

Washt'on Suptch. Roll No. 17

White Salmon Indian Agency W.T.

September 13, 1858

Sir:

I have to acknowledge the receipt of your letter of August 30, 1858, directing the removal of all persons settling in the Indian country in Washington Territory east of the White Salmon river.

Also, of your letter of August 31st, ultimo directing distribution of the cattle purchased by me to Indians of my district. ✓

I am very respectfully,

Your obt. servant.

R.H. Lansdale

Indian Agent, W.T.

Hon J.W. Nesmith,
Supt. Ind. Affairs,
Salem, Ore.

Washt'on Suptch. Roll No. 17

White Salmon Indian Agency, Wash. Ty.

August 25, 1858

Sir:

The cattle purchased by me for distribution as stock to Indians of my district have been delivered at this agency today. They are in good condition.

It is my duty as well as my desire to conform all official acts to your wishes, and I wish to suggest that if you disapprove of the whole number being distributed as stock cattle part of them might be converted into beef for distribution to Indians on this agency in the ensuing winter, or the whole might be converted into beef, or if you disapprove of the purchase I think they could be sold and the money replaced.

Please let me know your wishes as I hope to issue those to be distributed as stock, if any, in the present quarter.

Very respectfully

Your obdt. servant

R.H. Lansdale,

Indian Agent. W.T.

Col. J.W. Newsmith
Supt. Indian Affairs,
Salem, Oregon.

Wash'ton Suptcy. Roll No. 17

White Salmon Indian Agency, W.T.

September 20, 1858

Sir:

About the 7th ultimo three white men returning from ~~Rainier~~ Ranier(?) O.T. to Monticello, W.T. in a canoe with two Indians, most barbariously murdered one of the latter. While seeking the apprehension of the murderers, that they may be tried according to law, the friends of the murdered Indian demand pay for his wife, according to the Indian note ([]) and having some misgiving as to such accounts passing your office, I apply to you for instructions. I would say that my predecessor in the Columbia River district paid for the lives of Indians in such cases, and my sense of justice inclines me to a like cause.

I am, very respectfully

Your obt. servant,

R.H. Lansdale, Indian Agent W.T.

Hon J.W. Newsmith,
Supt. Ind. Affairs,
Salem, O.

Wash'ton Suptcy. Roll No. 17

White Salmon Indian Agency W.T.

January 20, 1859

Sir:

You will allow me to say that hereafter my post office for all mail matter coming to this agency up the river is at "Cascades, W.T." as I find I get my letters many days earlier when they are directed to that office, than when sent to Dalles.

Very respectfully

Your obt. servant

R.H. Lansdale,

Indian Agent, W.T.

Col. J.W. Nesmith

Supt. Indian Affairs, Salem.

They are taken in small seins and processed for winter use by drying and smoking, also by pounding in stone mortars quite fine and pressing into small baskets. This is eaten in winter with the oil of the fish which is generally preserved in the stomach of a seal.

With a little forethought and direction these people might live comfortably the year round but so ungovernable is their love for rum that they often barter so much of their winter stores for this accursed poison that they are only kept from starvation by the charities of their white neighbors. For it they will travel any distance undergo any hardship and will sell anything even to their families.

I visited this tribe in the midst of their salmon season and did not appear to be a welcomed visitor for while I was there they could get no rum. I was ^{appraised ?} ~~ampraised~~ by a respected citizen of the place that a bottle of whiskey worth 30 cts would buy more salmon than three dollars in cash. If they can get cash they will work for nothing else.

This tribe has no head or recognized chief and I was desirous of getting them together in order that one might be fixed upon ~~taxxx~~ and to make inquiries into many complaints against the whites which had been made to me and to talk upon other matters. But after two days hard work I was obliged to give up the case as useless and left them with the assurance that not one of their troubles would receive the least attention until they came together and gave me a hearing.

The reason they gave for not gathering was that many Indian agents had been among them, had made long talks, had promised them every attention and fine presents, had told them that they ~~xxxx~~ would soon be paid for their lands which ~~taxxx~~ had long been occupied by the whites, but they had received nothing. Again Doctor

Dart several years ago gathered them and after a day or two 's talks being aimed for their lands and payment was to have been made soon after but no payment has been received. After all their failures they felt they had been trifled with. I tried to explain this matter by giving them some idea of the connections existing between the local authorities and the general government at Washington but it is impossible to make them understand matters.

Promises made by government officers and not fulfilled are most disastrous in their effects upon the savages who always regard them as the premeditated tricks of their overreaching neighbors and where all confidence in the government and in the people is thus lost the words of the agent are as unavailing as the wind that blows.

The population of this band is 126

Shoal Water Bay

A band of ~~the same~~ this tribe though somewhat mixed with the Chehalis tribe make their homes at Shoal Water Bay. They are well fed from the clams and oyster banks and they put up salmon for winter use which they catch from the Columbia and Chehalis rivers. I was at their village in July but they had nearly all left for salmon. They number 71. The small pox two years ago made a terrible [horror?] with this band which was then quite numerous.

Another band live at Cathalamette^{ba} and a few families are scattered below, the number in all 41.

Tai tin apan

The next tribe as we ascend the river is the Tai Tin apan a band of which lives upon the Cowlitz river. They were originally from the interior and approached the Columbia as the lands became vacated by the Chinooks. . These people are very different from those below. They are an industrious inoffensive people. Without their a the rapid shallow river upon which they live would be of but little use to the whites most of the trade

being done by canoes and manned by these Indians. Like most of the ... lower ~~those~~ who have been ~~brought~~ longest in the settlements are addicted to drunkenness ~~which~~ while those living at a distance from the habitations of the whites are free from this vice.

They are fast wasting away and little do they complain of the injustice of the pale faces who have taken their lands, fenced up their prairies, plowed up the graves of their fathers and of their children and says Hish-kok (a fine old chief) have not given me one blanket to comfort me in my old age. Payment has been promised for years but I suppose they know that we are dying and after a few winters there will be none to pay. So they will get all for nothing."

It is hard to hear these complaints and know that many of them are suffering for aid that they have long been justly entitled too. I earnestly hope the day is not far distant when these poor Indians will receive justice from our government whose people they have always befriended.

I have made several visits to this tribe but have found but few at home. They probably number about 60 souls
Chehalis When there are fish at the Chehalis and on the lower part near the ?? there is a band of about one hundred and thirty In their habits they are much like the Chinooks who keep them well supplied with bad whiskey. Fortunately they are remote from the settlements and consequently make but little trouble.

Tai Tim a pam

On the Kalama river a few families live they had much illness among them and some had left. There were about 22 present

Tai tin a pam

The largest band of the Tai tin a pam are living in the valley of the Cathlawhath river and are the most interesting Indians in the Southern Territory. They are not all Tai Tin a pam

proper for there are some Click a tats among them but they are so intermarried that they consider they are one and the same people. In fact the Tai tin a pams are but a band of the Click a tats which is a large tribe occupying an immense region of country.

They are an active, industrious people, excellent hunters and ~~xxxxx~~ subsist principally upon game although salmon and berries make up the variety. There are but a few drunkards among them and prostitution is of very rare occurrence. Many are quite industrious as farmers, raising potatoes, peas, beans, oats, corn etc. They have for many years raised several hundred bushells of potatoes each besides garden stuff; one has 12 or 14 head of cattle and makes butter.

Some having gained some idea of our land system have taken up claims, carefully measuring them, marking their corners and ~~lines~~ living with great nicely built houses and cultivated a piece, but poor fellows I greatly fear that some will be discovered which will prevent the perfection of their titles.

This is the only band in the district which I think would be benefitted by agricultural teaching and the expense attending need ~~xxx~~ be but triffling. If a good plough, a strong sett of horse harness and a harrow should belong to the agency and be loaned to such as desire the use of them much good would be the result--more land would be cultivated and they would remain at home. At present they are all obliged to dig all their land with hoes or camas sticks which is a slow tedious operation. Some of the hire the whites to plough it for them. There are among them excellent ploughmen who would soon learn although most of them are acquainted with the mode of cultivation... and require but little encouragement and the use of a few implements to make farmers of them. This course would not only make them more useful to themselves and families but would be of great advantage to the settlers as more would find employment among them as field hands/

It is difficult to ascertain their population as many are always on the move between the gold fields of Oregon and California and trading expeditions among the northern and eastern Indians of Washington.

In July they numbered 140. I suppose 200 to be their usual amount.

Fishing Indians

There is also a band who live at the fishery in summer and on Columbia island in spring and winter. They are a mixed race nearly all the tribes are here related. Among them are two or three of the original occupants of the soil represented .. the only ?? wild and numerous tribe called the "warriors" whose head quarters was where the town St. Helens now is and ... there established a sort of custom house leveing and collecting taxes of all who passed whither white or Indian, but four or five of that great tribe are now alive.

The band spoken of whom are not numerous but are a troublesome set, their population is about 20.

Le Camass

A band of Tai tinapams and Clickatats live at the Le Camass prairie in the vicinity of Fort Vancouver unlike those below they are great drunkards and keep ~~tabernacles~~ broth houses and women to let. They number 78 persons

Cascade

The next band are the Tumwater or Cascade Indians They are a band of the Clickatats but claim to have ~~not~~ unified their present position and to have caught salmon in the rapids of this place from time immemorial long before the great eruption of St. Helen and Mt. Hood which so shook their neighborhood as to throw down the great natural bridge which as they say have spanned the Columbia uniting Washington and Oregon which change it appears their fathers did not regard as an improvement inasmuch as the ... of the ... rendered the portage more difficult and hazardous.

They are a ... set as traders.. a sort of "Yankee up to speculation". They store large quantities of salmon for their own use and also for selling to the Indians above who when hard pressed by hunger pay them at the rate of one dollar for one large salmon or two small ones. The victims are generally Cause of Spokanes.

They catch the fish in scoop nets from the rapids and with great dexterity often taking several hundred per day. They preserved by drying and smoking [sic] and afterwards press them into great baskets of the size and form of a barrell. I observed however that there were some "young Americans" among them that had forsaken the old fogie method and were packing with salt in casks.

On my first visit to this tribe I found them in a state of ~~xxxxx~~ beastly intoxication which I had never seen ~~examine~~ equalled. Men and women were scattered like dead bodies about the village. On the second day I introduced myself as their agent. They replied that they had often received such agents but did not know that they had been benefited by them. I informed them that all found drunk that day would be tied up until they were sobered. This had an excellent effect for there was no more intoxication.

Notice was given that upon the next day all were expected to be at Ban a hah's house as I was desirous of addressing them. When the time arrived I found but few there. After great difficulty and delay I succeeded in getting a fair proportion of the inhabitants: for this ~~1000s~~ however I was ~~much~~ indebted to the exertions and influence of Ban a hah who is chief of more than ordinary influence. He informed me that this ~~xxix~~ reluctance on the part of his people was occasioned by the fact that they had often assembled to hear such talks which consisted of little else than promises all of which had been broken. They were told that they were to have presents but had

received none . Every year large quantities of goods passed the portage on the way to the tribes above. Those goods were presented to Indians who a few years ago murdered and waged war with the whites. While they , who had always been friendly, who had allowed vast number s of people with their goods and animals to pass through their village unmolested and often to their own injury and had never received so much as a string of beads as a present. My face (they said) was new to them, but they had no reason for supposing that my ... would be different from the former agent or that I was any more their friend.

It was evident they came because they feared to stay away. It was also evident that they had no respect for the office and were not prepared to believe one word that I might say. It was ... that something should be done to acquire their confidence and to show that I acted in good faith towards them.

I informed them that their former agent was their friend. He had made them promises but it was his expectation that they would have been fulfilled that they were not was no fault of his . But I should pursue another work. I should make no promises that I was not execute. I would after the talk make them all some present. They then became attentive listeners.

After a long conversation many expressed a wish that more steps might be taken towards checking the whiskey traffic for said they "we know it is bad for us, but as long as we can get it so easily we cannot withstand the temptation of drinking it. If it was entirely removed from us we should be glad."

I then distributed the following articles and in the following manner. To the two chiefs, a blanket, a pair of pants and a shirt, to a few of the head men, a strong pair of pants and a reversible shirt and to the balance of the tribe a string shirt to each. They appeared highly gratified with their presents.

A few months after I saw these people and found that many had adhered to their resolution and now rarely drank spirits. They complained to me of Indians and whites who trafficed in it. The settlers were pleased with the change one of them (Wm. D.F. Bradford) in a letter to me writes "your visit here a few months since did much good." I regard the experiment as fully successful and the money well expended.

Seven years experience among Indians has taught me that they can only be controlled by rewards and punishments. It is a mistaken policy to make presents to the bad tribes and withhold them from the good ones. It discourages them in well doing and is an inducement to be mischievous. A small annual reward to them who do well and the denial of presents or presents of less value to the bad would exert a very salutary influence upon the Indians of this vicinity who though not numerous are so distributed among the settlers as to have it in their power to do a vast amount of damage should they be so disposed.

Their population is 138.

White Salmon

Above on the White Salmon River is a mixed band of several of the neighborhood tribes. Those who reside here during the winter number 50 souls. More than twice that number are to be found here in the fall but they are generally from the opposite side of the Columbia and ~~xxxxxxx~~ therefore cannot be considered as residents of Washington Territory.

Then if we except a band of Tai tin apams said to exist near the base of Mount St. Helens including all at moment living in the Southern District. Of the extent of the above band there is in the minds of many more doubt. I thought it is claimed by their people that there is a quantity of them who have never seen the whites they are as cunning as a fox and as timid as the deer. It

It is well known to many of the settlers of this valley that when some of the Indians who are now familiar to us first came out of the mountains, they were but seldom seen. At the approach of a white man they fled to the trees or hid themselves in the grass until they had passed. They were called by the Indians Le Mo no ^{siwash} ~~twash~~ (wild Indians) gradually their fear wore off.

A few ~~months~~ weeks since some gold hunters high up the Cathlapooth river came suddenly upon a man, woman and child. They tried to escape but were so heavily encumbered with baskets and sacks of berries that they could not. They were ... entirely in skins and could not understand one word of jargon. It was reported that ~~an enormous~~ very tall man of the party who wore an enormous red beard was an object of peculiar dread to ~~their~~ this unfortunate family. With every evidence of extreme terror they fled from him whenever he approached. This would show that such a tribe or band did exist.

But the time of their concealment is fast drawing to a close for soon since the wandering pale face will discover their haunts and should their vallies prove fertile ... they will be withered by the plow share of the settler.

As treaties are about to be made with the Indians of the Territory for the purchase of their lands I will in accordance with your desire make a few suggestions relative to the reservation which in my opinion the welfare of the Indians of the Southern District require for their preservation.

The Indians of the Chehalis river should have use of the fisheries at the mouth and all that they at present use on the river. As they have but a very few horses and do not cultivate the land I should not deem it satisfactory to make any further reservations as the large amount of land which must of necessity remain unoccupied for many years will answer all their purposes.

Those at Shoalwater Bay should have free access to the clam and oyster banks and to the fisheries of the Chehalis and Columbia river.

The Chenooks should have a portion of the beach set apart to their exclusive use or should be allowed to fish in common with the whites which perhaps would be better as it often becomes necessary to move their landings in consequence of the beach belonging or as is often the case "becomes "worn out." The little bands above should be protected in like manner.

Those upon the Cowlitz should retain their right to fish upon that river and its tributaries and should also be permitted to catch salmon from the Balama [sic]

Upon the Cathlapoolth they should be allowed to take salmon at all their fisheries now used by them and as they cultivate the land I would recommend that a tract of land (say one hundred acres) be fenced in a substantial manner and all be allowed to cultivate therein as they find it.

... difficult to make good fences I think they would be pleased with such an arrangement and would remove the objection they now have to give up the land which they consider theirs and in some instances have cultivated.

The Cascades should I think only require a right to fish with the others [?] The "White Salmon should be divided also.

It is my opinion and also that of Mr. Bolon of the "Middle district with whom I have conversed upon the subject for the land lies in both districts) that a large reservation should be made as soon as possible in the Camass prairie on "White Salmon river. This prairie supplies several of the large tribes of the middle district and some of the bands of the southern with a great part of their winter food. To dispose [?] them of their resource would be subjecting them to a great privation and ultimate sufferings.

In order to show the necessity of an early action in this matter I would state that several settlers are now about taking claims there for the purpose of raising hogs who would in a very short time destroy all of these highly valuable and to the savage almost indispensable ...

Yoursmost respectfully

William H. Tappan

sub

Indian agent Southern

District W.T.

Cathlapotte (or Cathlapoth] Wash. Ter. Sept. 3, 1854.

Wash'ton Suptcy of Indian Affairs Roll 17

Hon I.I. Stevens governor and
superintendent of Indian Affairs W.T.

Dear Sir

The time ~~being~~ having arrived when it becomes necessary
to estimate the expenses of the agency for the ensuing year I beg leave
to submit the following

For traveling expenses	\$9/00
" Fuel	50
" Stationery	25
" lights	25
Contingencies	200

1200

Truly Your obedient servant

William H. Tappan

Special Indian Agent

Southern District W.T.

Oct 1st 1854

To his excellency I.I. Stevens
Governor and superintendent of Indians Affairs W.T.

Dear sir:

In accordance with your instructions I have the honor of submitting the following views relative to the extinguishment of the Indian titles to lands in the Southern District of this Territory.

The Chenooks gather their subsistence almost entirely from the water and therefore I think will require no reserves other than their fisheries. The broad beach, at Chinook Point, is the home of the greater part of the tribe. Others are scattered above and below on the river and at Shoal Water bay in districts alike valueless to the settlers. But one man in the entire tribe cultivates the land. They have a great repugnance to labor of this kind and I am of the opinion that any attempt to create agricultural habits among them would prove a failure. There is now no good land lying upon the bank of the river or the bay that is unoccupied by the settler, therefore if any reserve should be made with a view to agriculture it must necessarily be disconnected from the fisheries and in to the water which with them is an important consideration for it is their great highway.

I think if they allowed certain portions of the beach and be permitted to fish in common with the whites it would be more satisfactory to the Indians and the settlers than it would be to confine them to lands remote from the shore. Besides this tribe is now small and intemperant and disease has long since sown this seed among them and they are now wadding wasting away like ice in the noon day sun.

Would suggest that not one dollar be paid in money to the Indians of this district but payment should be made in flour, rice, sugar, molasses, clothing, blankets etc... and some of the comforts

of life should take the place of coin for they cannot properly expend but will all be transferred to the bucketts of the rum sellers and I would further suggest that all blankets, clothing and other articles which will admit of it, should be indelible mark by the agency from which it was issued, this would make them less desirable as articles of merchandise and would render the enforcement of the U.S. law against this species of trade less difficult.

It is a great misfortune that a treaty was made with these people some years ago and not being ratified by Congress the payments were not made as were promised This has given rise to a feeling of distrust . Agents of the government are not received with respect or ~~looked~~ listened to with attention. I think measures should be adopted to bring about a more friendly feeling and to restore that confidence they should always feel toward those whose duty it is to guard their interest. Unless they can be satisfied that "we are the authorized agents of the government and are acting in good faith towards them, the making of treaties for the purchase of lands will be full of delays and of difficulties. I would therefore suggest that presents be made

them during the winter with a view of healing the old wounds and as an earnest of the great sincerity of your intentions and of producing a feeling of which you the authorities and the government requested. To attempt to bring about this state of affairs by false ~~words~~ ?? words would be worse than useless the only road to an Indian regards is by the ... of his pocket.

I would earnestly recommend that this tribe be treated with very early in the spring before the commencement of the salmon season. They will then be at home and will have nothing else to do but attend to the treaty. At a later period it will be extremely difficult to get them to leave their ~~xxxxxx~~ nets for negotiating.

Up the river and at Cathlameth about 40 Indians occupy the site of what was formerly four large villages. These people can be easily disposed of. Perhaps they would be willing to join the main body of the tribe or any of their places could be used as small reserves, as they are of no use to the settler from whom they are separated by high mountains reaching into the river and the lands occupied by the Indians are practically too small to ~~be~~ for extensive cultivation, but are entirely valuable to them as fisheries.

The Cowlitz Indians are but few and could I think be induced to go with the Tia tin a pams that portions however that have been for a long time in the employ of the boatmen upon the river would probably protest against having ~~that~~ leaving that business but they are few and in two or three years the burial will have faded over the resting places of them all.

These ~~will~~ upon the Cathtanoth (tia tin pams) will I think be willing to go a reserve [sic] in the Chalahcher prairie, retaining however a right to their fisheries and to winter their horses in the valley they now occupy. Those I think about the Cowlitz and above Vancouver could be gathered. The land I think is unsurpassed by any in the Territory and in the very heart of the best ... district ~~and~~ frequented by all of the tribes. To this place they will always have particular attachment ~~and~~ often declaring that though they sold all else this they would retain. Not one ... is in the way the valley is fast filling with settlers and unless the reserve is made before spring opens it will be too late. Should your excellency be favorable impressed with the idea of making a reserve at this place I should think it would be well to stake out the ~~the~~ necessary amount of land as early as the middle of Feb. next even if the treaty should not be made for a long time after. Should this land be lost I know not where a place can be found that ... answers

their purposes and where they will be willing to make their home. They are willing to cultivate the soil therefore I would recommend that agricultural implements and harness form apart of their first payment.

The Cascades and I think all above winter in Oregon therefore reserves will doubtless be made for them in that Territory. They claim the land upon both sides of the Columbia but the north is only valued for its summer fisheries. The lands are too high for winter quarters.

The few of the Phihalir tribe in the Southern District will doubtless be disposed of with the main body of that tribe who live within the limits of the Puget Sound District.

As much as there is a great difference in the jargon spoken by the tribes of this district I would recommend that no ~~permanent~~ permanent interpreter be employed but one be taken from the vicinity of the tribe being treated with. A good interpreter at Chenook would not be reliable at the Cascades or vice versa.

I would consider Chinook the best place for gathering the tribes by that name--and if it determined to make a reserve at Shoal Water Bay the vicinity of Capt. Russell is a good place but if it is thought best to leave them as they are I think they would be treated with the balance of the tribe at Chenook. Though if the Cowlitz would be gathered at the landing with the greatest.... the 'la' in apams at the mouth of the Cathcapoh those living near Vancouver and the Cascades if ... in winter could be gathered at Columbia City. If treated in summer it would be necessary to meet the Cascades at Columbia City. Those above could be gathered at White Salmon River.

The necessary expense of an agent in this collection then would I think amount to about 250 dollars

Olympia Dec. 15, 54 William H. Harpan, sub agent southern district W.T.

Steamer Fashion Jan 18 55

To his excellency I.I. Stevens , governor and superintendent of
~~Chenook and Shoal Water~~ Indian affairs W.T.

Dear sir:

I have this day returned from the coast and have the honor
of making the following report of progress there.

At Chenook I found the Indians sullen and not willing to talk to
the purpose. Among themselves they conversed freely but always in their
original language. Finding that nothing could be done with jargon alone
I engaged an interpreter who spoke their language freely and proceeded
to Shoal Water for the purpose of an expression from them first. After
much delay occasioned by more storms which prevented travel upon the
bay and kept the Indians within doors, I succeeded in getting them
together. They were willing to dispose of their lands if they could
get a reserve that ~~would suit~~ suited them. They absolutely refused to
go to the north. They would be afraid to live there. The Indians were
not now friendly and would be scarce. The Quinith (?) they
objected to as being a small river not larger than the Cowlitz and
incapable of supplying more than now live there. When Grey's Harbor
was proposed they replied "what shall we eat?" In short they were not
willing to go far from home into a strange land. "We are (said they)
but few and in a little time there will be no more of us. "We are willing
to sell our land and move away from the white people as far as the Kench
Marcella (?) river and will only ask for a little piece of land
where we can raise a few potatoes and be allowed to fish at
Chenook and gather cranberries in their season. The Narcelle (or
Keneche) is a small river emptying into Shoalwater bay from the east
opposite the ~~northem~~ southern extremity of Long Island. There is
but one settler there and it is 16 or 18 miles from Briceville [/[and

about half that distance from Chenook. Upon my return to Chenook I found the Indians willing to go to the Macelle river but not to the north. The prominent man gave notice that when they were all together he would name a place. He would not say where it was till then. The ballance of the people appeared to be indifferent upon the subject but did object to the Macelle as they did also to the north. The old Chief Squemarkquoia [?] would not think of leaving his present home he says with truth that he will not live but a year or two and his land is of no use to the white people. He is in no body's way.

I think they will only consent to the vicinity of the Macelle or to the neighborhood of Squemarkyoia where they will be removed five or six miles from the settlers in land valueless to the settler. Their place is six or eight miles below Cathalameth.

One great ~~axxx~~ obstacle in the way of treating with these people is the ... influence of white men who have Indian wives. A few of them were remarkably ~~eds~~ white. I was there but I could not ascertain what they wished to effect had it not been from the fear of having everything undone by their meddling I would have tried hard to have arrived at something more definite. As it is I believe that ~~000~~ the best way would be to say nothing more untill you are ready to treat with them and then have a talk and close the bargain at once before the meddlers can have an opportunity of interferring.

These people are fast disappearing at Shoal Water bay there ^{Chenooks} are but three families of Chehalis and but 9 or 10 ~~00000100~~ all who are interested in the lands up the Chenooks are 151 including 35 slaves. This does not include those who have married white men. They are as follows Col McLure, Mr. Shortess [?] Mr. Smith of Astoria, Johnston Hall of Chenook and I C Swan of Shoal Water Bay, making 157 the entire population

Sum selling at Shoal Water bay is managed with so much cunning

that it is quite impossible to collect evidence against any one who has used the ordinary prudence. I think however I shd have an abundance of proof against C.C. Swan [Or I.C. Swan] who it appears does not use the precautions of keeping sober at such times. All were sober during my stay there.

I shall proceed by the next steamer to Vancouver and from thence to the Cowlitz.

P.S. Finding a copy of the Treaty of 51 among the Indians I have preserved a copy thinking it might interest you.

B

Truly Your obt. servant

W.T. Tappan

Sub agent of Southern District.