

And, unwittingly perhaps, he added a stimulus to the migration that <sup>overflow into</sup> ~~soon~~ soon was to turn toward the interior <sup>when he ~~was~~ included in an official report</sup> ~~to the~~ "there is no better land in Oregon than in the ~~Cayuse~~ ~~country~~ country which is nearly all open prairie, well watered and rich soil."

He ~~continued~~<sup>then went</sup> up the Snake River to the ~~residence~~<sup>lodge</sup> of Red Wolf, a ~~chief~~<sup>NP</sup>.

"Here, <sup>11</sup> he wrote, <sup>11</sup> we saw corn in the tassel and many thrifty apple trees, some of which ~~were~~ were loaded with fruit. Some of the Nez Percés own large droves of horses, one of them I was informed owned over a thousand,"

The Cayuse chiefs <sup>told</sup> ~~informed~~ the superintendent that during the Cayuse War the Oregon soldiers took more than five hundred horses ~~from them~~ <sup>but never</sup> ~~compensated the owners.~~ without compensating the owners, for which they received no compensation.

[Nathan Olney and James E. Alsop were the only persons living at the Dalles at the time of the Whitman massacre and when the missionaries left The Dalles, Olney and Alsop estimated the value of a barn ~~to be~~ at \$300 and their adobe house at \$500.]

Work on the Umatilla Station by W.A. Tallman, a carpenter was  
Satisfactorily for 8103 1852  
 proceeding as shown by a bill he submitted early in 1952 and for 103.

This included jointing and furnishing the south room floor, \$6; lathing upper floor ~~\$500~~ \$40, painting with third coat \$10, painting shutters \$15 and nailing ~~up~~ up knot holes \$3."



Wampole

~~Wampole~~ wrote from Umatilla, Feb. 7, 1852 that <sup>the</sup> whites are telling Indians that the whites are going to take <sup>their</sup> lands from them. ~~our word as~~ American officers and the American government will be lost... some tell the Indians the government might as well have stolen their property as to have taken it as they did at the Dalles.

"I find a strong disposition of some to settle this side <sup>(east)</sup> of the ~~Cascade~~ Cascade Range. " ~~And~~ <sup>a</sup> he propounded ~~some~~ questions for the ~~second~~ superintendent. <sup>that was unanswered.</sup>

<sup>u</sup> "I have taken the ground the government did not intend it (settlement). The Indians declare that all country belonging to the United States ~~when~~ <sup>when</sup> the Indian title has not been extinguished, to be Indian country. <sup>Can a</sup> person claim or settle this side of the Cascade Range?"

Can the legislature pass a law giving individuals rights in the Indian country with or without their consent?"

~~opinion~~ <sup>on</sup> Commissioner Lea notified Dart, Sept. 3, 1852 that <sup>u</sup> the treaties negotiated by you and which were submitted to the senate to ~~second~~ ratification were ordered by that body to 'lie on the table'... probably equivalent to a rejection."

A letter from E.A. Starling at Steilacoom, north of the Columbia, on November that year to Dart informed him that "the Indians have the



idea that the government intends to drive them from their possessions."

~~The first~~  
 The first indication that treaties might be made with tribes east of the Cascades <sup>was Nov 28, 1852</sup> <sup>Sent by</sup> was contained in a letter ~~from~~ Capt. Benjamin Alvord of the Fourth Infantry, commanding ~~officer at~~ Fort Dalles, <sup>24</sup> ~~that was written~~  
 Nov. 28, 1852

"I regret to see that the senate has ~~re~~ rejected the Indian treaties relating to Oregon and thus you are now <sup>T</sup> empowered to open similar ~~negotia~~ negotiations on this side of the Cascade Mountains," he wrote to the superintendent.

"It would undoubtedly be wise for the <sup>U</sup>nited <sup>S</sup>tates to make treaties with tribes at an early date before the crowding in of the whites, ~~now~~ threatened by large emigration of this year, produce collision and war."  
 And <sup>the next year</sup> in a letter Feb. 11, 1853 Capt. Alvord inquired of <sup>(Supt.)</sup> Superintendent Part

"If there <sup>were any</sup> is any law to forbid ~~the~~ settlement <sup>in at the Dalles region</sup> of the whites in this

<sup>region</sup> <sup>21</sup>. Does the recent act of the legislature of Oregon organizing the county of <sup>W</sup>asko or <sup>W</sup>askowpam in this vicinity infringe upon any rights of the Indians?" ~~he inquired~~

<sup>later he sent</sup> ~~He followed up with~~ a letter to Maj. Gen. D. Townsend, ~~at~~ <sup>pointing out</sup> headquarters, Pacific Division, San Francisco, ~~and~~ <sup>conceiving</sup> it his

duty to submit through the general commanding the Pacific Division his opinion of "entering as soon as ~~pos~~ practicable into treaties



with the Indians of Oregon east of the Cascade Mountains, to extinguish title, ~~set~~ " and set up reservations. <sup>He notified the military</sup> ~~He pointed out~~ there was no agent in the region and it was his duty, under ~~Army~~ regulations, to act ~~as~~ in that capacity.

<sup>said</sup> He ~~pointed out~~ that the ~~1st~~ Oregon legislation proposing ~~organizing~~ <sup>was</sup> of a county ~~did not pass but was laid over until the next session and~~ that the number of emigrants arriving in the whole territory last year was probably ~~20~~ about twelve thousand.

"Many of the tribes from the day of Lewis and Clark ~~into the country~~ to the present have been extremely friendly to the ~~A~~mericans and deserve kind and considerate treatment at their hands," he wrote. "Others could be easily provoked into war, collisions are likely to occur unless a wise foresight shall diminish their number and prevent them by an explicit understanding by treaty."

<sup>By footholds were being established that later figured in the war when it flared up in Walla Walla valley.</sup>  
That winter, Feb. 23, 1853 to be exact, L. Brooke and George C. Bromford applied for a license to trade ~~with the Indians~~ <sup>to</sup> and ~~to~~ locate ~~a post~~ at the head waters of the Walla Walla river or "in the vicinity <sup>the</sup> of the old Whitman Mission." We are partners, the name of our firm being <sup>Brooke, Bromford & Co. or the Walla Walla Trading and Farming Co.</sup> ~~We have~~ <sup>as</sup> ~~and~~ third partner, John F. Noble. <sup>T</sup> ~~and~~ their bond was executed



Stocked at the Posts

by Brooke, Bromford, Rufus Ingalls and U.S. Grant. ~~Their~~ goods included  
*Twenty five or one half*  
~~consisted of~~ among other things of  $1\frac{1}{2}$  bgle of green blankets, ~~25~~, valued  
 at \$87.50; same blue, same price; 12 scotch bonnets, \$15; 4 nests <sup>of</sup> tin  
*four* kettles, \$50; 4 dozen foxtail feathers, \$72; 6 lbs vermillion, \$18;  
 100 lbs. lead and bullets \$15; 12 yards scarlet cloth \$40 and Twists of  
 tobacco, \$33.75." *Joel Palmer, who two years later negotiated the treaty  
 with the tribes of middle Oregon (June 25, 1855), and who witnessed*

Commissioner Lea notified ~~Joel Palmer~~ at ~~Oregon~~ Portland, Ore. in  
 a letter under date of March 18, 1853, ~~announcing~~ *that he was appointed* of his appointment

*by the President and with Senate approval* as superintendent of tribes  
*IN Oregon HES* was set  
 within the ~~Territory~~ of Oregon, ~~set his~~ salary at \$2,500 a year and he was

directed ~~him~~ to call on Superintendent Part at Milwaukie (Oregon) and

"relieve him."  
*not long after, another principal of the treaty with the Yakima  
 was following a trail that would eventually lead to the W.W. Council grounds.*  
Starling, writing as Indian Agent for the District of Puget Sound

June 15, 1853 to Palmer stated ~~that~~ he had received a letter from Governor

Isaac I. Stevens, who had been ordered to explore a route for a railway

and that "he will be unable to reach the territory before August. He hopes

to be here in time to organize the government in that month."

A ~~received~~ communication from Palmer to the Bureau of Indian Affairs

suggested the importance of <sup>"</sup>early negotiations with the Walla Walla,

~~the~~ Cayuses, Nez Perces, Wascopams and Descutes or Fall River Indians for



extinguishment of their titles ... ~~the settlement of the country without~~  
~~consent of the Indians would instantly provoke~~ ~~based~~ ~~their hostility.~~"

~~and~~ that summer eyes were turning east of the Cascades and north ~~of~~ OF  
 the Columbia into the Yakima country, and the Yakima chief, Kamaiacin,

George B. McClellan, <sup>who became</sup> later general of the army, writing from his  
 camp on the "Wee-nass" (Aug. 22, 1853) while surveying the country  
 to Stevens, whom he addressed as "Maj. I.I. Stevens, Gov. W.T. and Indian  
 Agent," gives an indication that treaty plans were <sup>Under consideration</sup> ~~in the making~~ for the  
 Yakimas.

"The bearer<sup>35</sup> of, Kamaiacin ~~(Kamalakia)~~ he wrote" is the head chief of  
 all the Yakima Indians. <sup>and</sup> He is by far the richest ~~and~~ most influential chief  
 in this part of the country. You will find him the most proper person  
 with whom to make any treaty etc. ~~that~~ that may be desired... He is generally  
 with the missionaries on the Ahtanum.

"He is very friendly and well disposed and may I think be ~~re~~ ~~ed~~ Relied  
~~relied~~ upon far more than the generality of the Indians."

<sup>That everything was not</sup>  
~~But~~ things were not going well with the ~~based~~ people east of the Cascades  
 as shown in a letter from "Wasco Dalles of Columbia, Nov. 5, 1853 to

Supt. Palmer. This was written by William Chinook, who had served with

J.C.  
 General Fremont on one of his explorations ~~and who has learned to write.~~

whose role



"...We are tormented almost every day by the white people who desire to settle on our lands ~~so~~ and although we have built houses and opened gardens they wish, in spite of us, to take possession of the very spots we occupy."

~~And~~ He ~~also~~ wrote:

"We remonstrate and tell them that this is our land; they reply that government gives them the right to settle in any part of the Oregon Territory and they desire to take land in this very spot. ~~"We demand"~~

A question he asked typifies the feeling that ~~must have~~ existed among <sup>those</sup> ~~the people~~ east of the Cascades.

"Now we wish to know whether this is the law of the white <sup>man</sup> ~~man~~ or the Indian. If it is our land the white man must not trouble us. If it is the land of the white men, when did he buy it?"

And he also wrote:

"Now we as Indians have no power to defend our rights ~~against the whites~~. Will you inform us how we are to do. Our country here is very broken and much is rocky but little suitable for farming; we have many horses and many of us have begun to plow and sow and more will soon begin, but if the white man comes he must have land for a large farm; soon all the good land will be taken; where will we go, where will we make our homes?

"If we lose our country what shall we do?"



[Stevens' oath as governor was signed, March 21, 1853 and recorded  
 1854  
 Jan. 2, ~~1854~~ witnessed by C.H. Mason, secretary of Washington Territory

That year, the R.R. Thompson, Indian Agent for Middle Oregon,  
 residing at the Dalles, ~~wrote~~ <sup>made</sup> <sup>a</sup> ~~submitted his annual~~ report to Palmer  
 at Dayton in which he mentioned that portions of "this country is rather  
 inviting to settlers." ~~and would be the best place to settle in the~~  
 "The ~~He told of a~~ military station at the Dalles, <sup>was</sup> garrisoned by two companies  
 of the ~~4th~~ 4th infantry, <sup>in reality</sup> but 53 <sup>men</sup> ~~rank and file~~ commanded by Maj.  
 G. Raines.. There <sup>was</sup> ~~is~~ also a Catholic mission under the superintendence of  
 Father Mesplie. "this is the <sup>ONLY</sup> ~~only~~ mission within the district and was  
 established with the breaking up of the Protestant Mission in 1847, ~~one~~  
 of which, Methodist, was at this point, "the agent wrote.

[On Jan. 16, 1854, Palmer wrote to Stevens that he had recommended to  
 the Indian Department the early extinguishment of title to all the  
 lands as a measure important to the preservation of peace." ~~and~~ ~~he~~  
 suggested that exploration of the interior, including the Yakima country  
 during the <sup>would</sup> ~~spring and summer~~ <sup>enable</sup> us to act more understandingly  
 to the establishment of agencies and determining the localities in  
 which to colonize the Indian tribes."

[The Journal of the House of Representatives at Olympia, <sup>by now</sup> ~~by now~~



~~in~~ Washington Territory, showed that ~~when~~ it convened Feb. 27, 1854, ~~it was~~ on the day designated by Stevens' proclamation of Nov. 28, 1853.

Among those "entitled to vote" from Clarke county was ~~one~~ A.J. Bolon ~~who~~ *the ill fated later agent*  
~~and he~~ was named to ~~be one of~~ the territory's first Indian Affairs committee ~~with Huntington and Thompson.~~ *See Book* A resolution was passed to print

50 extra laws of the territory in jargon for the benefit of "half breeds" was ~~so~~ indefinitely postponed and House Bill 79 to create the ~~county of~~ *County of*

"allawalla was ~~read and passed~~

*Printed to the inevitable body*  
 The Journal of February 27, when the ~~executive~~ *body* of the council

convened ~~and~~ noted ~~that~~ "the Indian title has not been extinguished

nor even a law passed to provide for its extinguishment east of the

Cascade mountains. *"Under the land law of Congress it is impossible to*

*secure title to land and thus the growth of towns, ~~condemned~~ and*

*villages is obstructed."*

~~At that time~~ The Council recognized there were 10,000 Indian<sup>s</sup> in

the territory *(east and west of)* (in about equal proportion on ~~either side of~~ the Cascades)

~~the mountains.~~ The non-Indian population then was approximately 4,000.

Stevens, in his message to the Council stated: "I will recommend the memorializing congress to pass a law authorizing the President to open negotiations with the Indians east of the Cascades to provide for the extinguishment of the title in their lands and to make ample appropriation



for the act."

Although ~~Boo~~ Bolon was not appointed special agent for Washington territory until March 17, 1854, he wrote to Stevens at Olympia the previous month recommending that the valley ~~near~~ "near the first camp of McAllister after leaving the Yakima river is suitable place for timber for building, and the materials are plenty and convenient... the next point I think would be near the mission in the Spokien country."

That September 25 Palmer  
On Sept. 25 of that year ~~also~~ appointed Nathan Olney special agent for Indian tribes in Oregon, while Olney was living at "Wascopam," Wasco county, the present Dalles, and revealed that ~~he~~ <sup>Palmer</sup> contemplated entering into treaties ~~during the following season~~ with all tribes in Oregon "for the purchase of the country."

~~Boo~~ Bolon submitted an annual report for 1854 to Stevens for the Central District "comprised between the Cascade and Bitter Root Mountains."

He wrote: "I directed my ~~direct~~ attention ~~first~~ in the first place to the Yakamas, ~~had been directed to Nez Perce but they were after~~ ~~but they were after~~ Of the five influential chiefs I succeeded in seeing but three, Shawawai, Sklome and ~~Tahmas~~ <sup>Tahmas</sup> Owhi, the brother of the last was in the buffalo country and Kamai-yakan, the most important of all was



not to be found. On parting with him (Shawawai) I offered some small

presents. His people gladly accepted them but ~~Shawawai himself~~

~~declined~~ saying that he had been told there was an agent coming into

their country and was advised not to take any presents from him as it would

create a lien on their lands. The idea is a very natural inference of

the Indians from what they have seen in Oregon where small presents were

distributed on the negotiation of treaties which were afterwards repudiated

while the lands remained in possession of the settlers.

"In regard to the occupation of the territory by the whites he declined

stating his feelings till he could consult his brothers. When I met him

subsequently he said that he had seen them and was willing that the

Americans should come in provided a bargain was first made for the country

and he knew exactly what was to be sold and what he was to receive for

it. He had recently procured a brand and was making his own stock."

Bolon went to the Ahtanum mission to talk to Kamiakin but that chief

was in the mountains and ~~Skloom~~ was at the general council of

the Nez Perces. ~~On the 10th of September the Commissioner of the Oregon Territory~~

He however met "the old chief ~~Teias~~, one of the two principal men of

the upper Yakamas. The other, ~~Owhi~~ was still about. ~~Teias~~ ~~Teias~~

informed me that a number of his people were on the Wenass and accordingly



I went there. He assembled the Indians . The council was held during the night and was marked with great order, decorum. The next day they again assembled and <sup>Teias</sup> ~~Teias~~ replied in substance: ~~He said they had talked much and he was fatigued but he was never tired of doing good. That he had for the first time been addressed by a white man on matters of great importance. He was pleased that the Great Father of the whites had seen fit to send a man into his country to assist in protecting his people from the great evil, the mad spirit of the strong water called rum. That they had once been a strong people, a great nation; their country was thick with men, but the King George men came in and with them brought rum. ...and hundreds thus perished. He had determined to stop it. He could not altogether agree as to the settlement of the country by the whites. He hoped I would tell the Great Father if his people wanted a part of their country that they should send good men who might come to a perfect understanding about their lands before the white man took it for the latter might want some of the fields and villages and that would make trouble."~~

<sup>Skloom</sup> ~~Skloom~~ came to camp next day and the first question he asked about was the lands. He told Bolon that he had been warned that the objects of the whites was to obtain possession of ~~them~~ without payment. "They wanted blacksmiths, mechanics and mills and to cultivate the soil. They had



plenty of horses and cattle but no tools..." he wrote. <sup>SKLoom</sup> ~~Skilome~~ ~~also~~ also asked Bolon when he returned to bring him a spelling book.

Bolon wrote that "they will consent to dispose of the great part of ~~understand~~ them (their lands) but the purchases must be made in advance and the reserves laid off distinctly... <sup>It</sup> ~~It would~~ will be of the greatest importance that ~~any~~ treaties made with them not be rejected or their arrangements left unfulfilled. ~~at present~~ <sup>little</sup> they raise a ~~little~~ corn and some melons and pumpins but chiefly potatoes and peas. <sup>Of</sup> the former I think they must have 15,000 bushels this year. <sup>W</sup>heat they formerly raised but have discontinued to do so as they have no mills and they say their ~~on~~ women are tired of pounding it. Sha-wa-wai has purchased a patent ~~corn~~ <sup>Churn</sup> ~~churn~~ and makes his own butter. ~~It is proper to explain that they~~ (Hudson's Bay Co.) have discontinued selling spirits but continue to sell ammunition and ~~on~~ ~~for~~ ~~fire~~ ~~arms~~ at Walla Walla, Boise, Fort Colville, Fort ~~all~~ and in fact ~~all~~ ~~all~~ their posts.

"...I have not yet permanently located the agency. Should the middle district be divided ... I think that the mouth of the <sup>W</sup>enatchee or Natachess will probably be the best. <sup>20</sup>

Stevens notified the <sup>its</sup> Hudson's Bay Company that ~~their~~ ~~trade~~ trade with the tribes was to ~~cease~~ after July 1, 1854 and the same month



the agent, Thompson wrote from the Dalles that "rumors are rife that it is the intention of the whites as soon as spring opens to make an indiscriminate war on them. ~~Pe-Pe-Mux-Mux~~ <sup>Pe-Pe-Mox-Mox</sup> called to see me ... and was impressed with the same idea.

And it was in such a setting that actual treaty negotiations with the <sup>proceeded,</sup> ~~Yakimas was undertaken.~~



Palmer had brought with him were distributed, and the Council like other legislative bodies, adjourned ~~and~~.

~~As soon as the ~~business~~ business was finished, we at once struck our tents and began our march towards the Umatilla.~~

Such was the journal ~~account~~ <sup>OF</sup> of an Army officer who three years later participated in the campaign with Col. George "right in the Palouse country where the Battle of Four ~~Lakes~~ <sup>Lakes</sup> ~~occurred~~ and the ~~Second~~ <sup>Second</sup> Battle of the ~~Spokane Plains~~ <sup>Spokane Plains</sup> terminated hostilities

<sup>u</sup>  
The voluminous Official Proceedings at the Council Held at the Council Ground in the Walla Walla Valley with the Yakima Nation of Indians gives a detailed account. ~~around~~

Under entry of May 28 it is stated: "At 11 a.m. Kamaiakun, Owhi and Skloom, Yakima chiefs came to the Council Ground; ~~they had been greatly delayed on the road by continued heavy rains and consequent high water on the streams.~~ But few of their people accompanied them as <sup>it</sup> ~~it~~ is the ~~season~~ <sup>season</sup> season for digging roots and catching salmon. The Yakimas ~~were~~ were also accompanied by delegates from the Pahwanwappam, Pisquouse, Wenatshapam and Palouse Indians, all tribes or bands acknowledging Kamaikun as their <sup>head</sup> ~~heavy~~ chief, and there were present representatives from bands living on the Columbia River down to the White Salmon River.



"Gov. Stevens addressed them ~~briefly~~, welcoming them; offering them provisions as his friends and guests; and inviting them to meet tomorrow in Council at this place and hear what the Commissioners wished to say <sup>to</sup> ~~to all the Indians in the country.~~

"The next day, ~~the 29th~~, the Yakima chiefs attended ~~at the council~~, and listened to an explanation of the objects had in view by the government, in proposing to treat with them. They continued to attend from day to day and Gov. Stevens stated to them fully the terms of the Treaty ~~to conclude~~ he proposed to <sup>conclude</sup> ~~conclude~~ with them; the amount to be paid <sup>for</sup> ~~for~~ their ~~lands~~ lands and the manner of payment; the extent of the reservation to be set apart for them and that upon the reservation he wished to place the Yakimas, the Colvilles, the Piquoise and the Umatilla as low down as the mouth of the Cowlitz River.

"The Yakima chiefs made no reply <sup>...</sup> ~~to these propositions~~ until the 8th day of June when upon the request of Gov. Stevens that he would speak his mind, Kamaiakun spoke briefly saying, in effect, that many of his people had left their country, some <sup>had</sup> gone to the Caloopoyer country, some to Nisqually and some to the Taih. He wished the Americans to settle in his country on the "aggon Road. He spoke for his people, not for himself alone. He wished no goods for himself. He was tired talking



and waiting here and wished to get back to his garden.

["Skloom and Owhi spoke but only in a general manner, and the Council adjourned, it being understood that the Yakama chiefs had determined to return home the next day.

["In the evening Gov. Stevens had a lengthy interview with Skloom which did not result in anything conclusive, but in the morning, June 9th, at an early hour, Kamaiakun visited Gov. Stevens and <sup>announced</sup> ~~announced~~ his determination to return home that day; Gov. Stevens ~~and~~ endeavored to convince him that it was better to reflect well upon the course he, the head chief of his nation was about to pursue; whether it would result in good or evil to his people, <sup>xxx</sup> ~~and advised him to remain until the conclusion of the Council with the Nez Perces and others, and try to make up his mind to a treaty which would certainly be beneficial to his people.~~

["Kamaiakun said he was tired of hearing so much talking; he himself did not wish to talk; why did not Owhi ~~and~~ and Skloom speak? He <sup>a</sup> Kamaiakun did not wish to be head chief; but since they all said he must talk, must be the chief; well <sup>let</sup> ~~let~~ it be so. He would now speak. He would make the ~~the~~ treaty proposed; he liked the reservation and wished to collect there his people; they were <sup>let</sup> much scattered, ~~xx~~ He then gave a statement of Indian tribes and bands who considered him their head chief, viz:



The Yakimas proper, the Palouse, Pisquouse, Okinakanes ~~so~~ and Methows, the Pshaw<sup>N</sup>waopam, and all the bands on the Columbia below the Umatilla as far as the "hite Salmon River and these he would undertake to govern; He was satisfied with the reservation in his country, but desired a small piece of land at the place called Wenatshapam where the Indians take many fish--for the Pisquouse & Methows. He wished the papers written so that he might sign them today and go home ~~his was all.~~ ~~During~~ ~~the interview several head men of the Palouse, Pisquouse & Methows were present and unanimously assented to Kamaikun's decision.~~

~~Then~~ "Kamaikun was present at the general council during the day but did not speak; and in the evening ~~immed~~ immediately after the adjournment of the Council he called upon Gov. Stevens for the Treaty and signed it; Owhi and Skloom did the same, as did also the Palouse Chief Kahlatoose, and all the chiefs present named by Kamaiakun as being under his jurisdiction. Several chiefs of the bands at Dalles and above, who were in attendance during the first days of the council, had returned home to catch their usual supply of salmon, these Kamaiak<sup>u</sup> said, as also all that he had named would sign the treaty whenever it was presented to them if Gov. Stevens thought it necessary.

"The Treaty was then duly witnessed and the Council with the Yakimas declared adjourned, ~~since die.~~



"On Monday, the 11th, the goods, presents for the Yakamas were portioned out and <sup>a</sup>Kamaikun although he would not take any goods for himself superintended the division among his people.

"Kamaikun said he had never taken goods from the ~~white~~ whites as presents; he did not wish them now but when the treaty was pronounced good by the President then he would live on the Yakima Reservation and ~~accepted~~ accept his share of the annuities and other payments.

When he was invited to speak on June 4, Kamaikan said:

"I have something different to say than the others have said. It is young men who have spoken; I have been afraid of the white men, their doings are different then ours. Your chiefs are good, perhaps you have spoken ~~straight~~ straight, that your children will do what is right, let them do as they have promised. This is all I have to say.

When he addressed the council June 5, Gov. Stevens said, ~~and~~ in the course of a long speech:

"You ~~will~~ will be allowed to pasture your animals on land not claimed or occupied by settlers, white men. You will be allowed to go on the roads to take your things to market, your horses, <sup>and</sup> cattle. ~~and~~ You will be allowed to go to the usual fishing <sup>Places</sup> ~~place~~ and fish in common with the whites and to <sup>get</sup> ~~set~~ roots and berries and to kill game on land not



occupied ~~occupied~~ by the whites; all this outside the reservation.

When he spoke, Owhi, one of the Yakima chiefs--~~and another of~~  
the ~~previously referred to~~

said:

"God gave us day and night, the night <sup>t</sup>o rest in, and the day to see, and that as long ~~as~~ as the earth shall last, he gave us the morning with our breath; and so he takes care of us on this earth; and here we have met under his care. Is the earth before the day or the day before the earth. God was before the earth, the heavens were clear and good and all things in ~~the~~ the heaven were good. God looked one way then the other and named our lands for us to take care of. God made the other. We did not make the other, we did not make it , he made it to last forever. It is the earth that is our parent or it is God is our elder brother. This leads the Indian to ask where does this talk come from that you have been giving us. God made this earth and it listens to him to know what he would decide. The Almighty made us and gave us breath; we are talking together and God hears all that we say today. God looks down upon his children today as if we were all in one body. He is going to make one body of us; we Indians present have listened to your talk as if it came from God.