

DURKEE'S FERRY, KLAMATH RIVER, CALIFORNIA,
October 7, 1851.

SIR: Referring to my letters from this camp dated the 3d and 4th instant, I have now the satisfaction of reporting the conclusion, late last evening, of a most important treaty of peace and friendship with twenty-four tribes or bands of the Trinity and Klamath Indians, viz:

Oka-no; A-gar-it-is; Up-la-goh; We-la-poth; Ka-tah-te; Pa-tes-oh; Kas-lin-ta; Ta-hail-la; Soc-kail-kit; Tush-wau-ta; Wish-pooke; Me-em-ma. These twelve bands compose the tribe or nation known as the "Hoo pahs," or "Trinity Indians," and are all under the authority and control of Ah-rook-koos, as chief.

Wetch-pec, at the junction, Wuck-ug-gra, principal chief; Wah-si, on the Klamath below, Mor-u-cus, principal chief; Cap-pel, on the Klamath below, Mah-ou, principal chief; Moor-i-ohs, on the Klamath below, Ma-ou, principal chief; Ser-a-goins, on the Klamath below, Up-la-go-pas, principal chief; Pak-wan, on the Klamath below, Cap-pel-la-wah, principal chief. These are called Poh-lik or Lower Klamath Indians.

Ut-cha-pah, on the Klamath above, E-ne-nuck, principal chief; Up-pa-goine, on the Klamath above, Ke-chap, principal chief; Sa-ron-ra, on the Klamath above, Up-pa-grah, principal chief; Chaun-ma-ko-nec, on the Klamath above, Ka-top-ko-rish, principal chief; Coc-ko-nan, on the Klamath above, Pa-nam-o-nee, principal chief; Cheina, on the Klamath above, Ak-ka-vec-ta, principal chief. These are called Pate-sick or Upper Klamath Indians.

Owing to the prevalence of sickness among these bands, it was with great difficulty their chiefs and principal men could be induced to come in, or remain more than one day after they did come.

Several bands on the Klamath above, between Red Cap's bar and the mouth of Salmon river, as well as several on the river below Tompkins's ferry, are reported as friendly and willing to treat with the government, but could not, from the sickness or absence of their chief men, attend the council. In consequence, we had to prepare the treaty in great haste, (the Indians could scarcely comprehend *why* it was necessary to *write it at all*, as they were willing to *pass their word*, in their view all-sufficient,) and executed but a single copy. I will, however, leave a certified copy for them with Mr. Durkee, and forward another to your office by the next opportunity of sending to Trinidad or Humboldt bay. For these reasons I found it impossible to obtain a census of the tribes treated with, but have taken measures to obtain one during the fall. From the best information I have, these bands may contain between 1,400 and 1,500 souls. Between the Pakwans and the mouth of the river, and on a small river running nearly parallel, called Redwood, there are probably about 1,500 more. The Redwood Indians have been very troublesome, and were afraid to come in, but their neighbors, the Pakwans, Seragoins, Moorishs, &c., have undertaken to see to their good behavior in future, and I am encouraged to hope that no more difficulties will occur in that quarter. The other tribes on the river below, and on the coast, are all reported as peaceable, and may be treated with next season. On the Upper Trinity there are several tribes said to be quite numerous, but it will be impossible for me to

visit them this fall. My design is to follow the Klamath up towards Scott's river and Shasta, and, if possible, reconcile the Indians to the presence and pursuits of the whites, and, if practicable, induce them to leave the mining district and colonize in some valley, where they may ultimately obtain a support by agricultural pursuits. I learn by miners returning to the coast, that the Indians, for 80 to 100 miles above, are aware of my approach, and appear anxious for a permanent arrangement. Last evening and this morning we distributed the greater part of our goods and provisions as presents, and the Indians left our camp, by land and water, in the finest humor imaginable.

"The President must be a *very big* 'se-as-low,' to be able to send them so many fine things, and give them so much hard bread and sugar."

With the whole arrangement both whites and Indians appear to be well satisfied, and from it augur much and lasting good to this hitherto neglected portion of the State.

The Indians of this country are really a fine-looking race, vastly superior to their brethren in the middle or southern part of the State. They are intelligent as well as brave, and have no idea of *superiors*, except in the regular republican method of electing their "mow-im-mes," or captains; and once in a long time their "se-as-low," or principal chief. So far as I can learn, the last office is hereditary; but occasionally the royal line fails, and then an election is held, with great formality and solemnity.

Rain has been falling most of this day, and appearances are quite unfavorable for travelling. I hope the weather will clear up, and allow of our setting out again in a day or two. Commonly the wet season does not set in till the 10th or 15th November.

In haste, I remain, very respectfully, yours, &c.,

REDICK MCKEE.

CHARLES E. MIX, Esq.,

Acting Commissioner of Indian Affairs, Washington City.

VALLEY OF THE SAN JOAQUIN, CALIFORNIA,
Mercede Indian Reservation, October 8, 1851.

SIR: In my report of June 24, I referred to several matters wherein I had acted without special instructions from the department. In every instance where I have thus acted, I beg you will consider it the result of necessity under existing circumstances, or in view of effecting some object for the best interest of the government. I believe, however, that I have done nothing beyond my instructions which is at all binding upon the government, until after the action and confirmation of such matters by her legislative branch. In all cases where my duties were not clear, or specifically pointed out, I have made it known to other parties, and always expressed, in any document from me, that my acts could only be binding, "the government concurring therein." If power, either civil or military, could have been readily afforded me to carry out what had been promised the Indians, and to enforce the "laws and regulations of the Indian bureau," I perhaps should not have done some things in the manner I did. In the absence of such power, or any beyond my