

Dear Elizabeth Montgomery:

Dec. 16, 1964

By return mail, a few comments re: Chief Seattle.

As you doubt know, Mrs. Eva Anderson, address simply Chelan is author of a long accepted, straight reading, same title, Chief Seattle, published about 1943, re-published in new format about three years ago. Perhaps like title is immaterial in this case. She is a state legislator (or ex, don't know now just which), a curator of the Washington State Historical Society and should be well versed in the subject at hand. And she would be cooperative if you want to go deeper.

But I would say, that 's not necessary. Seems like you've wrapped an awful lot (poor word in this case "awful") in a compact package.

Unless you were fortunate, an Indian contact would be confusing. One would have one version, another another.

The general flow of it I would say is pretty well in keeping with the "Indian-White" story. Rather than stick in some words, these are the things that strike me after a pretty fast reading and some checking, historically, "anthropologically" etc. correct.

Who am I to say about a book for the class designated. That 's your field and I should think it is the right tempo.

Noxw then: Don't know what coll'quism is as to the name, See at h. Hodge, Handbook of the American Indian, the "Webster" of the trade, and I've seen it Seathl or Seat 'hl.

He was born "about " 1790. Don 't believe that has ever been exactly pegged, hence change first words from "specific" six. He could be two or three or four and still tie in with Vancouver?

He was commonly accepted as a Dwamish and was also the Suquamish chief.

Ole-man-house. Unless the tone is for "Ole" it is established as Old Man House, in all that I know of, except very localized writing, but especially on the State Parks designation.. ie: Old Man House.

In Chapter IV: I would think, and knowing of the Sound tribes "natural" enemies, they would be Northern Indians, sufficient, more specifically British Columbia, etc. The "mountain Indians" tie into Cascade tribes, they were not canoe Indians. Kit-sap, Leischi etc. for instance were related to the Yakimas and other interior Indians, by blood and marriage. They consorted with the mountain tribes, didn 't fight them. They, the Sound Indians, warred with the northern invaders who came in long war canoes. (The mountain Indians" were horse Indians. In fact few Indians were "mountain" Indians. They ranged there in the summers, some areas, but weren 't known as that.

Re: Lewis and Clark date. Expedition started in 1804, concluded in 1806. ~~Wixt~~ Reached the coast and wintered there in 1805. Common historical date of "discovery" or completion of overland journey is 1805. Or, if

general expedition is referred to, 1804-6.

Alki Point might be "clarified" for benefit of "out of region reader, at first usage.

Page 13- "trade" I would think a better used term than "sold."

Pg. 18 I assume Dr. Maynard is Dr. David S. Maynard. (Other first names mentioned, shouldn't he be?

Page 6 "Sign language." to my knowledge this was little used in NW. Chinook Jargon(?) was used mighty early.

Page 24: Stevens' first treaty, (Medicine Creek, with "Niskwali" Nisqually, Puyallup etc. was concluded Dec. 24, 1854. ~~xxxxxxxthe first meetingxxx~~ in reference to "first meeting was held Christmas Day."

Hodge lists Leschi's death as Feb. 19, 1857. (maybe he is wrong)

Stevens was named territorial gov. after Franklin Pierce became president, March 4, 1853. The Point Elliott Treaty, in which ~~xxxx~~ Seat'hl is named as chief of Duwamish and Suquamish (in that order) was concluded Jan. 22, 1855 ~~xxxxx~~ treaty was with the tribes named and "allied tribes."

Page 25 made their mark, thus, with an "X" (It was the custom for the Indian usually to merely touch the ~~txx~~ upper end of the pen with his finger, while the clerk wrote the "X" but some few could sign their names, some made their "X" mark.

Page 37. I've always thought the monument, erected to Chief Seattle's memory by citizens of Seattle in 1890, helped typify the esteem in which he was held.

E: For the trend as to guardian spirit quest, "potlatch" etc. I see nothing wrong with it. Seems to go right along, properly and with considerable understanding, and imparts complicated things to young readers.

Page 17- Stabs usually referred to as kind of "construction," although planks may be more "understandable."

I think Chief Seattle tells a lot of history, has sufficient Indian flavor and is basically sound. Most of the points I've made are not too important. And, as noted, Mrs. Anderson would be glad to offer any suggestions but I think it's about ready.

Oh yes, Page 14: "Christianized," following God. Page 22 H..your God is not our Godx" (Perhaps he did say that, for effect.

Hope the few suggestions are of some little help to you, and good luck with it and your other productions,

Sincerely

Click Relander