# Treaty Minutes: Transcription of Commission Journal and Negotiations with the Klallam, Skokomish, Twana, and Chemakum; George Gibbs; 1855

Prefaced with an article by Charles Gates, “Pacific Northwest Quarterly,” 1955, Vol. 46, No. 2, pp. 52-58, marking the centennial of the signing of several treaties with the Indians of Washington State:

Article: The Indian Treaty of Point No Point edited by Charles M. Gates

This year, 1955 marks the centennial of the signing of several treaties with the Indians of Washington which transferred great areas of land to the United States and paved the way for the settlement of the territory. These events were of no small importance in the history of the region, and it is fitting that they should be recognized.

The record of the government in the handling of Indian affairs is by no means without blemish. The chiefs were often put under considerable duress in the negotiation of treaties and were disappointed afterward by the failure of the superintendents and agents to carry out the policies and commitments to which they had agreed. Sometimes (as at the Chehalis council) the Indian leaders refused a treaty altogether, thinking it better to accept the risks of arbitrary government than to acquiesce in terms they considered objectionable. On other occasions Indians showed open defiance. Always, however, they were brought eventually to capitulate either by the arts of persuasion or by the show of force.

Soon after Issac I. Stevens took up his duties as governor and superintendent of Indian affairs in the newly created Territory of Washington, he established an Indian treaty commission to which was entrusted the task of negotiating agreements with the various Indians of the Puget Sound country and the Inland Empire. At the first meetings of this body, December 7 and 10, 1854, the main policies were laid down and the headings and provisions of a model treaty were formulated. They were based partly on drafts already drawn up for the Missouri and Omaha Indians and partly on the thinking of Joel Palmer, the Oregon Superintendent who had been giving thought to the situation existing in the Pacific Northwest. Having framed the model treaty, the commission determined upon a procedure whereby the details could be worked out by the agents in the several localities while the final formalities would be handled by Stevens himself.

The following document is an excerpt from the official proceedings of the commission, the original of which is preserved in the National Archives at Washington, D.C. It includes the initial general sessions and the parley with the Clallam, Chemakum, and Skokomish Indians at Point No Point, January 25-26, 1855, also the text of the resulting treaty. This negotiation is selected as one that illustrates unusually well the problem of making such treaties. Though Stevens won acceptance for his proposals, he was obliged to defend them with some stubbornness. The issues in dispute were thoroughly aired, and a number of chiefs spoke their minds with some vigor. It is possible, therefore, to perceive the conflicting viewpoints and to appraise them for oneself. As to the means by which the Indians’ objections were overcome, the proceedings contain scarcely a hint. One can only guess as to what went on between the first day and the second. In the face of eloquence or diplomatic pressure, the Indian resistance weakened, and those who spoke out at first in protest subsequently joined with their more conciliatory comrades in offering the white flag of peace.

## RECORDS OF THE PROCEEDINGS OF THE COMMISSION TO HOLD TREATIES WITH THE INDIAN TRIBES IN WASHINGTON TERRITORY AND THE BLACKFOOT COUNTRY

## December 7, 1854 to March 3, 1855

1854—Olympia W.T.—Decr. 7th

Gov. I.I. Stevens, the Commissioner, organized the Commission by appointing James Doty, Secretary; Geo. Gibbs, Surveyor; H.A. Goldborough, Commissary; and Frank Shaw, Interpreter.

Col. M.T. Simmons, Special Agent for the Puget Sound District, was present.

The Commissioner read a letter addressed by him to the Secretary of the Interior concerning charges preferred against M.T. Simmons, Special Agent & containing extracts from a letter from Secty. C.H. Mason to the Comr. Upon the same subject, in both of which letters the said charges were emphatically denied and refuted. The letter was ordered on file.

The Comr. Spoke of general operations among the Indian Tribes in Washington Territory & the necessity of speedily concluding Treaties with them and placing them on Reservations.

The Secretary then read Treaties lately concluded by the Comr. Of Indian affairs with the Ottoe & Missouria Indians and the Omahas, and their Provisions were fully discussed and the proper form for Treaties with Tribes West of the Cascade Mountains was considered.

After considerable discussion upon Reservations, Fishing Stations, Farms, Schools, etc., the Commissioner directed Mr. Geo. Gibbs to prepare a Programme of a Treaty in accordance with the views of the Commission.

The question of employing a small Schooner for the use of the Commission and transportation of Indian Goods came up, & it was decided to employ such a Schooner at $700 per month manned and victualed by the Owner.

The Commission then adjourned by Decr. 10th.

Decr. 10th

The Commission met & duly organized.

Mr. Gibbs presented the outline Draft of a Treaty, which after discussion and slight modification was adopted as the basis of the Treaties to be held with the Tribes upon the Sound and the Pacific Coast, and is as follows.

“It is proposed that all the Indians to be first treated with, be seen and summoned to meet at the mouth of the Nisqually on the 24th inst. In the meantime the general purport of the assembly to be explained & the details to be settled there. The reserves to be agreed on and set apart. Gov. Stevens to be then notified that he may attend and conclude the Treaty. He to read them an address, and a fest to be then given.

“The first party to be composed of Indians from linnity (Inati) Prairie to the Puyallup. Next, probably Hood’s Canal, as Reserves will be located there. Then the Dwamish and so on down the Sound to Bellingham Bay & the Straits. Subsequently by land the lower Coast, Cowlitz and Columbia Rivers. [Here appeas the program of a typical treaty.]

“It is however proposed, if practicable, to remove all the Indians on the East side of the Sound as far as the Snohomish; as also the S’Clallams to Hoods Canal, and generally to admit as few Reservations as possible, with the view of finally concentrating them in one.”

Wednesday, January 24th

Reached “Point no Point”, and the Steamer (leaving the Schooner at anchor and the men on shore to form camp) ran down to Port Gamble to bring up additional provisions and returned in the afternoon. The Indians began to arrive at the Ground.

Thursday, January 25th

The weather was very stormy, but the Indians having all assembled during the night, it was decided to go on with the Treaty. The Tribes consisted of the Clallams or S’Klallams, Chemakums, and Sko-ko-mish or Too-an-hooch, and on a careful enumeration they were found not essentially to vary in number from 1200.

## Treaty of Hahd-skus, or Point No Point

The Indians having arranged themselves in a circle under their principal chiefs the Duke of York, or Chits-a-mah-ham of the S’Klallams, Nah-whil-luk of the Skokomish and Kul-kah-h’an or Gen. Pierce of the Chemakums, Gov. Stevens addressed them as follows:

“*My Children* – You call me your Father. I too have a Father, who is your great father. That Great Father has sent me here today to pay you for your lands, provide for your children, to see that you are fed and that you are cared for. The Great Father wishes you to be happy, to be friends with each other. The Great Father wants you and the Whites to be friends, he wants you to have a hope of your own, to have a school where your *little* children can learn. He wants you to learn to farm, to learn to use tools, and also to have a Doctor. Now, all these things shall be written down in a paper. That paper shall be read to you. If the paper is good you will sign it, and I will sign it. I will then send the paper to the Great Father. If the Great Father finds that paper good he will send me word, and I will let you know. If the Great Father does not find the paper good he will send it back to me, and say what alterations he wants in it. If you then agree to the changes, the paper is a bargain and will be carried out. The Great Father lives a great way off and some time will be required to hear from him. I want you to wait patiently till you hear from him. In the meantime the Great Father has sent to you some presents simply as a free gift. I shall give you more in the course of the summer. Your Agent Mr. Simmons will give you notice of these presents. But besides these presents, you will have to take care of you, your Agent Mr. Simmons. You will also have a man you know, Gov. Mason, to take care of you. This you will have all the time and when the paper comes from the Great Father then you will have your own houses and homes and your schools. Now what have you to say – if good give your assent – if not say so. (Cheers of approbation.) Now sit quiet a moment; and the paper will be read.”

The Treaty was then read and interpreted to the Skokomish by Hool-hole-tan or Jim, the first sub-chief and to the S’Klallams and Chemakums by Yaht-le-min or Gen. Taylor. The reading being concluded Gov. Stevens asked if they had any thing to say.

Che-lan-teh-tat, an old Skokomish Indian then rose and said, “I wish to speak my mind as to selling the land. Great chief! What shall we eat if we do so? Our only food is berries, deer and salmon. Where then shall we find these? I don’t want to sign away all my land: take half of it, and let us keep the rest. I am afraid that I shall become destitute and perish for want of food. I don’t like the place you have chosen for us to live on. I am not ready to sign the paper.”

*L’Hau-at-scha-uk*, a To-anhooch next spoke. “I do not want to leave the mouth of the River. I do not want to leave my old home, and my burying ground. I am afraid I shall die if I do.”

*Mr. F. Shaw*, the Interpreter explained to them that they were not called upon to give up their old modes of living and places of seeking food, but only to confine their houses to the spot.

*Nah-whil-luk*, the Skokomish head chief, an old man rose and said, “I do not want to sell my land because it is valuable. The Whites pay a great deal for a small piece and they get money by selling the sticks. Formerly the Indian slept but the Whites came among them and woke them up and we now know that the lands are worth much.”

It was explained that it was only by the labor laid out upon land that it is become valuable and that his country was poor at best.

*Hool-hol-tan* or Jim. “I want to speak. I do not like the offer you make in the Treaty to us. You say you will give us land, but why should you give us the mouth of the river. I don’t like to go on a reserve with the Klallam and in case of trouble there are more of them than of us and they will charge us with it. Before the Whites came among us we had no idea who made the land, but some time ago Priests told us that the Great Chief Above made it, and also made the Indians. Since then the Americans have told us that the Great Father always bought the land and that it was not right to take it for nothing. They waked the Indians up by this, and they now know their land was worth much. I don’t want to sign away my right to the land. If it was myself alone that I signed for I would do it, but we have women and children. Let us keep half of it and take the rest. Why should we sell all. We may become destitute. Why not let us live together with you.”

*Mr. Simmons*, the Agent explained that if they kept half their country, they would have to live on it and would not be allowed to go anywhere else they pleased. That when a small tract alone was left the privilege was given of going where-ever else they pleased to fish and work for the Whites. If you can cultivate more land than this, you can have it.

*Jim resumed*. “I am not pleased with the idea of selling at all. I want you to hear what I have to say. All the Indians here have been afraid to talk, but I wish to speak and be listened to. I don’t want to leave my land. It makes me sick to leave it. I don’t want to go from where I was born. I am afraid of becoming destitute.”

*Chits-a-mah-han*, or the Duke of York. (The Duke stutters somewhat and dictated to Too-ich one of his Tribe.) “My heart is good (I am happy) since I have heard the paper read, and since I have understood Gov. Stevens, particularly, since I have been told that I could look for food where I pleased, and not in one place only. I will always be the same. My heart has lately become better. Formerly the Indians were bad towards each other, but Governor Stevens had made them agree to be friends, and I am willing he should act as he pleases. I think the more I know him, the better I shall be satisfied. Before the Whites came we were always poor. Since then we have earned money and got blankets and clothing. I hope the Governor will tell the Whites not to abuse the Indians as many are in the habit of doing, ordering them to go away and knocking them down. We are willing to go up the Canal since we know we can fish elsewhere. We shall only leave there to get salmon, and when done fishing will return to our houses. I am glad to acknowledge you and the Great Father as our Fathers.” (Cheers.)

*Governor Stevens*. “What are you now? What were you formerly? Have you not already been driven from your burial grounds? The Great Father wants to put you where you cannot be driven away. The Great Father besides giving you a home will give you a school, protect you in taking fish, break up your land, give you clothes and seeds. Was this good or not? I want an answer.”

*Che-lan-teh-teel* [sic] again spoke. “What I want to say is to thank you. I have changed my mind. What you have said is good. I see that you mean well towards us. I look upon you as our father.”

*Spote-kéh*, a ‘Klallam. “I have become satisfied since I have heard you. I know now that you are our father. I shall always be the same. I was once poor but am now better off and shall always look to you for aid.”

*Kahts-ass-mehtl*, or Gov. Stevens, a sub chief of the Klallams. Why should my heart be bad. I will be the last to become bad. I feel that you should do as you think best. I am willing to submit. Such is my mind now and I don’t think I shall change it.” (Cheers.)

Governor Stevens then asked them what they wished to do about the signing of the paper—when the Skokomish chief said they would rather wait till tomorrow. They would talk it over and understand it thoroughly. Accordingly the Council was adjourned till the next morning.

Friday January 26th

The Indians came up bearing White Flags. Governor Stevens proceeded to address them as follows.

“We meet here this morning—having a pleasant day—one sent by the Sokali Tyee, to accomplish a great work. I trust that from today we shall all be good friends, and you prosperous and happy. The Treaty was read to you last night. You have talked it over. We will now consider it. I think the paper is good, and that the Great Father will think so. Are you not my children and also children of the Great Father? What will I not do for my children and what will you not do for yours? Would you not die for them? This paper is such as a man would give to his children, and I will tell you why. This paper gives you a home. Does not a father give his children a home? This paper gives you a school? Does not a father send his children to school. It gives you mechanics and a Doctor to teach and cure you. Is not that fatherly? This paper secures your fish? Does not a father give food to his children? Besides fish you can hunt, gather roots and berries. Besides it says you shall not drink whiskey and does not a Father prevent his children from drinking the *fire water*. Besides all this, the paper says you shall be paid for your lands as has been explained to you. In making this paper I knew the Great Father was good to his children, and did not wish to steal their lands. I think the Treaty is good, and your friend here whom you have long known thinks so. It is for you to say what you think right. If you have anything to say, say it now. I have done.”

*Duke of York*—wanted to speak. “His heart was white, so were those of his people and we will never stain it with blood or blacken it. It is the same as the Governors. He has talked all, he never talks much.” Presents a white flag to Gov. Stevens, who addresses him. “His heart grew big to him, at receiving this flag, and towards his people.

*Nah-whil-luk*—the Skokomish Chief—said, “His heart too had become white and he gave it to the Chief. He put away all his bad feelings. He would be as a good man, not stealing or shedding blood. He sent this word to the Great Father. About what should we talk to-day. We have thrown away the feelings of yesterday, and are not satisfied. We want you to say so to him.” He gives flag to Gov. Stevens, who says on receiving it, “I call you my son, but when I see your grey hairs, I should rather call you Father. I thank you for this expression of your heart. I am sure you will keep this feeling towards the Agent, and those who succeed me. These children are my children. I hope you will always preserve them, and look wish satisfaction to this day.” Chim-a-kum Chief Kul-kah-han or Gen. Pierce. We talk to you, but what should we say. We can say nothing but what this flag tells. We give our hearts to you with it, in return for what you do for us. We were once wretched, but since you came you have made us right. When the Americans come to my country they shall find my heart like this. Formerly other Indians did wrong to us. Since the Whites had come, we are free and had not been killed.” Gave a flag—and Governor Stevens addressed him—“You are young. I hope your heart will be always white as your flag, and that you will be a father to your people. I too will take care of them and we will keep the record of the people on that flag—and trust it will always be good.”

Gov. Stevens once more asked them if they were satisfied to sign the Treaty. They all declared themselves so. It was accordingly signed. And a salute fired from the Steamer at a signal.

Some hostile feeling having previously existed on the part of the Chemakums toward the S’Klallams and Skokomish, Gov. Stevens now desired that they should drop it forever, and that their hearts towards each other should be good as well as towards the Whites. The three chiefs then on behalf of their people shook hands.

The presents were then distributed to them as in the other cases, and in the afternoon the party re-embarked. Mr. Mason returning to Olympia in the Steamer and Governor Stevens with the rest proceeding to Port Townsend in the Schooner, on his way to Cape Flattery the next point of meeting.

George Gibbs

Secretary

The Treaty is as follows:

## Treaty of Point No Point, 1855

Articles of agreement and convention made and concluded at Hahdskus, or Point no Point, Suquamiah Head, in the Territory of Washington, this twenty-sixth day of January, eighteen hundred and fifty-five, by Isaac I. Stevens, governor and superintendent of Indian affairs for the said Territory, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the different villages of the S'Klallams, viz: Kah-tai, Squah-quaihtl, Tch-queen, Ste-tehtlum, Tsohkw, Yennis, Elh-wa, Pishtst, Hunnint, Klat-la-wash, and Oke-ho, and also of the Sko-ko-mish, To-an-hooch, and Chem-a-kum tribes, occupying certain lands on the Straits of Fuca and Hood's Canal, in the Territory of Washington, on behalf of said tribes, and duly authorized by them.

## ARTICLE 1.

The said tribes and bands of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the lands and country occupied by them, bounded and described as follows, viz: Commencing at the mouth of the Okeho River, on the Straits of Fuca; thence southeastwardly along the westerly line of territory claimed by the Makah tribe of Indians to the summit of the Cascade Range; thence still southeastwardly and southerly along said summit to the head of the west branch of the Satsop River, down that branch to the main fork; thence eastwardly and following the line of lands heretofore ceded to the the United States by the Nisqually and other tribes and bands of Indians, to the summit of the Black Hills, and northeastwardly to the portage known as Wilkes' Portage; thence northeastwardly, and following the line of lands heretofore ceded to the United States by the Dwamish, Suquamish, and other tribes and bands of Indians, to Suquamish Head; thence northerly through Admiralty Inlet to the Straits of Fuca; thence westwardly through said straits to the place of beginning; including all the right, title, and interest of the said tribes and bands to any land in the Territory of Washington.

## ARTICLE 2.

There is, however, reserved for the present use and occupation of the said tribes and bands the following tract of land, viz: The amount of six sections, or three thousand eight hundred and forty acres, situated at the head of Hood's Canal, to be hereafter set apart, and so far as necessary, surveyed and marked out for their exclusive use; nor shall any white man be permitted to reside upon the same without permission of the said tribes and bands, and of the superintendent or agent; but, if necessary for the public convenience, roads may be run through the said reservation, the Indians being compensated for any damage thereby done them. It is, however, understood that should the President of the United States hereafter see fit to place upon the said reservation any other friendly tribe or band, to occupy the same in common with those above mentioned, he shall be at liberty to do so.

## ARTICLE 3.

The said tribes and bands agree to remove to and settle upon the said reservation within one year after the ratification of this treaty, or sooner if the means are furnished them. In the mean time, it shall be lawful for them to reside upon any lands not in the actual claim or occupation of citizens of the United States, and upon any land claimed or occupied, if with the permission of the owner.

## ARTICLE 4.

The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians, in common with all citizens of the United States; and of erecting temporary houses for the purpose of curing; together with the privilege of hunting and gathering roots and berries on open and unclaimed lands. Provided, however, that they shall not take shell-fish from any beds staked or cultivated by citizens.

## ARTICLE 5.

In consideration of the above cession the United States agree to pay to the said tribes and bands the sum of sixty thousand dollars, in the following manner, that is to say: during the first year after the ratification hereof, six thousand dollars; for the next two years, five thousand dollars each year; for the next three years, four thousand dollars each year; for the next four years, three thousand dollars each year; for the next five years, two thousand four hundred dollars each year; and for the next five years, one thousand six hundred dollars each year. All which said sums of money shall be applied to the use and benefit of the said Indians under the direction of the President of the United States, who may from time to time determine at his discretion upon what beneficial objects to expend the same. And the

superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of said Indians in respect thereto.1

## ARTICLE 6.

To enable the said Indians to remove to and settle upon their aforesaid reservations, and to clear, fence, and break up a sufficient quantity of land for cultivation, the United States further agree to pay the sum of six thousand dollars, to be laid out and expended under the direction of the President, and in such manner as he shall approve.

## ARTICLE 7.

The President may hereafter, when in his opinion the interests of the Territory shall require, and the welfare of said Indians be promoted, remove them from said reservation to such other suitable place or places within said Territory as he may deem fit, on remunerating them for their improvements and the expenses of their removal; or may consolidate them with other friendly tribes or bands. And he may further, at his discretion, cause the whole or any portion of the lands hereby reserved, or of such other lands as may be selected in lieu thereof, to be surveyed into lots, and assign the same to such individuals or families as are willing to avail themselves of the privilege, and will locate thereon as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable. Any substantial improvements heretofore made by any Indians, and which he shall be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President, and payment made therefor accordingly.

## ARTICLE 8.

The annuities of the aforesaid tribes and bands shall not be taken to pay the debts of individuals.

*1 The commission calculated compensation in proportion to the number of Indians rather than the area of land ceded. Rates agreed upon were: $10.00 for chiefs; $7.50 for subchiefs; and $5.00 for tillicums*

## ARTICLE 9.

The said tribes and bands acknowledge their dependence on the Government of the United States, and promise to be friendly with all citizens thereof; and they pledge themselves to commit no depredations on the property of such citizens. And should any one or more of them violate this pledge, and the fact be satisfactorily proven before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the Government out of their annuities. Nor will they make war on any other tribe, except in self-defence, but will submit all matters of difference between them and other Indians to the Government of the United States, or its agent, for decision, and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the Territory, the same rule shall prevail as that prescribed in this article in cases of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the United States, but to deliver them up for trial by the authorities.2

## ARTICLE 10.

The above tribes and bands are desirous to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same, and therefore it is provided that any Indian belonging thereto who shall be guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

## ARTICLE 11.

The United States further agree to establish at the general agency for the district of Puget's Sound, within one year from the ratification hereof, and to support for the period of twenty years, an agricultural and industrial school, to be free to children of the said tribes and bands in common with those of the other tribes of said district, and to provide a smithy and carpenter's shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer for the term of twenty years, to instruct the Indians in their respective occupations. And the United States further agree to employ a physician to reside at the said central agency, who shall furnish medicine

*2 In their preliminary discussions the commissioners outlined a judicial procedure which allowed a majority of chiefs to form themselves into a court and try offenders according to their own laws. They were required, however, to deliver up criminals upon demand.*

and advice to the sick, and shall vaccinate them; the expenses of the said school, shops, persons employed, and medical attendance to be defrayed by the United States, and not deducted from the annuities.

## ARTICLE 12.

The said tribes and bands agree to free all slaves now held by them, and not to purchase or acquire others hereafter.

## ARTICLE 13.

The said tribes and bands finally agree not to trade at Vancouver's Island, or elsewhere out of the dominions of the United States, nor shall foreign Indians be permitted to reside in their reservations without consent of the superintendent or agent.

## ARTICLE 14.

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs, and the undersigned chiefs, headmen, and delegates of the aforesaid tribes and bands of Indians have hereunto set their hands and seals at the place and on the day and year herebefore written.

Isaac I. Stevens, governor and superintendent. (L.S.)  
Chits-a-mah-han, the Duke of York, Chief of the S'klallams, his x mark. (L.S.)  
Dah-whil-luk, Chief of the Sko-ko-mish, his x mark. (L.S.)  
Kul-kah-han, or General Pierce, Chief of the Chem-a-kum, his x mark. (L.S.)  
Hool-hole-tan, or Jim, Sko-ko-mish sub-chief, his x mark. (L.S.)  
Sai-a-kade, or Frank, Sko-ko-mish sub-chief, his x mark. (L.S.)  
Loo-gweh-oos, or George, Sko-ko-mish sub-chief, his x mark. (L.S.)  
E-dagh-tan, or Tom, Sko-ko-mish sub-chief, his x mark. (L.S.)  
Kai-a-han, or Daniel Webster, Chem-a-kum sub-chief, his x mark. (L. S.)  
Ets-sah-quat, Chem-a-kum sub-chief, his x mark. (L.S.)  
Kleh-a-kunst, Chem-a-kum sub-chief, his x mark. (L.S.)  
He-atl, Duke of Clarence, S'klallam sub-chief, his x mark. (L.S.)  
Lach-ka-nam, or Lord Nelson, S'klallam sub-chief, his x mark. (L. S.)  
Tchotest, S'klallam sub-chief, his x mark. (L.S.)  
Hoot-ote St, or General Lane, S'klallam sub-chief, his x mark. (L. S.)  
To-totesh, S'klallam sub-chief, his x mark. (L.S.)  
Hah-kwja-mihl, S'klallam sub-chief, his x mark. (L.S.)  
Skai-se-ee, or Mr. Newman, S'klallam sub-chief, his x mark. (L.S.)  
Kahs-sahs-a-matl, S'klallam sub-chief, his x mark. (L.S.)  
S'hote-ch-stan, S'klallam sub-chief, his x mark. (L.S.)  
Lah-st, or Tom, S'klallam sub-chief, his x mark. (L.S.)  
Tuls-met-tum, Lord Jim, S'klallam sub-chief, his x mark. (L.S.)  
Yaht-le-min, or General Taylor, S'klallam sub-chief, his x mark. (L.S.)  
Kla-koisht, or Captain, S'klallam sub-chief, his x mark. (L.S.)  
Sna-talc, or General Scott, S'klallam sub-chief, his x mark. (L.S.)  
Tseh-a-take, or Tom Benton, S'klallam sub-chief, his x mark. (L.S.)  
Yah-kwi-e-nook, or General Gaines, S'klallam sub-chief, his x mark. (L.S.)  
Kai-at-lah, or General Lane, Jr., S'klallam sub-chief, his x mark. (L.S.)  
Captain Jack, S'klallam sub-chief, his x mark. (L.S.)  
He-ach-kate, S'klallam sub-chief, his x mark. (L.S.)  
T'soh-as-hau, or General Harrison, S'klallam sub-chief, his x mark. (L.S.)  
Kwah-nalt-sote, S'klallam sub-chief, his x mark. (L.S.)  
S'hoke-tan, S'klallam sub-chief, his x mark. (L.S.)  
Paitl, S'klallam sub-chief, his x mark. (L.S.)  
Wen-a-hap, S'klallam sub-chief, his x mark. (L.S.)  
Klew-sum-ah, S'klallam sub-chief, his x mark. (L.S.)  
Se-att-home-tau, S'klallam sub-chief, his x mark. (L.S.)  
Tsat-sat-hoot, S'klallam tribe, his x mark. (L.S.)  
Pe-an-ho, S'klallam tribe, his x mark. (L.S.)  
Yi-ah-hum, or John Adams, S'klallam tribe, his x mark. (L.S.)  
Ti-itch-stan, S'klallam tribe, his x mark. (L.S.)  
Soo-yahntch, S'klallam tribe, his x mark. (L.S.)  
Ttseh-a-take, S'klallam tribe, his x mark. (L.S.)  
He-ats-at-soot, S'klallam tribe, his x mark. (L.S.)  
Tow-oots-hoot, S'klallam tribe, his x mark. (L.S.)  
Tsheh-ham, or General Pierce, S'klallam tribe, his x mark. (L.S.)  
Kwin-nas-sum, or George, S'klallam tribe, his x mark. (L.S.)  
Hai-ahts, John, S'klallam tribe, his x mark. (L.S.)  
Hai-otest, John, S'klallam tribe, his x mark. (L.S.)  
Seh-win-num, S'klallam tribe, his x mark. (L.S.)  
Yai-tst, or George, S'klallam tribe, his x mark. (L.S.)  
He-pait, or John, S'klallam tribe, his x mark. (L.S.)  
Slimm, or John, S'klallam tribe, his x mark. (L.S.)  
T'klalt-soot, or Jack, S'klallam tribe, his x mark. (L.S.)  
S'tai-tan, or Sam, S'klallam tribe, his x mark. (L.S.)  
Hut-tets-oot, S'klallam tribe, his x mark. (L.S.)  
How-a-owl, S'klallam tribe, his x mark. (L.S.)  
  
Executed in the presence of us - -  
M. T. Simmons,  
C. H. Mason, secretary Washington Territory,  
Benj. F. Shaw, interpreter,  
John H. Scranton,  
Josiah P. Keller,  
C. M. Hitchcock, M.D.,  
A. B. Gove,  
H. A. Goldsborough,  
B. J. Madison,  
F. A. Rowe,  
Jas. M. Hunt,  
George Gibbs, secretary,  
John J. Reilly,  
Robt. Davis,  
S. S. Ford, Jr.,  
H. D. Cock,  
Orrington Cushman,  
J. Conklin.

Ratified Mar. 8, 1859. Proclaimed Apr. 29, 1859.