annual report no material change has taken place in the condition of the Choctaw people. The reports, herewith inclosed, from superintendents of schools and missionaries, show steady educational, industrial, and religious progress. I would especially call attention to the interesting report from Rev. Cyrus Byington, a missionary of long standing among the Choctaws, who has labored constantly and successfully in his vocation.

The various Choctaw schools and academies in the nation have been well attended, with a single exception.

The Koonsha Female Academy at Goodwater, in the forks of Red river and Kaiamichi, under the superintendence of Rev. Ebenezer Hotchkin, I learn has been suspended during the past year. The pupils at the schools and academies have enjoyed unusual good health; while many portions of the Union have been visited by that scourge of the human race, cholera, the southwestern Indian country has been almost entirely exempt from its ravages. A few cases only occurred, and those among a party of emigrants from the old Choctaw country east, who contracted the disease on the river in July last. These cases occurred on the Arkansas, at the old agency; but, by camping the Indians in the woods in small detachments, and by the use of proper remedial agents, the progress of the disease was arrested. Only one death from cholera took place after their arrival. Fourteen out of eighty-three died on the river.

During the last spring and summer over three hundred emigrant Choctaws have arrived in this country. Two-thirds of them have permanently settled. The others, though they settled, made improvements, and in most cases planted corn, and expressed to me a fixed determination to remain, have gone back. The unprecedented drought which blasted the prospects for a crop of corn, especially late planting, discouraged and disgusted them with the country. Added to this, I have reason to think there were evil-disposed persons who exerted their influence over these ignorant, uninformed people, to alarm them and drive them back to Mississippi.

Every effort was made on my part, and by those acting under my

The conference broke up at about 7 p. m. Before I left there, the chief presented to me thirty dressed skins and two buffalo-robes.

While we were engaged in inspecting their camp, the Indians became aware of the profession of Dr. Suckley, and there was scarcely a lodge that did not present some patient for medical treatment. The Doctor vaccinated some eight or nine persons, and through our interpreter explained to them the object of vaccination, and how they could perform the operation themselves, by using the vaccine matter from these patients.

It was near dusk when we arrived at our own camp, followed by the whole Indian encampment.

They immediately arranged themselves to receive our presents, forming three sides of a square as they were seated, the open side being opposite to the places occupied by our party and the higher Indians. At each of the four corners of the square there was posted a brave, or chief. These men never received a gift. It is considered a degradation for them to accept anything but what their own prowess or superior qualities of manhood may acquire for them. "Their hearts," they say, "are so good and strong that they scorn to take a gift," and they boast of their self-denial and power of resisting temptations of luxury.

The duty of making the distribution was assigned to two old men. The articles selected for presents, consisting of some twenty-six blankets, tobacco, powder, knives, vermilion, calico, shirts, &c., were placed in the centre of the square. The pairs of blankets were torn apart. The articles, divided into lots, were given to the heads of families. Knives and plugs of tobacco were given to each man. During the ceremony of distribution the Indians sat in perfect silence, and not a murmur escaped one of them in regard to the assignment which was made.

When this ceremony was over the Indians returned to their camp, the chiefs and braves alone remaining. At about half-past eight the gentlemen of the party and our Assinaboine guests partook of a collation of coffee and bread in our mess tent, and remained till a late hour, smoking and conversing.

We parted from the Assinaboines, their camp moving early next morning, much gratified with the hospitality which we had received, and with the evidences we witnessed of the favorable relations established between them and the whites.

## THE RED RIVER HUNTERS.

A frequent subject of complaint with the Assinaboines, in their conversations with us, was the encroachment of the Red River Hunters, or half-breeds, who make annual hunting excursions from Pembina, on the Red river, to the Indian hunting ground. They range the country from east of the Red river to the Mouse River valley, and going in large parties, severely restrict the means of subsistence of the Assinaboines and the Sioux. On the 17th of July a small party of Prairie Chippewas visited me for the purpose of having a talk; the

## WALLA-WALLA INDIANS.

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speckled trout, the red and black-spotted, both of them growing to a large size; and some other species of fresh-water fish.

The salmon they take in weirs and cast-nets. The weirs are constructed with considerable skill upon horizontal spars, and supported by tripods of strong poles erected at short distances apart; two of the legs fronting up stream, and one supporting them below. There are several of these weirs on the main river, fifty or sixty yards in length.

The cast-nets are managed by two men in a canoe; one of whom extends it with a pole, and the other manages the rope. Their canoes are of very rude workmanship compared with those belonging to tribes of more aquatic habits, being simply logs hollowed out and sloped up at the ends, without form or finish.

Another article of food obtained from the rivers is the unio or fresh-water muscle, of which there are several varieties. Deep beds of their shells are found near sites of their villages on the river.

Of game, the Yakama country is as destitute as that of the Klikatats; so much so, that two deer-skins will purchase a horse. The sage-fowl and sharp-tailed grouse are abundant. The chiefs possess a considerable number of cattle, which in the summer find good bunch-grass on the hills. In winter they are driven to great straits, for they are compelled, when the snow lies in the valleys, to browse upon the tops of the wild sage or artemisia. In horses they are well off, though not rich as compared with adjoining tribes. A portion of the Yakamas, more particularly those living on the main river, in hunters' language, "go to buffalo," joining the Flatheads in their hunts; but these expeditions are probably far more rare than formerly, when, with greater numbers, they and their allies carried war against the Blackfeet beyond the mountains. With the tribes on Puget's sound they communicate continually during the summer by the Nahcuss and main Yakama passes, taking horses for sale to Nesqually, and purchasing "hai-qua," dried clams, and other savage merchandise, on their return.

The Yakamas have, like the Klikatats, during the past year suffered severely from the small-pox; one village at the Dalles, in particular, the wish-ram of evil notoriety in Mr. Irving's "Astoria," having been depopulated.

Individuals among them profess to have some remedy for the disease. Father Pandozy, one of the missionaries among them, informed Mr. Gibbs that he believed it to be the root of a species of iris. He had once tasted it, and it acted as a violent emetic. The Spokanes have also another and different specific. It is known to but few persons, having been gradually forgotten since the former visitation. Recently, when it broke out in one of the Spokane villages, and an old woman who was blind described it to her daughter, and directed her to proceed towards Kam-ai-ya-kan's, and that if she encountered none in her way, to get from him some of that which he used. The girl, however, did find the herb, and returned with it. The mother prepared the medicine, and the small-pox was stayed, but not until it had nearly destroyed the village. Captain McClellan was not successful in obtaining specimens of the plant, but Father Pandozy kindly promised to save some when opportunity offered. In

regard to this disease, the greatest scourge of the red man, it has passed through this region more than once, and was probably the first severe blow which fell upon the Oregon tribes.

Its appearance seems to have been before any direct intercourse took place with the whites, and it may have found its way northward from California.

Captains Lewis and Clarke conjectured from the relations of the Indians, and the apparent age of individuals marked with it, that it had prevailed about thirty years before their arrival. It also spread with great virulence in 1843. From the other, and no less sure destroyer of the coast tribes, the venereal, the Yakamas, and generally the Indians east of the mountains, are as yet exempt. Spirituous liquors have never been introduced into their country, at least beyond the neighborhood of the Dalles.

That a population very considerably more numerous than the existing one formerly occupied this region, there can be no doubt. The estimates of Lewis and Clarke gave a sum of 3,240 for the bands on the Klikatat and Yakamas rivers, without including those upon the Columbia, which amounted to 3,000 in addition. The whole course of the Yakama is lined with the vestiges of former villages, now vacant. A very interesting subject of inquiry has been pursued by Mr. Schoolcraft, in his endeavor to follow the earth-works of the Ohio and Mississippi valley into the region west of the Rocky mountains. A careful inquiry among the officers of the Hudson's Bay Company, and the most intelligent free-trappers of Oregon, had satisfied Mr. Gibbs that none such existed in the country. During an examination of the Lower Yakama, however, the old Indian guide who accompanied him pointed out, on the left bank, a work which may possibly be considered as belonging to the same system, although being, so far as is known, a solitary one, it is somewhat questionable. The work consists of two concentric circles of earth about three feet high, with a ditch between. Within are about twenty cellars, situated without apparent design, except economy of room. They are some thirty feet across, and three feet deep, and the whole circle eighty yards in diameter. Captain McClellan's party had no time to examine it more particularly, and no tools to excavate. The ground was overgrown with artemisia bushes, but, except the form of the work, there was nothing to attract particular attention, or lead to the belief that it was the remains of any other than a Yakama village. Their guide, however, who was a great authority on such matters, declared that it was made very long ago, by men of whom his people knew nothing. He added that there was no other like it. It is well posted for defence in Indian warfare, being on the edge of a terrace about fifteen feet high; a short distance from the river, and flanked on either side by a gully. Outside of the circle, but quite near it, are other cellars unenclosed, and in no way differing from the remains of villages frequently met with there. The Indians also pointed out, near by, a low hill or spur, which in form might be supposed to resemble an inverted canoe, and which he had said was a ship. It deserves investigation at least whether any relation can be

second band, of 12 lodges, under So-ei, on the north bank of Snake river, thirty miles below the mouth of the Pelouse; and the third band at the mouth of Snake river, of 50 lodges, under Til-ka-icks.

## THE WALLA-WALLA NATION.

Under this term are embraced a number of bands living usually on the south side of the Columbia, and on the Snake river, to a little east of the Pelouse; as also the Klik-a-tats and Ya-ka-mas, north of the former. The first may be, for the present purpose, classed together as the Walla-Walla tribe. The greater part of their country, it will be seen, lies in the adjoining Territory of Oregon. The number of these bands was, in 1851, as stated by Dr. Anson Dart, the superintendent of Indian affairs, 1,093; a part of whom, however, belonged to the Upper Chinooks. The whole number is since much diminished by the small-pox. The present population is probably reduced to six hundred, of whom the majority are in Oregon Territory.

The head chief of the Walla-Wallas is Pu-pu-mux-mux, or the Yellow Serpent; an old man who generally makes his residence near Fort Walla-Walla. This tribe has been notorious as thieves since their first intercourse with the whites. They, as well as their neighbors, the Nez Percés, own large bands of horses, which roam at large over the hills south of the Columbia, and their principal wealth consists in them. There is no wood in their country, and they depend upon the drift brought down by the stream for their fuel. Their very canoes are purchased from the Spokanes. They move about a great deal; generally camping in winter on the north side of the river. Their fisheries at the Dalles and the falls, ten miles above, are the finest on the river. The parties of my exploration passed through the Walla-Walla country on its return route. I had much personal intercourse with the Walla-Walla chief.

Some interesting incidents are related of the chief Pu-pu-mux-mux, who is not only a chief of influence but of substance, owning a thousand horses and cattle, and, as is said, several thousand dollars in gold. The mission of Dr. Whitman, afterwards so unhappily destroyed, was at Walepta, on the Walla-walla river. The Cayuse Indians were suffering severely from the ravages of the small-pox. A half-breed who had been in Dr. Whitman's family, declared to them that he overheard Dr. Whitman talking with his wife, and rejoicing that the small-pox would soon exterminate the Indians, when they could have all their possessions. The ignorant and superstitious Indians regarding Dr. Whitman as the cause of all their calamities, determined to destroy him and his family, and effected their purpose. Before carrying out their design, they urged Pu-pu-mux-mux to join them, but he indignantly refused. Afterwards the Cayuse Indians reproached the Walla-walla chief for his cowardice, and said he was afraid of the whites. No! says Pu-pu-mux-mux, I am not afraid of the whites, nor am I afraid of the Cayuses. Determined to make good his assertion, Pu-pu-mux-mux went, with three lodges only, to the verge of his domain, near the Cayuse country, and pitching his camp, remained for one month, daring the Cayuse to attack him. Fortunately for the peace of the country he was not disturbed.

superior to the river Indians; not that perfect virtue is by any means to be expected, but they are more strict in respect to their women, particularly the married ones, and they are far less thievish. Their mode of disposing of their dead, like that of their kindred tribes, is in the ground, but without any attempt at coffins, the body merely wrapped in its clothing. Just before Captain McClellan's arrival at Chequoss, a man had died of the small-pox, and those who had buried him were purifying themselves. During the three days occupied in this, they absented themselves from camp, alternately using the sweat-house and plunging into cold water. The house, which was a small, oven-shaped affair, was heated with stones. The mourning is performed by the women, who live apart for a few days, and afterwards bathe and purify themselves. They have the common objection to mentioning the names of the dead, as well as their own. The practice of medicine, as elsewhere, consists in incantations, and is attended with the usual hazards—the life of the practitioner answering for want of success, or a refusal to attend where properly feed. Besides these mummeries, however, they use certain plants as medicines, among which are both emetics and cathartics. The patriarchal institutions of slavery and polygamy are yet retained among them; the number of wives being limited only by the wealth of the husband, for with them it is the *woman* who is sold.

A curious custom exists, exhibiting their savage ideas of equity, as opposed to the common-law maxim of *caveat emptor*. If a wife dies within a short period after marriage, the bereaved husband may reclaim the consideration from the father; so, also, with slaves and horses.

No systematic attempt has, it is believed, been made to convert the Klikatats to Christianity, although many individuals have come in contact with missionaries of some denomination. Several of these, at Chequoss, have had instruction from the Rev. Jason Lee, and others formerly at the Dalles.

The old chief, Towetoks, preserved a paper on which some one had made a sort of calendar, or record of the days of the week. He expressed great anxiety lest, as it was nearly worn out, he should be unable to distinguish the Sundays, and requested Mr. Gibbs to prepare him a new one. He added that he was in great fear of death, and constantly "talked to the Chief above." As will readily be imagined, the remarkable features of this mountain scenery, and the neighborhood of the Great Snow Peaks, Mount St. Helens, and Mount Adams, give a color to the legends of the Klikatats. They, in common with other Oregon tribes, seem to have had no distinct religious ideas previous to those introduced by the whites, nor any conception of a Supreme Being. Their mythology consists of vague and incoherent tales, in most of which Talapus, or the prairie-wolf, figures as a supernatural power. Besides him, there are other agents, among whom a race denominated the "Elip Tilicum," from two jargon words signifying "first people," or "people before," figure prominently. Though trifling in themselves, yet, as a specimen of what may be considered the unwritten literature of the Indians, they may not be uninteresting, the more especially as the belief in the existence

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speckled trout, the red and black-spotted, both of them growing to a large size; and some other species of fresh-water fish.

The salmon they take in weirs and cast-nets. The weirs are constructed with considerable skill upon horizontal spars, and supported by tripods of strong poles erected at short distances apart; two of the legs fronting up stream, and one supporting them below. There are several of these weirs on the main river, fifty or sixty yards in length.

The cast-nets are managed by two men in a canoe; one of whom extends it with a pole, and the other manages the rope. Their canoes are of very rude workmanship compared with those belonging to tribes of more aquatic habits, being simply logs hollowed out and sloped up at the ends, without form or finish.

Another article of food obtained from the rivers is the unio or fresh-water muscle, of which there are several varieties. Deep beds of their shells are found near sites of their villages on the river.

Of game, the Yakama country is as destitute as that of the Klikatats; so much so, that two deer-skins will purchase a horse. The sage-fowl and sharp-tailed grouse are abundant. The chiefs possess a considerable number of cattle, which in the summer find good bunch-grass on the hills. In winter they are driven to great straits, for they are compelled, when the snow lies in the valleys, to browse upon the tops of the wild sage or artemisia. In horses they are well off, though not rich as compared with adjoining tribes. A portion of the Yakamas, more particularly those living on the main river, in hunters' language, "go to buffalo," joining the Flatheads in their hunts; but these expeditions are probably far more rare than formerly; when, with greater numbers, they and their allies carried war against the Blackfeet beyond the mountains. With the tribes on Puget's sound they communicate continually during the summer by the Naches and main Yakama passes, taking horses for sale to Nesqually, and purchasing "hai-qua," dried clams, and other savage merchandise, on their return.

The Yakamas have, like the Klikatats, during the past year suffered severely from the small-pox; one village at the Dalles, in particular, the wish-ram of evil notoriety in Mr. Irving's "Astoria," having been depopulated.

Individuals among them profess to have some remedy for the disease. Father Pandozy, one of the missionaries among them, informed Mr. Gibbs that he believed it to be the root of a species of iris. He had once tasted it, and it acted as a violent emetic. The Spokanes have also another and different specific. It is known to but few persons, having been gradually forgotten since the former visitation. Recently, when it broke out in one of the Spokane villages, and an old woman who was blind described it to her daughter, and directed her to proceed towards Kam-ai-ya-kan's, and that if she encountered none in her way, to get from him some of that which he used. The girl, however, did find the herb, and returned with it. The mother prepared the medicine, and the small-pox was stayed, but not until it had nearly destroyed the village. Captain McClellan was not successful in obtaining specimens of the plant, but Father Pandozy kindly promised to save some when opportunity offered. In

regard to this disease, the greatest scourge of the red man, it has passed through this region more than once, and was probably the first severe blow which fell upon the Oregon tribes.

Its appearance seems to have been before any direct intercourse took place with the whites, and it may have found its way northward from California.

Captains Lewis and Clarke conjectured from the relations of the Indians, and the apparent age of individuals marked with it, that it had prevailed about thirty years before their arrival. It also spread with great virulence in 1843. From the other and no less sure destroyer of the coast tribes, the venereal, the Yakamas, and generally the Indians east of the mountains, are as yet exempt. Spirituous liquors have never been introduced into their country, at least beyond the neighborhood of the Dalles.

That a population very considerably more numerous than the existing one formerly occupied this region, there can be no doubt. The estimates of Lewis and Clarke gave a sum of 3,240 for the bands on the Klikatat and Yakamas rivers, without including those upon the Columbia, which amounted to 3,000 in addition. The whole course of the Yakama is lined with the vestiges of former villages, now vacant. A very interesting subject of inquiry has been pursued by Mr. Schoolcraft, in his endeavor to follow the earth-works of the Ohio and Mississippi valley into the region west of the Rocky mountains. A careful inquiry among the officers of the Hudson's Bay Company, and the most intelligent free-trappers of Oregon, had satisfied Mr. Gibbs that none such existed in the country. During an examination of the Lower Yakama, however, the old Indian guide who accompanied him pointed out, on the left bank, a work which may possibly be considered as belonging to the same system, although being, so far as is known, a solitary one, it is somewhat questionable. The work consists of two concentric circles of earth about three feet high, with a ditch between. Within are about twenty cellars, situated without apparent design, except economy of room. They are some thirty feet across, and three feet deep, and the whole circle eighty yards in diameter. Captain McClellan's party had no time to examine it more particularly, and no tools to excavate. The ground was overgrown with artemisia bushes, but, except the form of the work, there was nothing to attract particular attention, or lead to the belief that it was the remains of any other than a Yakama village. Their guide, however, who was a great authority on such matters, declared that it was made very long ago, by men of whom his people knew nothing. He added that there was no other like it. It is well posted for defence in Indian warfare, being on the edge of a terrace about fifteen feet high, a short distance from the river, and flanked on either side by a gully. Outside of the circle, but quite near it, are other cellars unenclosed, and in no way differing from the remains of villages frequently met with there. The Indians also pointed out, near by, a low hill or spur, which in form might be supposed to resemble an inverted canoe, and which he had said was a ship. It deserves investigation at least whether any relation can be

object of his ambition, having gone to the Sound, and even to the Willamette valley, to procure a paper from some agent recognising his rights, on the strength of which he might silence all cavillers. In this he had been hitherto unsuccessful, and he was doomed to further disappointment. On reaching the mouth of the Pisquouse, Capt. McClellan informed the Indians that it would be well for them to choose, in concert with their neighbors, a head chief who could represent them all, and who might talk for them with the chief of the whites; that, if they would agree among themselves upon a proper person, the Governor would give them a great writing signifying his consent. In the mean time some presents were distributed, that to Quil-tan-ee-nok being the largest, that he might have honor among his own people at least. When the election came off, however, he was beaten, and by a candidate whose name had never previously been mentioned. At this place, Captain McClellan's party were offered the entertainment of a horse race, and on promising a yard of red cloth as the prize of victory, a general enthusiasm seized upon the whole tribe. Horses were sought in every direction that would stand a chance of winning, and in a short time a dozen of the best came up to the starting-point. A goal was fixed on the plain at some distance, which they were to turn round and return; and, at a signal from the chief, they stripped—not the horses, but the riders doffing their blankets and other inconvenient articles, and appearing in costume of primitive simplicity. One rider wore a pair of moccasins, and another sported a shirt, while with a third a streak or two of red paint, judiciously dispersed, gave every requisite distinction. There was some very pretty running, and still better jockeying; but as the distance was unmeasured, and nobody took note of the time, no official report can be given. The winner, who rode a handsome gray gelding, carried off a prize that a few years before was worth as much as his horse.

The Okin-a-kanes comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Te-kunr-a-tum, at the mouth; Kone-konep, on the creek of that name; Kluck-hait-kwee, at the falls; Kin-a-kanes, near the forks; and Mil-a-ket-kun, on the west fork. With them may be also classed the N'pockle or Sans Puelles, on the Columbia river, though these are also claimed by the Spokanes. The two bands on the forks are more nearly connected with the Schwogel-pi than with the ones first named. The country of the Pisquouse and Okin-a-kanes may be described together and briefly. It is mountainous and sterile; the valleys narrow, and affording here and there spots susceptible of cultivation. For grazing it is as little adapted, and there is, in its whole extent, nothing to tempt encroachment upon its miserable owners.

During Captain McClellan's examination of the Methow river, six of the bands, belonging in part to each tribe, agreed upon Kc-ketctum-nouse, or Pierre, an Indian from Klahum, the site of Astor's old fort, at the mouth of the Okin-a-kane, as their chief.

The occasion furnished an opportunity of making an actual count, which, for these six bands, gave a total of 274. The remainder would, according to his observations, raise the number of Indians south of the 49th degree, and between the Columbia and the Cascade mountains,

to 550, a larger one than was expected. As the small-pox was at its height, however, this is doubtless much diminished. During the whole route, he found the disease prevailing to a fearful extent.

Several villages had been nearly cut off, and he saw at some places the dead left unburied on the surface of the ground. These tribes have no cattle, and but comparatively few horses. They told him that formerly they had many, but that the company had purchased them for food, and they complained bitterly that the shirts and other articles given them in exchange were worn out, and nothing was left them but their new religion. At Fort Okinakane, Captain McClellan observed a mode of disposing of the dead differing from any noticed before. They were wrapped in their blankets, or other clothing, and bound upright to the trunk of a tree, at a sufficient distance from the ground to preserve them from wild animals. Notwithstanding the climate, none of these Indians have a better shelter than is furnished by their mats. They raise some potatoes, but their main resource is salmon. These, at the time of his visit, actually filled the streams. In the Okinakane, in particular, there were myriads, of a small species, which had assumed a uniform red color. They were depositing their spawn, and were in a condition eatable only by Indians, who were busily engaged in drying them. On leaving Fort Okinakane, the new chief accompanied the party to Fort Colville in the capacity of guide, assisted by two of his subjects, and the cavalcade was enlarged at the lake by the chief of the Saht-lil-kum, a religious personage, who sported the title of King George, and persecuted them nightly with family worship. They parted from the whole with the loss of much tobacco and few regrets. Fort Colville is the principal ground of the Schwo-yel-pi or Kettle Falls tribe, one of the largest of the Selish.

According to information received from Father Joset, of the Jesuit mission, they number from five to six hundred. At the time of their visit the greater part had gone to the buffalo hunt. They do not obtain many furs, the greater part of those taken at this post coming from the upper Columbia. The fishery at the Kettle Falls is one of the most important on the river, and the arrangements of the Indians in the shape of drying-scaffolds and store-houses are on a corresponding scale. They take the fish by suspending immense baskets upon poles beneath the traps, into which the salmon spring. We saw here for the first time the canoe used upon the upper waters of the Columbia. It is of birch bark, and of a form peculiar to these rivers, being larger on the bottom than on top. A canoe of thirty feet in length on the floor is open only about twenty-four feet, and gathered to a point about three feet long at each end. They are stretched on a light frame of split twigs, and are at once fast and buoyant.

The mission is situated on a high bluff above the falls, and consists of a small house for the priests and a chapel. Around these are a number of huts and storehouses belonging to the Indians, the latter raised from the ground on posts. Fathers Louis and Joset, of the order of Jesuits, are stationed here. Their visit admitted of but little opportunity of gathering further information concerning the Indians, than what has already been published. The few who were

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present were assembled by myself, and I addressed them. They have no head chief of note, and there were present on the occasion only Klé-kah-ka-hi, the chief at the falls, Kwilt-kwilt-louis, a sub-chief, and Eli-mihl-ka, the son of a former chief at this place. The last was highly spoken of by Mr. M'Donald, but did not seem to be in equal favor at the mission. They learned that but few of the original Schwo-yel-pi stock remained. They had gradually become extinct, and their places were filled by people from the adjoining bands. The small-pox had as yet made no great inroads on this band; its general course seemingly having been up the eastern side of the Columbia. One case had, however, occurred at the time of their arrival.

## INDIAN TRIBES WEST OF THE CASCADES.

On the Columbia river, and at Shoalwater bay, are a few remnants of the once numerous Chinooks. Of these there were, properly speaking, two nations—the Upper and Lower Chinooks; the former extending from the Dalles nearly to the Cowlitz river; the latter from thence to the ocean. As these are better known from previous accounts than any others on the Pacific, it is unnecessary to dwell at length upon them. Besides the small party at the Cascades, already referred to, there are, of the upper nation, but five bands, living at different points on the Washington side of the river, and one at the mouth of Dog river, in Oregon. They number but about two hundred.

Of the Lower Chinooks there are six or seven settlements, most of which consist of single families. The one on Chinook track is the largest, and amounts to 66. Almost all these are, however, intermingled with the Chihales. One of their grounds, also, is upon the south side of the Columbia, opposite the mouth of the Cowlitz, and therefore in Oregon. The total number of this tribe is reduced to about one hundred and twenty. There are four persons who claim to be chiefs: Ske-ma-que, up at Wah-kiá-kum; To-tili-cum, at Woody island; E-lá-wah, at Chinook; and Toke, at Shoalwater bay. As this last named locality has only recently been much known, a rather more particular notice of it is not out of place. It was really the principal seat of the Chinooks proper, who resorted to the Columbia mostly for their salmon, while they dug their clams and procured their winter supplies on the bay. It formed, in fact, a perfect Indian paradise in its adaptation to canoe travel, and the abundance of scale and shell-fish which it furnished. The southern half of the bay belonged to them; the country on the Willapah river to the tribe of that name; and the upper end to the Chihalis. Trails, now partially obliterated and overgrown, connect it with the Cowlitz, the Chihalis, and different points on the Columbia, with the people of which the inhabitants kept up a trade in dried fish and clams, purchasing, in return, kamas, wappatoo, and other foreign commodities. At present but few Indians remain here, the small-pox having nearly finished its work during the past year. In the winter and spring it spread with great virulence along the coast as far north as Cape Flattery. Some lodges upon the southern peninsula of Shoalwater bay

were left without a survivor, and the dead were found by the whites lying wrapped in their blankets as if asleep. Quite extensive cemeteries are scattered along the bay, the canoes in which the bodies of former generations were deposited having outlasted the race itself.

The Willopahs, or, as called by Captain Wilkes, Qual-i-ó-quas, may be considered as extinct, a few women only remaining, and these intermarried with the Chinooks and Chihalis.

Part of the Chihalis Indians still frequent the bay for fish, clams, and oysters, and, with the Chinooks living there, are employed by the whites in taking the latter for market. They bring their canoes along the coast; if the water be smooth, paddling outside the breakers; if rough, trailing them with great dexterity between the surf and the beach. They have some horses, and this beach is a favorite race-ground. The number of the tribe on Gray's harbor, and that part of the river from the Satsop down, is supposed to be one hundred and fifty. No settlements have been made on Gray's harbor, and only three claims taken up, but it is impossible to foresee at what moment population may thrust itself into any district, and another season may find this occupied throughout.

There are said to be several other bands inhabiting the northern branches of the Chihalis, the Whishkah, Wynoochee, &c., between whom and the whites there has been no intercourse whatever, and who have never been included in any estimate. For the present purpose they may, with sufficient probability, be reckoned at three hundred. The Indians of the Upper Chihalis will be considered in connexion with the Cowlitz.

Following up the coast there is another tribe upon the Kwinaith river, which runs into the Pacific some twenty-five miles above the Chihalis, its headwaters interlocking with the streams running into Hood's canal, and the inlets of Puget's sound. Little is known of them except that they speak a different language from the last. Still further north, and between the Kwinaith and the Makans or Cape Flattery Indians, are other tribes, whose names are still unknown, but who, by the vague rumors of those upon the sound, are both numerous and warlike. All these have been lately visited by the small-pox, with its customary desolating effects.

The Cowlitz likewise, a once numerous and powerful tribe, are now insignificant and fast disappearing. The few bands remaining are intermingled with those of the Upper Chihalis. According to the best estimates obtained, the two united are not over one hundred and sixty-five in number, and are scattered in seven parties between the mouth of the Cowlitz and the Satsop.

The Tai-tin-a-pam, a band of Klikatats already mentioned, living near the head of the Cowlitz, are probably about seventy-five in number; they are called by their eastern brethren wild or wood Indians.

Until very lately they have not ventured into the settlements, and have even avoided all intercourse with their own race. The river Indians attach to them all kinds of superstitious ideas, including that of stealing and eating children, and of travelling unseen.

Upon the estimates above stated the whole number of all Indians south of Puget's sound, and between the Cascades and the coast, would

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amount to about eight hundred and fifty, in place of three thousand, the estimate of Captain Wilkes in 1841, a diminution of — per cent. per annum.

In regard to all these tribes, scattered, as most of them are, in small bands at considerable distances apart, it seems hardly worth while to make arrangements, looking forward to permanence, or involving great expense. The case of the Chinooks and Cowlitz Indians in particular, seems desperate. They are all intemperate, and can get liquor when they choose. They are, besides, diseased beyond remedy, syphilis being, with them, hereditary as well as acquired.

The speedy extinction of the race seems rather to be hoped for than regretted, and they look forward to it themselves with a sort of indifference. The duty of the government, however, is not affected by their vices, for these they owe, in a great measure, to our own citizens. If it can do nothing else, it can at least aid in supporting them while they survive. They live almost altogether among the whites, or in their immediate neighborhood, taking and selling salmon, or doing occasional work, and for the rest letting out their women as prostitutes. No essential advantage would, it is feared, be obtained by removing them to any one location, for they would not long remain away from the old haunts, and probably the assignment of a few acres of ground for their villages and cemeteries, and the right of fishing at customary points, would effect all that could be done. Still, if they should manifest such a wish, the experiment might be tried of settling each tribe in one village at some place not yet occupied, and constituting it a reserve. This, except during the salmon season, might remove them somewhat further from temptation.

The tribes that inhabit the region bordering on Puget's sound and the Straits of Fuca, alone remain; and in speaking of them it will be most convenient to commence with the straits, and following up Hood's canal to the inlets at the head of the sound, thence return northward, by the eastern shore and the islands, to the boundary line of the British provinces.

The Makahs or Classetts inhabit the coast in the neighborhood of Cape Flattery, their country extending but a short distance up the straits, where it adjoins that of the Clallams. Their language is said to extend down the coast about half way to Gray's harbor. This tribe, which has been the most formidable to navigators of any in the American territories on the Pacific, numbered, it is believed, until very recently, five hundred and fifty. During the last year the small-pox found its way to their region, and, it is reported, reduced them to one hundred and fifty, their famous chief, Flattery Jack, being among the number who died. The Makahs resemble the northwestern Indians far more than their neighbors. They venture well out to sea in their canoes, and even attack and kill the whale, using for this, harpoons pointed with shell, and attached by a sinew-line to seal-skin floats. It is said that the year previous to the sickness they took 30,000 gallons of oil. This was purchased chiefly by vessels. They also take a number of the sea-otter, the skins of which are sold at Victoria, and raise a good many potatoes.

Among their articles of manufacture are blankets and capes made.

the tribes treated with in September, and a few presents for other Indians. I had, before leaving home, purchased and shipped to Port Orford a considerable quantity of Indian goods to await my arrival at that point.

On my route I visited several bands of the Umpquas. I found many of them wretched, sickly, and almost starving. Their habits being exceedingly improvident, and the winter unusually severe, they had been kept from perishing by the limited assistance afforded by a few humane settlers.

Through the operation of the law lately enacted, prohibiting the sale of fire-arms and ammunition to Indians, they can no longer procure game, rendered scarce and timid by the presence of the white man; and the cultivation of the soil, together with the grazing of large herds of domestic animals, has greatly diminished the subsistence derived from native roots and seeds.

They said, truly, that they were once numerous and powerful, but now few and weak; that they had always been friendly to the whites, and desired them to occupy their lands; that they wanted but a small spot on which they might live in quiet. Many of their number they said had been killed by the whites, in retaliation for wrongs committed by Indians of other tribes, but that they had never offered violence in return. That they should receive the means of subsistence for the few years they will exist, they claim to be but just, in return for lands once yielding them abundant supplies. A few presents were made them, and sub-agent Martin instructed (A) to secure them small tracts of land, on which I learn they are now cultivating potatoes, corn, peas, and other vegetables, giving promise that under the wise and fostering care of government they may become a domestic and agricultural people. The country of the Umpquas is bounded east by the Cascade mountains, west by the Umpqua mountains and the ocean, north by the Calipooia mountains, and south by Grave Creek and Rogue River mountains—an area of not less than 3,600 square miles, much of which is already settled by the whites. Of this tract, the Indian title is extinguished to 800 square miles by the treaty with the Cow Creek band.

Near the Grave Creek hills resides the feeble remnant of several bands, once numerous and warlike. Their constant aggressions and treacherous conduct has brought upon them the heavy hand of vengeance, both of the whites and Indians. They speak the Umpqua language, and, though so different in character, may be regarded as belonging to that tribe. I declined making them any presents, and told them to expect nothing until they should merit it by their *good conduct*.

I found the Indians of the Rogue River Valley excited and unsettled. The hostilities of last summer had prevented the storing of the usual quantities of food; the occupation of their best root-grounds by the whites greatly abridged that resource; their scanty supplies and the unusual severity of the winter had induced disease, and death had swept away nearly one-fifth of those residing on the reserve. Consternation and dismay prevailed; many had fled, and others were preparing to fly to the mountains for security.

Rocky mountains; and which is not very dissimilar to the tribes east, showing clearly one common origin. In their primitive state, nature has supplied them with a liberal hand, so that they may gather abundant subsistence.

Their country abounds with wild game; the coast with a great variety of shell-fish, together with the salmon and small fish, with which their rivers are supplied. If taken in the proper season, they render them an abundant supply of food.

They seem to be free from diseases, with the exception of sore eyes, (which is confined exclusively to the women,) and the venereal, which has been recently introduced among them by their white neighbors.

They show evident marks of small-pox having been among them about thirty years ago; also the measles, about eighteen years since; both of which were very destructive to them, from their mode of treatment. As to medicines for treating these diseases, they have none; with their sick they practise necromancy, juggling, and conjuring of evil spirits.

They also, like all the other tribes along the coast, and in the interior, practise sweating, in houses built expressly for that purpose, and invariably, when they sweat themselves by this process, they immediately plunge into cold water; and in consequence of treating small-pox and measles in this manner, it proved fatal to most of them, so that many of their once populous villages are now left without a representative.

As, by their present localities, they are more or less exposed to the disease of small-pox, by the landing of sea-steamers at the various points on the coast, I would therefore earnestly recommend that the children and youths be vaccinated, at as early a day as possible.

Their houses are constructed by excavating a hole in the ground, twelve or sixteen feet square, and four or five feet deep, inside of which puncheons or split stuff are set upright, six or eight feet high; upon the top of these, boards or thatch are placed for the roof. In the gable end a round hole is made, sufficiently large for the entrance of one person; the descent is made by passing down a pole, upon which rude notches are cut, which serve for steps. These houses are generally warm and smoky. From this and the careless habits of the women at certain periods, I have no doubt arises the disease of sore eyes among them.

In the spring season they gather the stalks of the wild sun-flower and wild celery, and eat them with avidity.

Tobacco is the only article cultivated by them; I presume it is indigenous to this country, for they always speak of it as having been always cultivated by their fathers. Many of them are now desirous of cultivating the ground; some few in the vicinity of Port Orford have fine patches of potatoes that bid fair to yield an abundant harvest.

Some of the young men are employed by the whites as domestics, and they are generally active and please their employers; in general, they are apt and tractable, and I have no doubt, if properly cared for, they would be industrious and respectable. In a moral point of view, I cannot learn that they have any mode of religious worship. Their idea of a Supreme Being is extremely dark and vague; they are gen-

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The San Joaquin Indians, five different tribes—Costrowers, Pitiaches, Talluches, Loomnears, Amonces—number 400, all of which, except the last-mentioned tribe, are in a most miserable and degraded condition. They reside in the mining region, and from an exposure of some four years to its influences, they are reduced to a condition of utter destitution, and to confirmed habits of idleness and dissipation, readily yielding to vices the most degrading and revolting, resulting in disease, which is gradually reducing their numbers. Their condition is too much demoralized, and disease too prevalent among them, to make their removal to Tejon, at this time, either expedient or proper. They require immediate attention and assistance, and will shortly be the subject of a special communication.

The Fresno River Indians are composed of five tribes—the Chowclas, Cookchaney, Phonecha, Nookchue, and Howetser—and number 500. They are peaceable, quiet, and industrious; are making a good living, and wear clothes. Some of their chiefs and young men will go to the reservation this fall. They are contented where they are, but can easily be prevailed upon to remove.

The above-named tribes, numbering about three thousand souls, reside at an average distance of two hundred miles from the Tejon reservation. Their removal will not be expensive, and can be accomplished as speedily as the advances of the settlements, the interests of the government, or humanity to the Indians, will require.

The crops which will be planted this winter will in all probability be abundant for the support of those referred to, and all the other tribes within reach of the reservation; and in the course of next year a large number may easily be added to those now enjoying the benefits of the reservation.

To colonize the Indians in California, according to the plan now in progress, is a task which will require time, energetic and assiduous industry, and prudent and judicious management; without which, more than partial success need not be anticipated.

In speaking of the Indians between the reservation and the San Joaquin, my remarks are adapted to the policy of peaceable removal, without any attempt at coercion; but there are others with whom it may be necessary to adopt a very different policy—I refer to the tribes residing in the Sierra Nevada mountains, and in the valleys upon their eastern base, embracing the entire range from the Colorado to Oregon. They number several thousand, are hostile to the whites, and most of them are horse-thieves. Time and circumstances can alone determine the policy which should control our action towards them. From the San Joaquin northward to the Klamath there are some hundreds of small tribes, numbering several thousand souls, interwoven with the white people, and, as a general thing, are in a most miserable, degraded, and destitute condition. Disease, starvation, and death, in their most appalling forms, are to be witnessed in every rancho. Those are the objects which should receive the first attention of the government.

Having placed the Tejon reservation in a condition not to require my personal supervision, it is my intention to devote my entire time, for the remainder of this year, to those the most destitute of all our California Indians. The disposition to be made of them, and the policy

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