

## INDIAN TRIBES WEST OF THE CASCADES.

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

Among their articles of manufacture are blankets and capes made

of the inner bark of the cedar and edged with fur. Their houses are of considerable size, often fifty to a hundred feet in length, and strongly built. They sometimes place their dead in trees; at others, bury them. Their marriages are said to have some peculiar ceremonies, such as going through the performance of taking the whale, manning a canoe, and throwing the harpoon into the bride's house. The superior courage of the Makahs, as well as their treachery, will make them more difficult of management than most other tribes of this region. No whites are at present settled in their country; but as the occupation of the territory progresses, some pretty stringent measures will be probably required respecting them.

Next to the Makahs are the Clallams, or, as they call themselves, S'Klallam, the most formidable tribe now remaining. Their country stretches along the whole southern shore of the straits to between Port Discovery and Port Townsend; besides which, they have occupied the latter place properly belonging to the Chim-a-kum. They have eight villages, viz: commencing nearest the Makahs, Oke-ho, or Ocho, which is a sort of Alsatia or neutral ground for the runaways of both tribes; Pishtot, or Clallam bay; Elkwah, at the mouth of the river of that name; Tse-whit-zen, or False Dungeness; Yinnis, or Dungeness; Fort Queen, Squinbay, or Washington harbor; Squa-quehl, Port Discovery, and Kahtai; Port Townsend. Their numbers have been variously estimated, and, as usual, exaggerated; some persons rating them as high as fifteen hundred fighting men. An actual count of the three last, which were supposed to contain half the population, was made by their chiefs in January, and comprehending all who belonged to them, whether present or not, gave a population of only three hundred and seventy-five, all told. The total number will not probably exceed much eight hundred. That they have been more numerous is unquestionable, and one of the chiefs informed me that they once had one hundred and forty canoes, of eighteen to the larger, and fourteen to the smaller size; which, supposing the number of each kind to be equal, gives a total of two thousand two hundred and forty men.

One cause of the over-estimate so frequently made of Indians is their habit of moving about, gathering in bodies—one day at one place, and in another at the next—thus leaving the impression of great numbers in each. Many of the Clallams of Van Couver's island, too, visit the American side of the straits, and swell the apparent population. The total of all the tribes in this part of the Territory has, however, been placed rather under than over the mark, for many of them live altogether off the sound, and have not come in contact with the whites. The head chief of all the Clallams was Lack-ka-nam, or Lord Nelson, who is still living, but has abdicated in favor of his son S'Ilaiak, or King George, a very different person, by the way, from the chief of the same name east of the mountains. Most of the principal men of the tribe have received names either from the English or the "Bostons," and the genealogical tree of the royal family presents as miscellaneous an assemblage of characters as a masked ball in Carnival. Thus two of King George's brothers are the Duke of York and General Gaines. His cousin is Tom Benton, and his sons by Queen Victoria are General Jackson and Thomas Jefferson. The



Queen is daughter to the Duke of Clarence, and sister to Generals Scott and Taylor, as also to Mary Ella Coffin, the wife of John C. Calhoun. The Duke of York's wife is Jenny Lind, a brother of the Duke of Clarence is John Adams, and Calhoun's sons are James K. Polk, General Lane, and Patrick Henry. King George's sister is the dowager of the late Flattery Jack. All of them have papers certifying to these and various other items of information, which they exhibit with great satisfaction. They make shocking work, however, in the pronounciation of their names, the *r*'s and *f*'s being shibboleths which they cannot utter.

It is a melancholy fact that the Clallam representatives of these distinguished personages are generally as drunken and worthless a set of rascals as could be collected. The Clallam tribe has always had a bad character, which their intercourse with shipping, and the introduction of whiskey, has by no means improved.

The houses of the chiefs at Port Townsend, where they frequently gather, are of the better class, quite spacious, and tolerably clean. Two or three are not less than thirty feet long by sixteen or eighteen wide, built of heavy planks, supported on large posts and cross-beams, and lined with mats. The planks forming the roof run the whole length of the building, being guttered to carry off the water, and sloping slightly at one end. Low platforms are carried round the interior, on which are laid mats, serving for beds or seats. Piles of very neatly made baskets are stored away in corners, containing their provisions. There are from two to four fires in each house belonging to the head of the family, and such of his sons as live with him. They have abundance of salmon, shell-fish, and potatoes, and seem to be very well off. In fact, any of the tribes living on the sound must be worthless indeed not to find food in the inexhaustible supplies of fish, clams, and water-fowl, of which they have one or the other at all times.

They have a good deal of money among them, arising from the sale of potatoes and fish, letting out their women, and jobbing for the whites.

The Clallams, and in fact all the other Sound Indians, flatten their heads. Their canoes are of different models, the common ones being that known as the Chinook canoe, the most graceful of all, some of which are of large size and great beauty. They have, besides, one called the Queen Charlotte's Island canoe, which in a heavy sea is preferable to the first, as less liable to be boarded astern. The canoe used for duck-shooting is very pretty, and exceedingly well adapted to the purpose. It sits low on the water, and an Indian seated in it, and gliding noiselessly along beneath the shadows of the trees, or lying beside some projecting log, would need sharp eyes to detect him. Another and very large canoe of ruder shape and workmanship, being wide and shovel-nosed, is in use among all these tribes for the transportation of their property and baggage. Among their characteristic manufactures are blankets or robes made of dog's hair. They have a kind of cur with soft and long white hair, which they shear and mix with a little wool or the ravellings of old blankets. This is twisted by rolling on the knees into a cord or coarse yarn, and is then

woven on a frame. They use the down of water-fowl in the same way, mixing it with hair and forming a very thick and warm fabric.

The Clallams as well as the Makahs, and some other tribes, carry on a considerable trade with Van Couver's island, selling their skins, oil, &c., and bringing blankets in return. At present it is hardly worth while to check this traffic, even if it were possible; but when the white population increases it may become necessary as a revenue measure. In any treaties made with them it should enter as a stipulation that they should confine their trade to the American side. A part of the Clallams are permanently located on that island, and it is believed that their language is an extensive one. The Lummi, on the northern shore of Bellingham bay, are a branch of the same nation.

This tribe have, within the last year, been guilty of the murder of three Americans, as well as of several robberies: for the first, that of a man named Pettingill. One of the two perpetrators was secured by arresting the chief, and has been in custody some months at Steilacoom waiting his trial. The other case was the murder of Captain Jewell, master of the barque John Adams, and of his cook, and was unknown until recently, as it was supposed that Jewell had absconded. In both cases the parties had considerable sums in their possession, which fell into the hands of the Indians. On learning of the last affair, a requisition was made by me upon the officer commanding the military post at Steilacoom, and a party promptly despatched there to support the special agent in securing the criminals. Some severe lesson is required to reduce them to order, as their natural insolence has been increased by the weakness of the settlements near them, and by the facility with which they can procure liquor. The establishment of a military post at some point on the straits would be very desirable for the purpose of overawing them and their neighbors.

Above the Clallams are the Chin-a-kum, formerly one of the most powerful tribes of the sound; but which, a few years since, is said to have been nearly destroyed, at a blow, by an attack of the Snow-qualmoos. Their numbers had probably been much diminished by the wars in which they were constantly engaged. They now occupy some fifteen small lodges on Port Townsend bay, and number perhaps seventy in all. Lately the Clallams have taken possession of their country, and they are in a measure subject to them. Their language differs materially from either that of the Clallams or the Nisqually, and is not understood by any of their neighbors. In fact, they seem to have maintained it a State secret. To what family it will ultimately be referred cannot now be decided. Their territory seems to have embraced the shore from Port Townsend to Port Ludlow.

Still above the Chin-a-kum are the To-an-kooch, occupying the western shore of Hood's canal. They are a branch of the Nisqually nation; but their dialect differs greatly from those on the eastern side of the Sound. They amount to about two hundred and sixty-five. With them may be classed the Sko-ko-mish, upon the head of the canal, who probably number two hundred. Neither of them have had as much intercourse with the whites as most of the Sound tribes.

Upon Puget's sound, and the inlets communicating with it, are several small bands, the remnants of once larger tribes, formerly all,



it is believed, under one head chief. Of these the Squally-ah-mish, or Nisqually, is the most numerous, and deserves particular mention as having given its name to the general language. Their respective numbers will be given in the general statement.

To the north of this group another may be found of those inhabiting the shores of Admiralty inlet, from Pu-gal-lup river to Su-quamish Head, including Vashon's and Bainbridge's islands, Port Orca, Elliott bay, and Dwamish river and Port Madison. Most of them are nominally under a chief named Se-at-tle, belonging to the Lu-quamish tribe, but residing principally with another, the Dwamish. This last is the one called on the charts of Puget's sound the No-wa-mish; and it should be mentioned that a very considerable difference exists in the spelling of almost all the names, arising from the fact that several letters of their alphabet are convertible, as D and N, B and M, Q and G. For instance, the band are indifferently termed N'wa-mish and Dwa-mish; another clan of the same tribe, Sama-mish, are also called Sa-ba-bish; and the name Suquamish is frequently changed into Lugua-mish. The Dwa-mish are the best known of this connexion from their neighborhood to the rising town named after their chief, Se-at-tle; and the whole generally bear this name, though they are by no means the most numerous. Their proper seat is the outlet of a large lake emptying into the Dwamish river, and not on the main branch. At that place they and some others have small patches of potato ground, amounting altogether to perhaps thirty acres, where it is stated they raised, during the last year, about three thousand bushels, or an average of one hundred bushels to the acre. Of these they sold a part, reserving the rest for their own consumption. Each head of a family plants his own; the quantity being regulated by the number of his women. Their potatoes are very fine, though they have used the same seed on the same ground for a succession of years.

The jealousies existing among all these petty bands, and their fear of one another, is everywhere noticeable in their establishing themselves near the whites. Wherever a settler's house is erected a nest of Indian rookeries is pretty sure to follow, if permitted; and, in case of temporary absence, they always beg storage for their valuables. The compliment is seldom returned, though it is often considered advantageous to have them in the neighborhood as spies on others. Some amusing traits of character occasionally develop themselves among the Indians, of which an instance happened with these. A saw-mill was erected during the last autumn upon the outlet of the lake, at a place where they are in the habit of taking salmon. The fishery was much improved by the dam; but what afforded the greatest satisfaction to them was its situation upon their property, and the superior importance thereby derived to themselves. They soon began to understand the machinery, and took every visiter through the building to explain its working, and boast of it as if it had been their own construction.

The southern end of Whitby's island and the country on and near the mouth of the Sin-a-ho-mish river belong to the Sin-a-ho-mish tribe. These number, including the bands connected with them, a

little over three hundred. Their chief is S'Hoot-soot, an old man who resides chiefly at Skagitshead. Above them, and upon the main branch of the river, is another band, not under the same rule, the Snoqual-moos, amounting to about two hundred souls. Their chief, Pat-ka-nam, has rather an evil celebrity among the whites, and two of his brothers have been hung for their misdeeds. This band are especially connected with the Yakamas, or, as they are called on the sound, Klikatats.

It requires notice in this place that, besides the tribes or bands inhabiting the shores and the lowest part of the rivers, there are on the headwaters of the latter, along the whole course of the Cascade mountains, another range of tribes generally independent of the former, who rarely descend from their recesses, but are intermediate in their habits between the coast and mountain tribes. Except the Taitinapam, however, they all belong to the general family upon whose borders they all live. Those in the neighborhood of the passes own a few horses, which subsist in the small prairies skirting the base of the mountains.

The tribes living upon the eastern shore possess also territory upon the islands, and their usual custom is to resort to them at the end of the salmon season; that is, about the middle of November. It is there that they find the greatest supply of shell-fish, which form a large part of their winter stock, and which they dry both for their own use and for sale to those of the interior. The summer and fall they spend on the main, where they get fish and put in their potatoes.

Below the Sin-a-ho-mish come the Sto-luck-qua-mish, (River People,) or, as their name is usually corrupted, Steila-qua-mish, whose country is on a stream bearing their name; and still north of them the Kik-i-al-lis. No opportunity has afforded itself for accurate inquiry into the numbers of either. The first are said by some to amount to two hundred, while the latter may perhaps be set down at seventy-five. The next tribe proceeding northward are the Skagits, who live on the main around the mouth of Skagit river, and own the central parts of Whitby's island, their principal ground being the neighborhood of Penn's Cove. They have lately diminished in numbers, and lost much of their influence since the death, a year or two since, of their chief, S'Neat-lum, or, as he was commonly called, Snake-lum. The tribe has been long at enmity with the Clallams, who have attempted to encroach upon their lands. The Skagits raise a considerable quantity of potatoes, and have, besides, a natural resource in their kamas, which grows abundantly on the prairies of Whitby's island. Both of these are now being greatly injured by the cattle and hogs of the settlers. The kamas, it is worth mentioning, improves very much by cultivation, and it is said to attain the size of a hen's egg on land that has been ploughed. Some are exceedingly fond of it. The Skagits are about three hundred all told, and there are other bands upon the headwaters of their river, amounting probably to as many more.

Below, the Skagits again occupying land on the main, upon the northern end of Whitby's island, Perry's island, and the canoe passage, are three more tribes—the Squi-na-mish, Swo-da-mish, and



Sin-a-ah-mish—probably 250 or 300 altogether; and, lastly, the Samish, on the small river of that name, and the southern part of Bellingham bay, estimated at one hundred and fifty. With these, according to the best information procurable during a rapid journey of inspection, the Nisqually nation terminates the next tribe to the north speaking a dialect of the Clallam. It is probable that that of the Samish is a hybrid between the two.

The Lummi, living on a river emptying into the northern part of Bellingham bay and on the peninsula, are variously estimated at from four to five hundred. Their chief is Sah-hop-kan. In general habits they resemble the Clallams.

Above the Lummi, on the main fork of the river, which is said to rise in and carry off the water from Mt. Baker, is still another considerable tribe called the Nook-sâhk; they seem to be allied with the Lummi and the Skagit, and, according to Indian account, speak a mixed language. They are supposed to be about equal in number to the Lummi.

The Shim-i-ah-moo inhabit the coast towards Frazer's river. Nothing seems to be known of them whatever. They are probably the most northern tribe on the American side of the line, the Kowait-chen lying principally, if not altogether, in British territory.

Concerning the tribes north of the Sina-ho-mish nothing but estimates, founded on the opinions of the two settlers in that district, could be gathered, the opportunity afforded by a hasty voyage through the sound being of course very limited. Steps have been taken to correct them. The general result, it is believed, will warrant the estimates furnished.

#### INDIAN POLICY.

Although my attention has been earnestly directed to the measures which should be adopted for ameliorating the condition of the Indians in Washington Territory, I do not propose here to enlarge upon this subject. As the duty will devolve upon myself to negotiate treaties with the Indians of the Territory, and in conjunction with another commissioner with the tribes of the Blackfoot nation, it would be obviously improper to commit myself to views which might need modification when deliberate consultations shall take place with the Indians in council. The great end to be looked to is the gradual civilization of the Indians, and their ultimate incorporation with the people of the Territory. The success of the missions among the Pend d'Oreille and Cour d'Alene Indians, and the high civilization, not to say refinement, of the Blackfeet women, who have been married to whites, shows how much may be hoped for.

It is obviously necessary that a few reservations of good lands should be set apart as permanent abodes for the tribes. These reservations should be large enough to give to each Indian a homestead, and land sufficient to pasture their animals, of which land they should have the exclusive occupation. The location and extent of these reservations should be adapted to the peculiar wants and habits of the different tribes. Farms should be attached to each reservation, under

the charge of a farmer competent fully to instruct the Indians in agriculture, and the use of tools. Such reservations are especially required in consequence of the operation of the donation act, in which, contrary to usage and natural right, the United States assumed to grant, absolutely, the lands of the Indians without previous purchase from them. It has followed that, as settlers poured in, the Indians have been thrust from their homes without any provision for their support.

In making the reservations it seems desirable to adopt the policy of uniting small bands under a single head. The Indians are never so disposed to mischief as when scattered, and therefore beyond control. When they are collected in large bands it is always in the power of the government to secure the influence of the chiefs, and through them to manage the people. Those who at present bear the name have not sufficient authority, and no proper opportunity should be lost in encouraging them in its extension.

The subject of the right of fisheries is one upon which legislation is demanded. It never could have been the intention of Congress that the Indians should be excluded from their ancient fisheries; but, as no condition to this effect was inserted in the donation act, the question has been raised whether persons taking claims, including such fisheries, do not possess the right of monopolizing them. It is therefore desirable that this question should be set at rest by law.

Another measure has been recommended which, under proper regulations, it is believed, would prove of essential benefit to the Indians, and of great convenience to the citizens. This is the establishment of a system of apprenticeship. Neither the Indians of the coast nor of the interior have any objection to service. Large numbers of Spokanes, Yakamas, &c., come down in the winter to Vancouver, Portland, and other towns, to seek employment, and their number is yearly increasing. They are, however, inconstant in their labor. If a measure could be adopted which would give permanency to the relation of master and servant, and at the same time protect the rights of the latter, the value of Indian labor would be greatly raised. The employment of Indians as farm-servants would be especially useful to them, as at the expiration of their term of service they would carry back with them a sufficient knowledge of agriculture to improve their condition at home.

I have thus briefly alluded to only a few of the questions which have occurred to me. I shall hereafter present at length to the department the views of Indian policy which may be suggested by consultations at the approaching councils, and by a more intimate knowledge of the tribes of the Territory. In conclusion, I would express the hope that the administration of Indian affairs in this new and interesting field may illustrate, not so much the power as the beneficence and paternal care of the government.

I submit, in connexion with this report, a map showing the territories of the several Indian tribes from the mouth of the Yellowstone to the Pacific, which as regards the several tribes of the Blackfoot nation, and those of the Territory of Washington, may be relied upon as a pretty close approximation.



In appendices A and B will be found a census of the Indian tribes in the Territory of Washington, west and east of the Cascades, respectively. This census includes the Nez Perces, Cayuses, Walla-Walla, and Dalles Indians, whose domain is both in Washington and Oregon, the majority of the Nez Perces being in Washington, and of the remaining tribes in Oregon.

In connexion with this census a view is given of previous censuses, for purposes of comparison. Of tribes west of the Cascades the censuses of Captain Wilkes and W. F. Tolmie are given; of those east of the Cascades, the censuses of Lewis and Clarke, Captain Wilkes, Lieutenants Warre and Vavasour, and Dr. Dart.

I estimate the whole number of Indians in Washington Territory as follows:

East of the Cascades.....	6,500
West of the Cascades.....	7,559

I am, sir, very respectfully, your most obedient servant,  
 ISAAC I. STEVENS,  
*Governor and Superintendent Indian Affairs.*

HON. GEORGE W. MANYPENNY,  
*Commissioner of Indian Affairs, Washington, D. C.*