

THE INDIAN SIDE
OF THE
PUGET SOUND INDIAN WAR

Prior to 1853 the Indians of Puget Sound were under charge of the Oregon superintendency, and owing to their distance from the settlements of the Columbia and the general unsettled condition of this region were unmolested. But in May 1853 the Commissioner of Indian Affairs at Washington, D. C. issued very full instructions to the newly appointed Governor and ex officio Superintendent of Indian Affairs for Washington Territory, Isaac I. Stevens, concerning these Indians and the advisability of treating with them. Prepared forms or copies of treaties to be made with these tribes were handed to Governor Stevens by the Commissioner in Washington, and the general policy of the treaties and the methods of dealing with them fixed before the Governor left the National Capital. These instructions were so positive, and the forms of the prepared treaties so specific that Governor Stevens found himself practically limited to securing the signatures of the Indians to the treaty papers, without much discretion vested in himself - certainly none as related to the policy of dealing with them.

Governor Stevens found the Nesqualies, Puyallups, Muckleshoots, Dwamish, Squaxins and allied bands all peaceable and happy and living with the white settlers in a contented way. A few years before some Snohomish had killed an American named Wallace at the Hudson Bay fort, Nusqually, but these murderers were arrested by the Indians and delivered to the authorities then established at Fort Steilacoom; where being tried before Judge Bryant they were on one day presented by indictment by the grand jury, tried before the petit jury the next day, and hanged with the Judge and jury and all the Indians of the region as witnesses the third day. Such was the prompt justice administered to Indian murderers in these early days - and such was the assistance rendered by the Indians themselves in bringing them to justice. With the exception of the murder of an Indian at odd times by a white man, they lived in peace and harmony up to the advent of the Superintendent of Indian affairs and his agents in 1853 - and even then peace reigned until the ready made treaties were forced on the Indians in the winter of 1854.

On Christmas day 1854, Governor Stevens, Indian Agent Mike Simmons, Interpreter Benj. F. Shaw, and others met Leschi, Quie-multh, and other chiefs, headmen and representatives of the Puyallups, Nusquallies, Squaxins, and other bands of Indians around Olympia and vicinity in a friendly council at the mouth of the She-nah-nam or Medicine Creek, on the west side of the Nusqually flats. The whites came in a schooner from Olympia, and the Indians were promised a "potlach" or distribution of food and presents at the meeting. Luke an intelligent old Nusqually, who was present informs me that the "potlach" consisted of black molasses and tobacco, and that in this preliminary the Indians were much disappointed and so disgusted at the apparent poverty of our people that they refused to accept these poor presents - and thus on this

damp and dismal Christmas day even good cheer was refused to the Indian. Those who know how generous the Indians of the Puget Sound are - how they strip themselves of every thing at their "potlaches" that they may give food and presents to their visiting friends, and how they gain credit and honor in consequence, may well imagine the impression on the minds of the aboriginies at this failure on the part of the government in its first duty to provide comforts and food for them.

Beginning in this unfavorable mood the Indians soon found themselves divided into factions - one was very small, and was favorable to the whites, the other the great majority and opposed to the treaty. The small faction was composed of these formerly in the service of the whites, and who, for promises of work, pay, "potlaches" and other things dear to them were willing to abandon the whole region to the whites and live among them as theretofore as servants. They held no property, no horses, canoes nor "icktas" they were willing to work around the settlements for a little tobacco and a few cast-off clothes. They were improvident, shiftless and lazy, had no idea of land ownership or the values of land, no idea of the tribal rights therein and were easily persuaded to relinquish the whole of their hunting ground and pasture lands to the whites and live the balance of their days either on clams, or at the mercy of the white man.

Another class, and the majority was represented by Leschi, Quiemulth, Stahi and Quilawowat of the Nusquallies, Knaskat, Kitsap and Nelson of the Muckleshoots. Leschi was the typical man of this class, and as he will always stand as the leader and representative of the hostiles, a glimpse at his former life, independence and force of character will serve admirably to explain the difference between the men composing these two factions at the Medicine Creek treaty grounds.

Leschi was, Col. Benj. F. Shaw says, nearly six feet tall, and weighed about one hundred and seventy five pounds. He was a true flat head and had large brain room. He was an eloquent man of strong force of character and great energy. He was born and lived on the Nusqually river; he had a winter home built strongly and permanently out of split cedar, and here he passed the long winter months, hunting and fishing, and frequently visiting the Hudspn Bay people at Fort Nusqually. In the Spring he moved out along the meadows skirting Muck creek (Yll-whaltz), his people hunting, fishing, racing horses, digging camas, and he leading a truly patriarchial life, free from care or burdens. His people were free and happy, they owned herds of horses, and frequently on their meadows might be seen the riding horses of their friends and relatives from Yakima, Klisitat or the Muckle shoot, while around their summer mat house they sat and talked of hunting, trapping or even of Indian myths and religions. Of this type of independent free and strong men was the class opposed to the treaty of Medicine Creek. They viewed with distrust the appearance of such numbers of "Bostons" and their peculiar notions of claims, dona-

tions, towns, mills, and roads and saw with truly prophetic eye the total extinction of their people before them. They contrasted him with the Hudson Bay trader and trapper, and knew that they had but little to fear from the latter while the "Boston" settlements meant the loss of their lands. The trapper or trader made no settlements, but only brought them luxuries in exchange for their furs, while the settler staked off his claim on their best pasture and camas grounds and neither paid them for it nor asked their permission to remain.

Leschi, Quiemulth and Quilawowat were brothers, and while living on the Nusqually, were Klikitats, and closely related to Owhi and other high class people in the Yakima country, and were also distantly related to Kamiakin, the leader and Skloom, the war chief of the Yakimas. They were related also on the female side to Kanaškat, and Kitsap of the Green River tribes and to Sah-le-talth the chief of the Puyallups.

This relationship of these leaders of the war of 1855 must be understood and appreciated for while Leschi and Quiemulth were undoubtedly driven into the war for reasons arising out of the settlement of their own local matters, yet the sympathy they must have had for the Kamiakin, Skleem, Owhi, and the Yakimas and Klickitats, is entitled to some weight in an examination of their reasons for war.

So., on this Christmas day 1854, this small faction of low class Indians, servants and renegades, lifted their voices for the treaty, relying upon the encouraging smiles and prompt and profuse promises of the government officials and having neither the love of their country nor a knowledge of the result to deter them; while the recognized chiefs, the traditional leaders, the shamans or religious men, and the strong headed men of the tribe were opposed to the relinquishment of their homes, lands and tribal rights. But in the end the cunning persistency and smooth promises of the white men prevailed, and smilingly they fold up the all important "paper" embark in their schooner and sail away to Olympia leaving the Indians to their thoughts and solitude.

The tribes represented at the Medicine Creek treaty grounds owned all that splendid domain including the upper part of Puget Sound, from the northern end of Vashon Island to Olympia, the region around Tumwater, Shelton, North Bay, Henderson Bay, Gig Harbor, Tacoma, Steilacoom, Sumner, Puyallup and Buckley, it embraced the plains, meadows, lakes and streams of the Nusqually and Yelm plains and the rich valleys of the White, Stuck and Puyallup, Nusqually, Skookum-Chuck and Deschutes rivers, all of Pierce and Thurston and parts of Mason, Kitsap and King counties, a domain of varied resources and great richness. All this they relinquished by the Medicine Creek treaty and received what?

Three reservations! The first the island known as Squaxin, containing about two sections of brush and timber land without a drop of water on it. It is certainly the most worthless piece of land in the Puget Sound region and was, therefore, made the head-

quarters of the Indian agency. The second reservation embraced two sections on a high, dry bluff just west of the Nusqually flats, a spot wholly unfit for any purpose but an Indian reservation, so poor and rocky that nothing but fir trees would or could grow on it and so destitute of fertility or value that to this day it remains in the same wild state that it was when its rocky hillsides made it a fitting choice for a reservation, and it is to this day known by the Indians by the very suggestive name "Rock". The third site chosen was the bluff north of Old Tacoma, a spot covered densely with timber, brush and logs, it is high, dry and broken with gulches and even to this date will raise little else than a mortgage. These three spots were chosen under the treaty as homes for more than 2000 Indians and their bands of horses. On all the tracts there was not one foot of cleared land; it would cost them (as now) a hundred dollars an acre to clear it - the land would not have supported the horses, not even the dogs of these bands of Indians. No provision was made in the treaty for annuities or goods or support for these poor people on these desolate spots, and how any sane man can for a moment have believed that they would submit to be thus banished to these waste places from the meadows of Nusqually and the rich bottoms of Puyallup surpasses my understanding. Such a transfer meant starvation, it meant to say to the Indians: Pick up your things, leave your old homes, the graves of your fathers, the meadows, the camas beds, the stock pastures and the rippling salmon streams, go to the densely timbered spot we have given you and starve. Such was the treaty of 1854, a mistake when prepared in the office of the Commissioner of Indian affairs at Washington, D. C. it became a cruel wrong when imposed upon the Indians of Puget Sound. It left him no alternative but to fight; to die was easier than to submit to be starved, robbed, wronged and banished to the most desolate point in all his once wide domain. Had I been an Indian I should have been a hostile.

But, says the critic, the Indian signed a written treaty, a formal, solemn compact with the government, and having once signed it he ought to have lived up to his agreements. Generally this is true, that when we agree in writing, make a fair contract, we ought to keep it and I am willing to discuss the treaty from the standpoint of a written contract as we understand it. Of course the Indian does not have our ideas of a written and verbal contract; when he was promised "potlaches" of a steamboat, mill &c. he imagined all these things were covered by the treaty but they were not in the record. All these promises were made to induce them to sign the contract but none were contained therein. But the contract itself, was it fairly and legally made so as to bind the Indians?

A contract must be entered into between two persons of common understanding, it must be mutual, there must be an agreement settled between them, both minds must meet, both must agree, and neither must impose upon the other. There is no better settled principle of law than that if you secure a man to sign a contract

through deceit and fraud, through misrepresentations and mistake, and by chicanery and overreaching, induce him to sign an instrument without consideration and without understanding, a court of justice will grant him a release from that unfair contract. If one standing in the relation of guardian to a ward, a parent to a child, engage him by false promises or over persuasion to sign a deed conveying his estate for a pittance, the law will relieve him from such a contract and set the deed aside and declare it null and void. Now having these principles before our minds let us take a look at the treaty of 1854, admitting that it was a contract; purported to have been signed by the Indians and was signed by the Whites; that in it the Indians in express terms relinquished to the government all the splendid region before mentioned; that they reserved three small useless reservations to themselves, and made no provision therein for subsistence on these unfertile spots.

With this understanding of the law, let us call the witnesses and hear them testify. Call old Luke:-old "Buyachlt" who was present at the treaty ground, and who took an active part therein, who was Leschi's lieutenant and friend, and who, more nearly than any one else can speak for both Leschi and Quiemulth. On August 14, 1892 at the Nusqually reservation with the aid of George Leschi, the son of Quiemulth, I examined Luke on these matters and wrote his testimony down and now give the substance of it. He says the whole trouble on the Sound arose over the Medicine Creek treaty and the reservations made therein; that the Indians demanded all that country known as Steilacoom plains for a reservation for all the tribes but that this was refused. That they were promised a steamer, a saw mill, cattle, mules, sheep, hogs and horses and 100 cooking stoves. They they would not sign the treay giving up their land; that Hiaton, Sko-do-dub-sed, Yelachet, Dadupket, Tuwasha and Yakabohut went to the Governor and told him they would sign the treaty as they wished to live with the white people and expressly said they did not want any reservation. And after a long parley Leschi, Quiemulth and their people left the treaty grounds and did not sign the treaty. Luke testifies positively that neither Leschi, Quiemulth nor Quilawowat, the chiefs at that time signed the treaty and says that if their names appear thereon it is a forgery. He is positive about this and I must admit there are other proofs tending to bear him out in the assertion. On last Saturday I had a long talk with John Heiton who was one of the chiefs at the time of the treaty and was present at all of the meetings. He was a staunch friend of the whites and enlisted in the war against his own people and stood by Slaughters side when he was killed, yet this friend of the whites testifies that neither Leschi or Quiemulth signed the treaty. He even says that he did not sign it, although his name appears on it. I have frequently heard that rough and ready Simmons threatened to sign for them saying "Dam them if they don't sign I'll do it for them".

On this point we have other testimony. A gentleman who is now a resident of this County and has been a prominent man in Washington

Territory for forty years wrote me in the following language. "I was requested to make a statement regarding the Medicine Creek treaty as to whether Leschi signed the treaty voluntarily or not. After the treaty was over the Indians came to me and said that Leschi would not sign the treaty for the Nusquallies and Puyallups, they were the Indians that Leschi represented. But Mr. Simmons told Leschi that if he didn't sign it he would sign it for him. Leschi threw his head back in contempt. From what the Indians told me at the time, and from what the whites told me I am positive that Leschi never signed the treaty." And yet one of the first names on the treaty is that of Leschi. Did Simmons execute this treaty and sign it for him? All the Indian testimony is that none of the head men signed the treaty, and yet their names appear on it. Did the agency officers add forgery to their other cruelties at Medicine Creek and sign the names of unwilling Indians to this treaty. Who did it?

Let us pass, however, and admit for the sake of argument that they did sign the treaty. Did they understand it; did it contain the contract agreed upon; were they over persuaded by their guardian; were they deceived and mistaken? If so it is not their contract and should be set aside as being obtained through fraud and intimidation. Let us continue our evidence on these points and call the interpreter at the Medicine Creek treaty Col. Benj. F. Shaw of Clark County now member of the State Senate. On the 11th of March 1893 Col. Shaw made a statement in writing which I have in my possession touching these matters, and from it I make the following suggestive quotations: He said "Leschi and Quiemulth did sign the treaty. The fault was in the treaty; they said "Can you get the Indians to sign this treaty"? I answered "Yes, I can get the Indians to sign their death warrant". Their idea was that in a few years the Indians would die out and the reservations would be large enough. My opinion is that the treaties were humbugs, premature, and that the Indians did not understand them - although we endeavored to do it, they did not realize it. When they got home they were dissatisfied. Two or three days after the treaty was made I rode over to Nusqually and met Leschi and Stahi and they were very much dissatisfied, and they complained very much. I told them that if anything was wrong it would be fixed by the government. They were very much excited and accused me of deceiving them. I denied it and told them that I had told them just what the Governor said. They tried to get a new treaty. They asked me to report their dissatisfaction to the Governor. I told the Governor, but the treaty was sent to Washington. The Governor promised to get them other reservations. The trouble seemed to die out slowly until after the Walla Walla treaty, then there was dissatisfaction. Over persuasion and persistency brought about the Walla Walla treaty. The Governor was a persistent man. It did not seem to dawn on Leschi what the treaty was, what it meant. He was called a "Tyee" &c. and flattered".

Now, this is the evidence of the interpreter, the mind through which the contracting parties made this treaty,- the contract.

The treaty or contract was prepared, and given to the interpreter: "Can you get the Indians to sign this treaty?" Yes, I can get the Indians to sign their death warrant". In this question and answer you have the whole injustice of the Medicine Creek treaty laid bare. It was a contract obtained through over persuasion, and deceit; through promises not in the record; by imposition upon minds unaccustomed to written contracts; a contract obtained from the weak by the strong; from the ward by the guardian; from the child by the parent, and wholly without consideration, -unfair, unjust, ungenerous and illegal. Any American court of justice would set such a contract aside as fraudulent and void because of the imposition upon the weak by the strong and for failure of agreement of minds and consideration.

But the treaty was made, and war followed, as certainly as night follows the day. When the Indian mind finally realized that the treaty meant something, when they were ordered to leave their homes, and come into the reservation, when the authorities told Leschi and Quiemulth to come in and camp near Olympia they refused. These two went to Olympia with Father Cherouse at the suggestion of Dr. Tolmie to see acting Governor Mason; he insisted upon the Indians coming in from their Nusqually home to Olympia and camping, and they refused, whereupon he told them if they did not come he would send his soldiers to bring them, but they still refused. Quiemulth had just then returned from a trip to Yakima where he had been sent by Leschi to consult with Kamiakin and the Klickitats, and a confederation had probably been formed between them, at least a distinct understanding had been entered into for mutual support and assistance. Immediately upon returning from the Olympia interview, having the Governors threats ringing in his ears, and knowing that either slavery or war was inevitable, Quiemulth called a general meeting, "Kulkuley" between Muck Creek and the Nusqually river of all the dissatisfied Nusquallies. There were present Leschi, Quiemulth, Luke, Yelm Jim, and all that class of people and all the young men who were inclined to be stout in defending their rights. They talked all night, Quiemulth relating his experiences east of the mountains and delivering the messages sent to the Nusquallies by Kamiakin and Owhi. The threats of the Indian Superintendent to send out troops to bring them in was repeated and they actually learned that he was making preparations to send a party of soldiers to make his threat good. On learning this they gathered all their people, about 200 in number, and on the next night left their Muck Creek home for the war, passing Montgomery's at night and going by way of Elhi and Connells prairie to "Tscope", a camp on Green river, from whence they proceeded to send out war parties.

True to his threat the acting Governor sent a party under Capt. Eaton, and containing McAllister and Connell to bring Leschi, Quiemulth and their people in. They went by the Puyallup to Elhi, and thence sending out a scout found the Indians, whereupon, contrary to the express orders of their leader, McAllister, and Con-

nell went forward armed only with revolvers to talk. The Indians knowing their errand, believing they intended - as they certainly did - to use force to capture and return them to the reservations, fired upon them, both falling by rifle balls and McAllister dying instantly. This occurred after the White River massacre, and was certainly not unexpected. Eaton warned McAllister and Connell of their danger and refused to go with them.

On Oct. 19th, 1855 acting Governor Mason authorized Charles Eaton Esq. to organize the first volunteer company to act against the Nusqually Indians. This was before the trouble on White River, and was the first overt act of war. It was this company that was sent after Leschi and Quiemulth, and when Connell and McAllister fell they were actually engaged in a war against the Indians which was officially recognized by the Commander-in-Chief. At the time of the formation of the company no act of violence had yet occurred - Leschi and Quiemulth were living at their Nusqually homes, but the threats of Mason and the organization of this company of which they had full knowledge sent them to the forest as hostiles. They had demanded fair treatment, -new reservations, -good land, and had been met with threats and an organization of troops to enforce them; they saw war inevitable, and yielding to the logic of events they retreated into the fastness of the wilderness. War was in progress east of the mountains, and their own wrongs added to their very natural sympathy for their friends and relatives in the Yakima country, and their fear of the troops already organized, precipitated the event on this side of the mountains. War was fairly existing in this region before a white person was killed; and no white person was killed except in war. This remark I know will be denied - that no white person was killed except in war. I may however, modify it by saying that no white person was killed until after the commander in chief of the Washington Territory forces had officially organized his troops for making war on the Indians, and with that correction I am historically accurate. But, some one says, the White River massacre occurred only three days after this call for the organization of troops. Yes, but it was afterward and after the Indians had full notice of the warlike acts of the whites. They struck the first blow, but the whites made the first organization and the first public demonstration, and had already wronged and oppressed these people and were then engaged in war with their friends and relatives across the mountains.

On Oct. 21st. 1855, the Indians of the White River, led by Kitsap, Nelson, Wedialth, and Kanaskat attacked the settlements near the present town of Slaughter and killed Brannan, wife and child, King and his wife, Jones and his wife, and Enes Cooper. Three children of the Jones family were spared and cared for by an Indian who returned them to their friends at Seattle that night, a son of the Kings was carried away captive, to be returned to freedom and his friends by Leschi the following spring, while the baby of the King family was never found. At this massacre there were four men, three women and possibly one child killed, while

four children were spared. The only word of defense that can be uttered in favor of the Indians perpetrating this cruel outrage is, that it is their mode of warfare, and might have been expected. After the acts of the government officials, after their preparations for war they ought to have expected this very act, and ought to have warned the settlers. As horrible as it seems we must remember that wars are always so, there is no way yet discovered of killing men and women that is not, yet the world has long since evolved the rule that the close of the war settles all such matters. Any civilized man or set of men, guilty of committing these acts, by the law of nations would certainly be guilty of murder, but that law is not true of Indians. No rule of civilized warfare permits the killing of any one except one actually in armed resistance, and any other killing is murder. While these rules have never been held to apply to Indians from their well known rules of warfare, yet I own that I am prejudiced against every Indian engaged in this White River massacre, because it was clearly without any notice to the persons killed.

But let us look at the other side of the picture. The massacre of the Brannans, Kings, Jones and Cooper is admitted to have been shocking, relieved of its barbarity and hideousness only by the preservation and return to safety of the four children. But if a massacre in war by savages, ignorant of our ideas of warfare is shocking to us and considered a crime deserving the penalty of death, let us see for a moment if our own race is free from stain. In the spring and summer of 1856 a force of volunteers acting under the authority of the government, and wearing the uniform of civilized warriors scouted into the region of Kipowsin Lake, on the upper fork of the Puyallup river, and attacked a camp of Indians, captured some and wounded one. The wounded man was shot through the thigh and was dragged along as a captive being placed in charge of a soldier. He was forced to use one leg and a pole, and by this means was compelled to keep along, but finally through pain and fatigue he and his guard fell behind the command. In a short time the command heard a shot, the guard came up alone, and on reaching camp was given the usual four days furlough given to men who had killed an Indian!

In the summer of 1856 Maxens company was sent up the Nusqually on a scout, and near the Mashell they came upon a camp of Indians. They surrounded the camp and killed them all - thirty three persons - men, women and children. It was a fishing camp and there were but four or five men present and about twenty eight women and children, all of whom were cruelly murdered. On being rebuked for killing the little children one of this crowd of cut throats said "nits make lice" and for this reason these soldiers in the livery of Washington Territory beat out the brains of sixteen or seventeen children and threw the corpses into the Nusqually river. But what report contains a history of this foul outrage? What historian gloats over it and holds it up to scorn and condemnation along with the White River massacre? The White

River massacre was perpetrated by savages who saved the innocent children and fed them warmed them and returned them to their friends; the Meshall massacre was perpetrated by fiends who slaughtered the innocent children without pity or shame. Let the murdered women and children of Meshall be a lasting blot on Maxens company.

Quiemulth, the soldier, came in after the war and surrendered to Lieut. Van Ogle, now of Tacoma, and Longmire at Yelm, and was taken by them that night to the office of Governor Stevens at Olympia, and there delivered by them safely into the hands of the Governor of the Territory the Commander-in-Chief of its armed forces, the Superintendent of Indian Affairs. Surrounded by his captors in the very midst of his enemies, he trusted himself to their guardianship and to their laws. Helpless, unarmed, asleep, he was foully murdered by a midnight assassin, and from the carpeted floor of the executive office the blood of the murdered chief cries shame.

Leschi was careful to stay far away in the woods; but Slug-ya, a relative, and, in the days of the great chief's glory, a fawning friend was sent to visit him on the head waters of the Nusqually and told to represent to him that if he would come in and surrender his life would be spared - he would be treated as an enemy in civilized war. Trusting to Slug-ya's promises Leschi came in - was seized from the military and hung by the civil authorities. He was tried for the murder of Moses, whom he did not kill, and after a most sensational drama had been enacted by which his white captors utterly refused to hang him, he was again tried by the Supreme Court, sentenced by the Supreme Court and finally hung by the Supreme Court officers.

The editor of the Pioneer and Democrat of Olympia was one of the posse sent down from Olympia to hang Leschi at Ft. Steilacoom, and after acting in the capacity of assistant hang-man wrote the editorial contained in that paper on Feb. 26th. 1858, from which the following extract is made concerning the behavior of Leschi at the gallows: "At the foot of the ladder looking up to the rope which hung suspended with its sliding noose, he hesitated for a moment, but instantly collecting himself he ascended with a firm step, as if he desired to show the white man how fearlessly an Indian can meet death. The prisoner evincing no desire to speak or make any confession, his arms were secured behind him, when perceiving his life was drawing to a close he bowed himself to the spectators and for the space of some time, ten or fifteen minutes engaged in fervent prayers said (in the jargon of the country) that he "would soon meet his maker, that he had made his peace with God, and desired to live no longer, that he bore malice to none, save one man", and upon him he invoked the vengeance of heaven. Having concluded the rope was adjusted, the cap drawn over his eyes, and at thirty five minutes past eleven o'clock the drop fell, and Leschi the brave in battle was launched into eternity, without having moved a muscle to indicate fear of the death (by hanging) so dreadful to an Indian. He made no disclosures whatever and proved "as true as the needle to the pole" to his confederates.

Some time after Leschi's death Yelm Jim met Slug-ya the traitor on Nusqually hill and instantly covered him with his rifle. He told Slug-ya of his lying words to Leschi and of the result, and then said he intended to kill him for his treachery. Slug-ya covered his head with his blanket, Yelm Jims rifle spoke, and Leschi was avenged. Slug-ya fell shot through the heart.

In 1857 Governor Stevens again met the representatives of the recent hostile tribes, and so clearly was he convinced of the wrongs he had formerly imposed upon them that he permitted them to choose their own reservations. The Nusqually tribe received a large region embracing the waters of their beloved Muck and Nusqually river, together with the rich bottom lands along the valleys. The Puyallups received the richest region in the State, the valley of the far famed Puyallup. While the Indians of Green and White rivers who had no reservation before, now had the beautiful Muckleshoot prairie set apart for them. No admission could have been such strong proof of the infamous injustice of the Medicine Creek treaty of Christmas day 1854 as the readiness with which now the best lands of Washington were bestowed upon the thinned tribes.

However, the facts remain, and the officials in charge of the Indian Department were personally and wholly responsible for the Puget Sound Indian war of 1855-6. It began in a demand for fair treatment by the Indians, a claim for reasonable and proper reservations; it cost the Territory of Washington many valuable lives and much loss and great suffering to her inhabitants; it ended in the surrender to the Indians of all they claimed, - fair large reservations of good land.

Oct. 2nd. 1893.

/s/ JAMES WICKERSHAM

We thought you would like to have a copy of James Wickersham's "The Indian Side Of The Puget Sound Indian War." We found the original of this in the Wickersham Scrapbook in the library of the Society. Wickersham presents a side of the story too seldom known. We are sending a copy of this to Dr. Burke and Dr. Carstenson, with the idea that it might be useful for the Pacific Northwest Quarterly, too. Except for the Quarterly, all other permission to publish this article should be sought from the Washington State Historical Society.