

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

He wrote:

^{Remonstrate}
 "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."

~~A question he asked typifies the feeling that existed among those east of the Cascades.~~

"Now we wish to know whether this is the law of the white man or the Indian. If it is our land the white man must not trouble us. If it is the land of the white man, when did they buy it?"

And he also wrote:

"Now we as Indians have no power to defend our rights. 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 Jan.

2,1854 by C.H. Mason, secretary of Washington Territory.

That year, R.R. Thompson, Indian Agent for Middle Oregon, residing at the Dalles, made a report to Palmer in which he mentioned that portions of "this country is rather inviting to settlers."

The military station at ~~T~~he Dalles was garrisoned by two companies of the Fourth Infantry, 53 men commanded by Major Gabriel Rains. There was also a Catholic mission under the superintendence of Father Mesplie. "This is the 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 January 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." ~~He suggested that the exploration of the interior, including the Yakima country during the spring and summer would~~ "enable 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, by now in Washington Territory, showed that it convened February 27, 1854, on the day designated by Stevens' proclamation of November 28, 1853.

Among those "entitled to vote" from Clarke County (the official spelling before the "e" was dropped) was ~~the ill fated~~ A. J. Bolon who was named to the territory's first Indian Affairs committee. Stevens told the Yakima, at the Treaty Council, that he would appoint Bolon their agent. And it was Bolon whose violent death in the Yakima country at Wahk Shum in the Simcoe Mountains, set off the smoldering dissatisfaction.

~~The House of Representatives also passed ~~the following~~ a resolution to print 50 extra laws of the territory in jargon for "the benefit of half breeds," then postponed it and passed House Bill 79 to create the county of "Wallawalla."~~

The Journal of February 27 pointed to the inevitable when the executive body convened and was told that the "Indian title has not been extinguished nor even a law passed to provide for its extinguishment east of the Cascade Mountains."

The Council recognized that there were 10,000 Indians in the territory "in about equal proportion east and west of the Cascades." The non-Indian population then was *less than* ~~approximately~~ 4,000.

Stevens, in his message to the Council stated: "I will recommend 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 Bolon was not appointed special agent for "ashington Territory until March 17, 1854, he wrote to Stevens at Olympia the previous month recommending that the valley "near the first camp of McAllister ^(James McAllister) after leaving the Yakima river is a suitable place for timber for building. The next point I think would be near the mission in the Spokien country."

That September Palmer appointed Nathan Olney special agent for Indian tribes in Oregon, while Olney was living at "Wascopam" Wasco County, the present Dalles, and revealed that Palmer contemplated entering into treaties with all tribes in Oregon "for the purchase of the country."

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 attention in the first place to the Yakamas. ^{OF} the five influential chiefs I succeeded in seeing but three, Shawawai, Skloom and Teias. Owhi, the brother of the last was in the buffalo country and Kamaiyakan, the most important of all was not to be found. On parting with him (Shawawai) I offered some small payments. His people gladly accepted but Shawawai declined saying that he had been advised not to take any presents 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 (Shawawai) 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. He had recently procured a brand and was marking 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.

He however met "the old chief Teias one of the two principal men of the Upper Yakamas. The other, Owhi was still about. Teias informed me that a number of his people were on the "enas and accordingly I went there."

He assembled the Indians. The council was held during the night and was marked with great order. The next day they again assembled, and Teias replied in substance 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 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 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 men took it for the latter might want some of the fields and villages and that would make trouble."

Skloom came next day and the first question he asked was about the lands. He told Bolon that he had been warned that the objects of the whites was to obtain possession 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. Skloom 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 ~~them~~ (their lands) but the purchase must be made in advance and the reserves laid off distinctly. It will be of the greatest importance that treaties made with them not be rejected or their arrangements left unfulfilled..."

They raise a little corn and some melons and pumpkins but chiefly potatoes and peas. Of the former I think they must have about 15,000 bushels this year. "that they formerly raised but have discontinued to do so as they have

no mills and they say their women are tired pounding it. Shawawai has purchased a patent churn and makes his own butter."

"...I have not yet permanently located the agency. ~~Should the middle district be divided...~~ I think that the mouth of the "enatchee or Natchess ~~(Natchess)~~ will probably be the best."

Stevens notified the Hudson's Bay Company that its 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. Peopeomoxmox called to see me...and was impressed with the same idea."

And it was in such ^{an atmosphere} ~~a setting~~ that actual treaty negotiations ^{were} ~~with the~~ undertaken with the Yakimas. ~~Yakimas proceeded.~~

1,500
1,800
3300

Control of Indian affairs in Washington Territory was vested in the governor of the territory, Isaac I. Stevens, when Oregon and Washington territories were separated by Congress, March 2, 1853. Stevens was ex-officio superintendent of Indian affairs four years after taking office March 21, 1853 and was relieved on June 2, 1857 by James W. Nesmith of Oregon as superintendent ~~for~~ both territories.

The original Washington Territory included all the present state, the northern part of Idaho and western Montana.

Stevens negotiated nine treaties in the territory between December 26, 1854 and January 25, 1856, but only that of Medicine Creek was quickly ratified, the others being delayed until March and April of 1859. ~~These created the Cnehalis, Colville, Flathead, Lapwai, Muckleshoot, Neah Bay, Port Madison, Puyallup, Quinalt, Skokomish, Swinomish or Perry's Island, Umatilla and Yakima reservations. Finally 17 reservations were set up of which 15 were under treaty.~~

Stevens organized his Treaty Commission at Olympia on December 7, 1854 by appointing James Doty secretary; George Gibbs, surveyor; H.A. Goldsborough, commissary and Frank Shaw interpreter, told them of the urgency for treaties and placing the Indians on reservations and read treaties that had been concluded with the Oto, Missouri and the Omaha. Gibbs was instructed ~~to~~

to prepare a program of treaties which was presented when the group reconvened three days later.

Doty then proceeded to prepare the way east of the Cascades. He wrote, March 21, 1855 from Walla Walla that he had reached a camp two and one-half miles from Fort Walla Walla ~~on the river~~ and had decided upon establishing a depot on the Fouchet river six miles from the fort and ten miles from

Brooke and ^{Brom Ford's} ~~Bradford's~~ trading post. "It is impossible to place it at Walaptu (Wailatpu) (Whitman's old mission) on account of high water.

"The 10 Grimsley pack saddles are like all these saddles, worthless and you had better buy H.B. Co. saddles or others similar."

On March 26th he wrote that he had conferred with Lawyer "the acknowledged head chief of the Nez Perces and he has promised to bring all his people together at any time within four or eight weeks....I also had several conference with Peo Peo Mox Mox the only chief of the Walla Wallas and find him rather difficult to manage. However in a long talk with him today he has the opinion that it is better to sell his lands now for a fair price and retire to a reservation than to be continually quarreling and in the end possess nothing. He has agreed to meet the Cayuses, Nez Perces & Palouse-Indians in council upon your arrival at some point near Brooke and ^{Brom Ford's} ~~Bradford's~~ and conclude a treaty."

Doty then went into the Yakima country and from "Camp on the

Attanum Valley, April 3, 1855, wrote ^{to} Stevens:

"We reached here on Saturday the 30th. ~~The Yakimas were not in their winter camp but were scattered in the mountains. Knowing that the first Sunday in April is a feast day with the Catholics on that day I called at the mission and was not mistaken for Kamiackun (Kamiakin) and Teias were at church.~~

~~"In the afternoon a long conference was held with them and an invitation given to meet me at my camp as soon as the other chiefs, for whom messengers had been dispatched, should arrive.~~

(Kamiakin)

"Kamiackun flatly refused and Teias accepted. Yesterday all the chiefs but one, Owhi and a large number of Indians were present ~~but being determined to have all the chiefs present the council adjourned until today when I am happy to inform you everything was concluded in the most satisfactory manner.~~ They wish the gov. (government?) to conclude treaties with them...

All the Yakima chiefs, viz Kamiackun, Teias, Owhi, Shawawai and Skloom agreed to meet you at Walla Walla ~~bringing other people with them. Four of them expressed an earnest desire to hear what you wished to say to them and to conclude a treaty which would place them forever on friendly terms with the whites.~~ Many are already far advanced...they make butter and cultivate the soil. I ~~duly paid my respects to the priests at the mission~~ set

and Father Pandosy (Rev. Jean Charles Pandosy O.M.I.) has been very polite rendering me every assistance.

"I now see the way clear for effecting the following arrangement, one which I much wished to make. Bring together at "alla Walla the Cayuses, Walla Wallas, Nez Perces, Palouses, Okanagans, Piquouse, Yakimas and the Indians on the Columbia from the Cascades up. Messengers will go from here. Skloom volunteered to go to the Okanagans, Piquouse and Palouses. I shall leave tomorrow, reach W. on the 6th and proceed at once to the Nez Perces. You can bring the Indians from above the Cascades. About the first of May is the time I think for holding the treaty.

"The charges against Mr. Bolon are, I have reason to believe, entirely groundless. Their truth or falsity must be proven by the Yakima chiefs who are the best informed as to Mr. Bolon's conduct while among them."

He wrote again from "Camp on the Attanum, 10 miles below the mission," suggesting that Stevens bring considerable gold of small denominations and some silver for small purchases, maps showing tribes east of the Cascade^s and estimate of numbers, an almanac for 1855 and copies of treaties concluded on the sound.

Beside the actual Treaty Notes of the Council of "alla Walla in May and June, 1855, one of the sources about the event is the journal of Colonel

Lawrence Kip, U.S.A., issued in a small edition the same year, and reprinted at "Vol. 1, Pt. 2 of Sources of the History of Oregon by the University of Oregon at the Star Job Office, Eugene, in 1897."

Kip had gone by steamer from San Francisco to Fort Vancouver early in May, a six-day voyage. His first view was the 300 yard square picketed enclosure of the Hudson's Bay Company near the river on low meadow grounds. The fence was of split pine logs and within were the company buildings. ^{To the} ~~Some~~ ^{Rear} ~~distance back~~, on a rise, stood the buildings of Fort Vancouver with an American flag waving on the parade grounds.

The same ship carried 150 recruits for the Fourth Infantry, under Captain C.C. Augur. Fort Vancouver was at that time commanded by Colonel Benjamin L.E. Bonneville and two companies of the Fourth Infantry and one of the Third Artillery were stationed there.

^{was ordered to the Dalles and}
~~Lieutenant~~ ^{Kip} ~~Hodges~~ was ordered to Fort Dalles with a company of recruits.

Bored by the monotony of "guard mounting--the morning ride--the drill--the long talk over the dinner table--the evening parade--the still longer talk at night with reminiscences of "West Point days--and then to bed," ~~Kip~~ determined to go along. They went on the steamer, Belle, which operated as far as the Cascades, the head of navigation; made the portage around "the great salmon fishery...the season of which commenced in this month..."

the aboriginal village of ^Wishram, at the head of the narrows which they

(Lewis and Clark) mention as being the place of resort for the tribes from the interior..."

He described the post of The Dalles. "The buildings are badly arranged, having been planned and erected some years ago by the Mounted Rifles when they were stationed in Oregon. The officers' quarters are on the top of a hill, ~~the~~ and the barracks some distance further down, as if the officers intended to get as far from them as possible."

He spent a week there and decided to accompany Lieutenant Archibald Gracie and forty men to the grand council. ~~They were~~ assigned by Major Raines for the duty. The party left, May 18, and riding 20 to 40 miles a day ~~reached~~ a camp ~~three miles from the Indian Agency house near "ells Springs where "the~~ ~~rain commenced."~~ Awakened that night by a disturbance in the camp and fearing an attack they investigated and found that a large snake had crawled into the bed of one of the soldiers.

~~On~~ ⁶ Wednesday, May 23, ~~six days after leaving the Dalles~~ they arrived at the camp selected for the council. *Wed Wednesday May 23,*

"It was in one of the most beautiful spots of the Walla Walla Valley, well wooded with plenty of water. ~~Ten miles distant is seen the range of Blue Mountains,"~~ Kip wrote. Palmer and Stevens were already encamped with their party.

"With the later we dined," Kip wrote. "As was proper for the highest

dignitary on the ground, he had a dining room separate from his tent. An arbor had been erected near it, in which was placed a table hastily constructed from split pine logs...A tent was procured ^{for} ~~from~~ Lieutenant Gracie ~~and~~ and myself while the men erected ~~for themselves~~ huts of boughs spreading over them pack covers."

On ~~Thursday~~, May 24th, ~~he next~~ recounted that 2,500 Nez Perce arrived. ~~He~~ dined with Stevens and Doty. A buffalo robe was laid out on the ground and tin plates were the only dishes. Steak and liver from one of the cattle killed daily at the camp were on the table with heavy bread. Coffee was served from tin cups.

Friday dawned with rain splashing on the tents. When it cleared ~~at noon~~ ^{KIP} they rode ~~over~~ to the Nez Perce camp to visit Lawyer and found him reading a New Testament while a German soldier was making his portrait in crayon.

The soldier was Gustavus Schon, a wood carver and bookbinder ~~with art training~~ who enlisted in the Army in 1852 at New York, went with his company aboard the Golden West to the Pacific Coast and reached Fort Dalles in September, 1852. He was one of an escort of 18 men of the Fourth Infantry sent from there on July 18, 1853 with a supply train to the railway survey party. ^{then 34 years old,} Stevens, headed the survey, coming from St. Paul early in June, 1853, moved westward and contacted a second survey party from the Pacific

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commanded by Captain McClellan. Stevens Reached Olympia November 26.

~~Sohon a gifted linguist, became Lieutenant John Mullan's interpreter~~
~~in the Flathead country in Montana and on his trips sketched a remarkable~~
~~series of portraits of chiefs and head men.~~ Stevens, impressed with Sohon's
work, made a special request to Major General John E. Wool, commander of
the Military Department of the Pacific asking that Sohon be transferred
to his command. ~~What was done~~ and at the council where over 60,000 square
miles of land were ceded by the ~~several~~ tribes, Sohon ~~was there recording~~ ^{Accorded} made
~~several~~ the only known likenesses of some of the chiefs.

~~Although he did not interpret he helped with council proceedings for a~~
~~group of Salishan speaking Spokanes. His "Records of the Walla Walla Council~~
~~30th May 1855 Translated in the Language of the Spokane Indians by G. Sohon"~~
~~manuscript in the Collections of the Bureau of American Ethnology,~~
~~parallels the English-Spokan text of the opening speech at the Council~~
~~by Palmer.~~

~~Kip spent May 26 riding about the country and that evening saw the~~
~~arrival of 360 Cayuse.~~ On Sunday morning it rained heavily but the storm
broke ~~before noon~~ ^{Kip} and ~~he~~ accompanied Stevens to the Nez Perce camp where
one of the chiefs was delivering a sermon ~~from the Ten Commandments of~~
~~the Bible.~~

"They have prayers in their lodges every morning and evening--several

times on Sunday--and nothing will induce them on that day to engage in trading," Kip wrote. (These then were some of the "wild savages, the ignorant and idolatrous people " that the superintendent, Dart, mentioned in a letter to Agent Wampole, July 21, 1850.)

On Monday the chiefs of more distant tribes and their followers began arriving and the encampment ^{of 5,000} stretched over the valley for more than a mile.

The council was called for noon on May 29, a Tuesday, but it was 2 o'clock before it met, ~~and with eight tribes represented.~~ ^{Then} The Interpreters were sworn in, Stevens spoke and rain forced an adjournment.

~~Kip estimated that 5,000 Indians were in the valley.~~

The council re-convened ~~at 1 o'clock~~ on May 30 and Kip described it:

"It was a striking scene. Directly in front of Governor Stevens' tent a small arbor had been erected in which, at a table, sat several of his party taking notes of everything said. In front of the arbor on a bench sat Governor Stevens and General Palmer, and before them, in the open air in concentric semi-circles, were ranged the Indians, the chiefs in the front ranks in order of their dignity, while the background was filled with women and children. The Indians sat on the ground, (in their own words,) reposing on the bosom of their Great Mother."

"Governor Stevens made a long speech, setting forth the object of the

the council. As he finished each sentence the interpreter repeated it to two of the Indians who announced in a loud voice to the rest--one ~~in~~ in the Nez Perce and the other the "alla Walla language."

The next day Stevens and Palmer made long speeches. There was no council June 1, Kip explaining that the Indians wanted to consider the proposals ~~and~~ and meet on noon the following day when the chiefs spoke. ~~After the council the troops practiced firing. Some young warriors ran a two mile race while riders accompanied them, encouraging or taunting those who fell behind.~~

~~Set~~ June 3 was a Sunday and ~~the~~ Kip after reading in his tent rode to the Mission, dined with Stevens that evening and awaited the arrival of 40 pack mules from ~~The~~ Dalles with more provisions because it had originally been planned to complete the treaty in May.

"The council resumed on Monday, when ~~the~~ lawyer spoke for the Nez Perces and others followed until 5 o'clock. ~~After dark the Indians sang and danced in their camps.~~

Stevens and Palmer spoke again on June 5 and Kip wrote that he detected a feeling of hostility among some of the tribes. There was no council June 6 because the Indians wished to meet in their own Council.

On the seventh, Kip sat at the table in the arbor and wrote some of the speeches.

Stevens said: "My brothers. We expect to have your hearts today. Let us

our hearts ^{straight} ~~straight~~ out. "

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Myer described how the tribes in the east receded as the whites
ached, and told of the coming of Lewis and Clark.

~~The passed through our country, they became acquainted with our country
d all the streams. From the time of Lewis and Clark we have known you, my
riends; we poor people have known you as brothers."~~

Young Chief of the Cayuse, who Kip felt was opposed to the treaty, asserted
that he had no right to sell the ground which as Kip wrote, " God had given
for their support." And Young Chief asked:

"I wonder if the ground is listening to what is said? Though I hear what
the ground says. The Great Spirit tells me to take care of the Indians, to
feed them aright. The Great Spirit appointed the roots to feed the Indians
on. The water says the same thing. The Great Spirit directs me. Feed the
Indians well. The grass says the same thing. Feed the horses and cattle.
The ground, water and grass says, 'the Great Spirit has given us our names.
We have these names and hold these names. Neither the Indians or whites have
a right to change these names. The ground says, 'The Great Spirit has
placed me here to produce all that grows on me, trees and fruits, ~~the~~ the
same way the ground says, 'it was from me man was made.'

"The Great Spirit, in placing men on the earth desired them to take

good care of the ground and to do each other no harm..."

~~Five Crows of the Walla Walla~~ came forward. "I speak ~~of~~ a few words.

~~My heart is the same as Young Chief's he said.~~

~~Palmer stated: "We know of no chief among the Walla Walla but Peo Peo~~

~~Mox Mox. If he has anything to say, we will be pleased to hear it," and~~

~~that chief replied:~~

~~"I do not know what is straight. My heart cried when you first spoke to~~

~~me. I felt as if I was blown away like a feather. Let your heart be, to~~

~~separate as we are and appoint some other time. We shall have no bad minds.~~

~~Stop the whites from coming up here until we have this talk. Let them not~~

~~bring their axes. The whites may travel all directions through our country,~~

~~we will have nothing to say to them, provided they do not build houses on~~

~~our lands..."~~

Kip, who did not record the arrival of the Yakimas in his journal,

then first mentioned Kamiakin.

"General Palmer said: 'I want to say a few words to these people, but before I do so, if Kamiakin wants to speak, I would be glad to hear him.'"

Kamiakin, ^Yakima chief said: 'I have nothing to say.'

Governor Stevens asked "How will Kamiakin or Skloom speak?" to which Kamiakin replied:

"What have I to be talking about?"