

"God named this land to us that is the reason I am afraid to say anything about this land. I am afraid of the Almighty, this is the reason I am afraid to speak of the land. I am afraid of the Almighty that is the reason of my heart being ^{sad} ~~sad~~, this is the reason I cannot give you an answer. I am afraid of the Almighty. Shall I steal this land and sell it? Or what shall I do? This is the reason my heart is sad.

"My friends, God made our bodies from the earth as if they were different from the whites. ~~What~~ What shall I do. Shall I give the lands that are a part of my body and leave myself poor and destitute? Shall I say I will give you my land? I cannot say. I am afraid of the Almighty.

("I love my life ~~and~~ is the reason why I do not give my lands away. I am afraid I would be sent to hell. I love my friends. ~~I love my life,~~ this is the reason why I do not give away my ~~my~~ lands. ~~as I am~~ afraid I would be sent to hell. I love my friends. I love my life, this is the reason why I do not give away my lands. I have one more word to say.

"My people are far away they do not know your words, this is the ~~the~~ reason why I cannot give you an answer now. I show you my heart, this is all I have to say."

When Skloom spoke, ~~at Stevens invitation~~, he said:

"What I have to say is about this the earth; it is long since the earth was made and the trees were made to grow out, and there was one there, a very small boy, I do not know what he knew but he took an axe and cut a tree, and made it as if he had made a watch, he went to the tree and looked up and saw a ~~see~~ star, he took a line and measured the land from that tree; all the land he measured he plowed; about half way on the line he threw the tree across. For this country that he had plowed up he got \$800 for each mile; that is the reason the Indians like the place where they have their gardens; for the reason there ~~was~~ ^{was} such a price paid for them; the land uncultivated where there are no gardens is not worth so much; it might be sold for \$40 a mile. Why should I speak a great deal? We are not bargaining for lots, you know your own country above, you select your piece of land and pay a price for it. ~~There does not~~ ~~need~~ My friends, I have understood ~~and~~ what you have said; when you give me what is just for my land you shall have it. //

[Control of ~~Indian~~ Indian affairs in ^Washington Territory

was vested in the governor of ~~Washington~~ the territory, Isaac I. Stevens,

(Oregon and Washington territories were separated
when the territory ~~was separated from Oregon territory~~ by act of Congress,

March 2, 1853. Stevens ^{was} ~~served as~~ ex-officio superintendent of ~~Indian~~

Indian affairs ^{after} ~~for~~ four years, taking office March 21, 1853 and ^{was} ~~being~~

relieved June 2, 1857 by James W. Nesmith ^(of Oregon) ~~who was designated~~ as superintendent

~~of Indian affairs~~ for both the territories.

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

Stevens negotiated nine treaties in ^{the} ~~Washington~~ territory between
December 26, 1854 and January 25, 1856, but only that of ^{Medicine} ~~Medicine~~ Creek was

^{quickly} ~~immediately~~ ratified, ^{being} ~~and~~ the others ~~were~~ delayed until March ~~10~~ and

April of 1859. These created the Chehalis, Colville, ^{Flathead} Flathead, Lapwai,

Muckleshoot, ^{Neah} Neah Bay, Port ^{Madison} Madison, Puyallup, Quinalt, Skokomish,

Swinomish or Perry's Island, Umatilla and Yakima reservations. ~~of the~~ ~~the~~

~~eventual~~ ~~the~~ reservations, later reduced to eight ~~reservations~~ within the

~~Washington superintendency, ^{finally} ~~also~~, eventually six, were under treaties.~~

Finally ~~so~~ 17 reservations were set up of which 15 were under treaty.

Stevens organized his treaty commission ^{at Olympia} on December 7, ~~1854~~ 1854 by

appointing James Doty secretary; George Gibbs, surveyor; H.A. ~~Gods~~

Coldsborough commissary and Frank Shaw interpreter, ~~and~~ told them

when they were gathered at Olympia of the ^{urgency for} ~~necessity for speedy conclusion~~

~~of~~ treaties and placing the Indians on reservations and read treaties

that had been concluded with the ^{Oto} ~~Cities~~ and Missouri ~~Indians~~ and the

Omahas ~~and~~ ~~Gibbs~~ Gibbs was instructed to prepare a program of treaties ^{which}
^{was presented when the} ~~three days later~~

~~The~~ ~~group~~ group reconvened on ~~December 10, 1855~~ Gibbs presented his

~~draft of the~~ a treaty for tribes ~~assigned~~ west of the Cascades.

^{then} Doty proceeded to prepare the way ~~for treaties~~ east of the Cascades.

He wrote, March 21, 1855 from Walla Walla that he had reached a camp ~~at~~

two and one-half miles from Ft. Walla Walla on the river and had decided

upon establishing a depot on the Touchet river six miles from the fort ~~at~~

and ten miles from Brooke and Bradfords ~~too~~ trading post. "It is impossible

to place it at Walaptu (Whitman's old mission) " ~~too~~ 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} ~~all~~ his people

together at any time within four or eight weeks....I also had several

conferences with ~~Peo Peo Mox Mox~~ 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 ~~out~~ his lands now for a ^b fair price and retire to a reservation than to ^{be} continually quarreling ~~with the white men~~ and in the end possess nothing. ~~Much was said upon both sides but it is sufficient to state that he~~ has agreed to meet the Cayuses, Nez Percés & Palouse Indians in council upon your arrival at some point near ^BBrooke and Bradford's and conclude a treaty."

~~Then~~ ^{Then} Doty went ~~into~~ the Yakima country and from "Camp in the ~~Attanum~~ ^{Attanum} Valley, April 3, 1855," ~~on Tuesday~~ wrote Stevens :

"We reached here on Saturday the 30th ~~ult.~~ ^{ult.} Contrary to my ~~information received at Dalles and Walla Walla~~ The Yakimas were not in their winter camp but were scattered in the mountains. Knowing that ~~Sund~~ the first Sunday in April is a feast day with the Catholics on that day I ^(Kamihkan) called at the mission and was not mistaken for Camiackun and ^{Texas} ~~Se-ay-as~~ were at church.

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

"Camiackun flatly refused and ^{Texas} ~~Se-ay-as~~ accepted. Yesterday all the chiefs but one, ^{Owhi} ~~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 ~~good and government~~ gov. ^(Government?)

~~(Governor or government?)~~ to conclude treaties with them and your views

in relation to the manner in which they ~~should~~ ^{should} be made fully explained.

...all the Yakima chiefs, viz ^{Texas} Camiackun, ~~they are~~, ^{Owhee} ~~Caw-hi~~, ^{Shanawai} ~~Shanawai~~ &

Skloom have agreed to meet you at Walla Walla bringing other people with

them. Four of them ~~are~~ 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... ~~They are~~ Many are already far ~~are~~ advanced...

they make butter and cultivate the soil. I duly paid my respects to the

priests at the mission and Father ^{Per} Pandosy (Jean Charles Pandosy O.M.I.) has been very polite rendering me

every assistance .

"I now see the way ^{clear} ~~clear~~ for effecting the following arrangement, one ~~so~~

which I much wished to make. Bring together at Walla Walla the Cayuses,

Walla Wallas, Nez Perces, Palouses, ^{Pisquouse,} ~~Okinagans, Piquosees,~~ Yakimas and the

Indians on the Columbia from the ^Cascades up. Messengers will go from here.

Skloom volunteered to go to the ^{Oa} ~~Okinagans,~~ ^{Pisquouse} ~~Pisquouse~~ and Palouses. I

shall leave tomorrow, reach W. on the 6th and proceed at once to the ~~Nez~~ Nez

Perces. ~~you~~ ^{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."

~~(These "charges" are (Some light ~~are~~ ~~than~~ on "the charges" in~~
~~(Ahtanum)~~

He wrote again from ~~the~~ "Camp on the Ahtanum, 10 miles below the mission," suggesting that Stevens bring considerable gold of small denomination and some silver for small purchases ~~xxxx~~ maps showing ~~as~~ tribes east of the Cascade and estimate of numbers, an Almanac for 1855 and copies of treaties concluded on the sound.

~~Added Joel Palmer wrote to the ~~superior~~ superintendent of Indian Affairs, July 6, 1855 from Dayton, O.T. that he had recently returned from Middle Oregon where "i have been engaged in negotiating treaties with Indians in that country. An extensive country has been purchased and is now open to settlement, extending from the 44th parallel of North Latitude to the northern boundary of the Nez Perce country~~

[Besides the actual Treaty Notes of the Council of "alla" alla in May and June of 1855, one of the ~~so~~ sources ~~for information is added~~ ^{about that event} ~~is~~
~~was added to the~~ the journal of Col. Lawrence Kip, U.S.A., issued in a small edition that same year, and reprinted as 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

a from San Francisco

He had gone by steamer to Fort Vancouver early in May, ~~from San Francisco~~,
a six-day voyage and his first ~~view~~ view was the ^{300-yard square} picketed enclosure,

~~300 yards square~~ of the Hudson's Bay Company near the river on low meadow

The fence was grounds. ~~These were made~~ of split pine logs and ^{within} were the

Company ~~build~~ buildings. Some distance back, on a ^{rise} ~~rise of the ground~~

~~ground~~, stood the buildings of Fort Vancouver with the American flag

~~waved~~ waving on the parade ground ~~in front~~.

The same ship ^{carried} ~~which brought him from San Francisco~~ brought 150 recruits

for the Fourth Infantry, under Capt. ^{C.C.} ~~A~~ ugur. Fort ~~at~~ Vancouver was

~~at~~ at that time commanded by Col. ^{Benjamin L-E.} Bonneville and two companies of the

4th Infantry and one of the 3rd Artillery were stationed there.

Lt. Hodges was ordered to ~~the~~ Fort Dalles with ~~recruits~~ a company
of recruits ^{So} and 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 ~~the~~ reminiscences of West Point days--

and then to bed--" ^{Kip} ~~he~~ determined to ^{go along} ~~accompany the party~~. They ~~left~~ went

^{on} ~~board~~ the steamer, Belle which operated to the Cascades, the head of

navigation, made the portage around "the great salmon fishery ...the

season of which commenced in this month ~~when the fish ascend the river~~

~~in incredible numbers~~... the aboriginal village of "ishram, at the head of

the narrows which they (Lewis and Clark) mention as being the place of

along the Columbia whose waters it divides from those of the Lewis river.

~~General~~ Palmer, ^{the} superintendent of Indian Affairs for Oregon and Governor

Stevens with their party were already ^{encamped} ~~in camp~~.

"With the later we dined, ^{as 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 ^a near it, in which was placed a table hastily

constructed from split pine logs, ... A tent was ^sprocured from Lieut.

Gracie and myself while the men erected for themselves huts of boughs, spreading over them pack covers."

On Thursday, ~~May~~ ^{May} 24, he recounted that 2,500 of the Nez Perce ~~tribe~~ arrived.

~~That day~~ he dined with Stevens and Doty. A buffalo robe was laid out on the ground and tin plates were the only dishes. ~~so~~ Steak and liver from one of the cattle ^{was} killed daily at the camp, were on the table with heavy bread, ^{was} coffee, served in tin cups.

~~On the 25th the morning broke~~ ^{Friday dawned} with rain ^{splashing} pattering on the tents, ~~and~~

When it cleared at noon they rode over to the Nez Perce camp to visit

Lawyer ^{and} ~~when they~~ found ^{him} reading a New Testament while a

German soldier ~~this~~ was making his portrait in crayon. ~~This was~~

^{The Soldier was} Gustavus Schon, a ~~passionate~~ wood carver and bookbinder with art training

who enlisted in the Army in 1852 at New York, ^{west} ~~came~~ with his company aboard the Golden West ^{to} ~~for service on~~ the Pacific coast and reached Fort

Dalles in September, 1852. He was one of ^{an} ~~escort~~ escort of 18 men of

the Fourth Infantry sent from ^{there} ~~Dalles~~ on July 18, 1853 with a supply train ^{to} ~~deliver to~~ ^{Party} ~~in connection with~~ the railway survey. Stevens headed the survey, ~~party~~

coming from St. Paul early in June, ¹⁸⁵³ ~~55~~ from St. Paul, moved westward and ^{contacted} ~~met~~

a second survey party from the Pacific ^{commanded by} ~~under~~ Capt. ~~George B. McClellan~~ ^{his assistant}

~~his assistant~~

Sohon ~~was~~ a gifted linguist, became Lieut ~~in~~ Mullan's interpreter in

the Flathead country ^{in Montana} and on his trips ^{sketched} ~~drew~~ ~~recorded~~ a remarkable series of ^{of chiefs and headmen} pencil portraits ^{from life of chiefs and headmen} Stevens ~~was so~~

impressed by ^{Sohon's} ~~his~~ work ~~that he~~ made a special request to Major General

^{E.} John Wool, commander of the Military Department of the Pacific ^{asking that} ~~to have~~ Sohon

~~be~~ transferred to his command ~~and to do so~~ That was done ~~in 1855~~

and at the council, where over 60,000 square miles of land were ceded by the

^{Several} tribes, Sohon ^{was there to sketch and record some of the only known} ~~present to sketch and interpret~~ ^{likenesses of several chiefs}

^{Although}

~~that~~ he did not interpret ~~at the council~~, he helped with Council

proceedings for a group of Salishan speaking ^{Spokane} ~~Spokane~~ Indians and his

^{FN} records of the Walla Walla Council, 30th May 1855 translated in the

language of the Spokane ^{Indians} ~~Indians~~ by G. Sohon, a manuscript in the Collections

of the Bureau of American Ethnology, parallels the English-Spoken^e text of the opening speech at the Council by ~~General~~ Palmer.

The Army officer, Kip, spent May 26 riding about the country and that evening saw the Cayuse, ~~300~~ ^{the arrival of 300 Cayuse} ~~in all, come into camp.~~

^{MORNING}
On Sunday, the 27th, it rained heavily ~~in the morning~~ but the storm broke before noon ~~when Kip rode with Stevens to the Nez Perce camp~~ ^{and he accompanied} where ~~and found one of the chiefs delivering an address from the Ten Commandments~~ ^{was a sermon} of the Bible.
~~Here were the ignorant savages. Refused to try -~~ ^{over}

"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," ~~repeated~~ Kip wrote.

On Monday the ~~28th~~ chiefs of more distant tribes and their followers began arriving ~~in camp~~ and ~~the encampment~~ the encampment stretched over the valley for more than a mile.

The ~~original~~ plans had been to conclude the treaty by that date. Stevens sent word by express to the Dalles requesting the soldiers be retained and Major Haller sent word authorizing them to remain until the treaty was concluded and an additional ~~days~~ ^{seven} days of provisions were dispatched from the Dalles.

The council was called for noon on May 29, a Tuesday but it was 2 o'clock before it met ^{with} ~~and~~ eight tribes ~~were represented~~ ^{represented}. The interpreters

were sworn in, Stevens spoke and ^{rain forced an adjournment} ~~then the council adjourned when rain fell.~~

Kip estimated that 5,000 Indians were ^{at in the valley} ~~encamped~~.

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

^{The next day}
~~On May 31~~ Stevens and Palmer made long speeches, ^{explaining the benefits}
~~the tribes would receive from signing the treaty which would result to~~
~~them from their removal to the new lands~~"

There was~~n~~ no ^{Council} ~~council~~, June 1, Kip explaining that the Indians ^{wanted} ~~wished~~ to consider the proposals and ^{meet} ~~met~~ on noon the ~~following~~ ^{spoke} following day when the chiefs ~~began to~~ ^{spoke} reply. After the council the troops practiced ~~at~~ target firing and some of the young warriors ran a two mile race while riders accompanied them, ~~and~~ ^{fell behind} encouraging or taunting those who ~~lagged~~.

June 3 was ^a Sunday and Kip ^{after} ~~spent the day~~ quietly reading in his tent and ^{rode} ~~riding over~~ to the Mission, ^{dined} ~~dining~~ with Stevens that evening and ^{waited} ~~waiting~~ for the arrival of 40 pack mules from the Dalles with ^{may} ~~provisions~~ because ^{it had originally been planned to complete the treaty in May} ~~it had originally been planned to complete the treaty in May~~. When council resumed on ^{the} Monday, Lawyer spoke ~~first~~ for the Nez Percés and others followed ^{until} ~~but the council adjourned at 5 o'clock~~ ^{After} ~~without~~ dark ~~progress. That night~~ the Indians sang and danced in their camps.

Stevens and Palmer spoke again ^{ON} ~~at the~~ June 5 ~~council~~ and Kip wrote that he detected a feeling of hostility among some of the tribes, There was no council June 6 ^{because} ~~as~~ the Indians wished to meet in their own Council.

^{ON} ~~When the council met on the 7th~~, Kip ^{Seventh} ~~himself~~ sat ^{at the table} in the arbor, ~~took~~ ^{was} ~~place at the table~~ and wrote some of the speeches.

Stevens said: "My brothers. ^{we} ~~We~~ expect to ^{have} ~~have~~ your hearts today. Let us have your hearts straight out.

Lawyer ~~of the Nez Percés~~ ^{how} ~~described~~ the tribes in the east receded

and told of the coming of

as the whites approached, ~~until~~ Lewis and Clark ~~and came~~.

"They passed through our country, they became acquainted with our country and all the streams, ~~and our forefathers used them well...~~ From the time of Lewis and Clark we have known you, my friends; we poor people have known you as brothers," ~~and he asked that the whites act toward them in good faith.~~

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 ~~good~~ support." And Young Chief asked:

"I wonder if the ground ~~would come alive and speak~~ has anything to say?

"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~~ these names. The ground says, 'The Great Spirit has placed me here to produce all that grows on me, trees and fruit,' 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..."

~~"Although I see you offer before me, I do not understand it and I do not yet take hold of it. I walk as it were in the dark and I cannot therefore take hold of what I do not see. When I come to understand your propositions, I will take hold. I do not know when. This is all I have to say."~~

Came forward

Five Crows of the "alla Wallas spoke ~~saying~~, "I will speak a few words.

My heart is the same as Young Chiefs," *he said.*

~~General~~ Palmer stated: "We know of no chief among the Walla Wallas but *Pes Pes Mex Mex.*
~~Pes pes mex mex.~~ If he has anything to say, we will be pleased to hear it," and that chief replied:

"I do not know what is straight. ~~I do not see the offer you have made to the Indians. I never say these things which are offered by my Great Father~~

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 ~~with~~

~~them.~~ The whites may travel all directions through our country, we will ~~not~~ *have*

nothing to say to them, provided they do not build houses on our lands..."

(in his journal)

Kip, who did not record the arrival of the Yakima ~~to the~~ then
 .. ~~I request another meeting. Tomorrow I shall~~ ~~see you~~
 first mentioned Kamiakin
 again, and tomorrow evening I shall go home."

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, Yakimachief said, "I have nothing to say."

Governor Stevens ~~then spoke and~~ asked "How will Kamiakin or Skloom or
 Skloom speak?" to which Kamiakin replied:

"What have I to be talking about?"

When General Palmer he said: then addressed the council. "I too like the ground where
 I was born. I left it because it was for my good. I have come a long way.
 We ask you to go but a short distance. We do not come to steal your land.
 We pay you more than it is worth. There is the Umatilla Valley that affords
 a little good land between two streams and all around it ^{LS} ~~is~~ a parched up
 plain. What is it worth to you, what is it worth to us? Not half
 what we have offered you for it. Why do we offer so much? Because our
 Great Father told us to take care of his red people."

Kip recounted that all but the Nez Perces were ~~evidently~~ disinclined to
~~the~~ added if the treaty and it was melancholy to see their reluctance to abandon the

old hunting grounds of their fathers and their impotent struggle against
 the overpowering influence of the whites."

Before the council closed that ~~the~~ ^{late}ateful day Stevens ~~again~~ spoke ^{again},
assenting:

"...Kamiakin the great chief of the ~~Y~~akimas has not spoken at all
 his people have no voice here today. He is not ashamed to speak? He is not
 afraid to speak.? Then speak out. Owhi is afraid to lest God be angry at his
 selling his land. Owhi, my brother, I do not think God will be angry
 with you if you do your best for yourself and your children. Ask yourself
 this question, ^{Will} not God be angry with me if I neglect this opportunity
 to do them good.? But Owhi ~~has the heart of his people~~ says his people
 are not here. ^{Why} then did he tell us, come hear our talk? I do not want to
 be ashamed of him. Owhi has the heart of his people. We expect him to speak
 out. We expect to hear from Kamiakin and from ~~Schoon~~ ^{Skloom}. The treaty will have
 to be drawn up tonight. You can see it tomorrow. The Nez Perces must not
~~be~~ be put off any longer. This business must be dispatched. "

^{to}
 So the council adjourned. ~~and reconvened on Friday, June 8th.~~
^{when} Stevens and ^{Palmer} ~~spoke again~~ ^{talked again},
 addressing ~~the~~ the chiefs ~~who~~ who refused to accede to the treaty.

^{About this}
 Then Kip wrote: "He told them as they do not wish to go on the Nez
 Perces ^{Reservation} he would offer them another reservation which would
 embrace part of the lands on which they were now living. After this
 offer had been clearly explained to them and considered, all acceded to it

except one tribe, the Yakimas.

"It seemed as if we were getting on charmingly and the end of all difficulties ~~was at hand~~, when suddenly a new explosive element dropped into this little political caldron. Just before the council adjourned a runner arrived with news that Looking Glass, the war chief of the Nez Perces was coming. Governor Stevens and General Palmer went out to ~~meet~~ meet them... Looking Glass without dismounting from his horse made a short and violent speech, which I afterwards learned was as I suspected an expression of his indignation of their selling the country. "

Kip's journal continues:

"Saturday, June 9th. This morning the old chief Lawyer came down and took breakfast with us. The Council did not meet till 3 o'clock and matters seemed to have reached a crisis. The treaty must either be soon accepted, or the tribes will separate in hopeless bad feeling. On the strength of the assent yesterday given by all the tribes, except the Yakimas, the papers were drawn up and brought into the Council to ~~be~~ ^{be} signed by the principal chiefs. Governor Stevens once more--for Looking Glass' benefit, --explained the principal points in the treaty, and among other things told them there ~~would~~ ^{would} be three reservations--the Cayuses, the "alla "allas and the Umatillas, to be placed upon one, the Nez Perces on another--and the Yakimas on the third, and that they were not

Kip wrote

to be removed to these reservations for two or three years. Looking Glass
"which had such an effect", that not only the Nez Perces, but all other tribes
refused to sign it"
 then arose and made a strong speech against the treaty... and the Council

adjourned
 was ~~forced to adjourn~~ until Monday. In the meanwhile it is supposed the
 Commissioners will bring some cogent arguments to bear upon Looking Glass
 and induce him to accede x .

L"Sunday, June 10th. "e understand there has been great excitement
 through the ~~Indian~~ camps today. The Nez Perces have been all day long holding
 a council among themselves, and it is represented, the proposition has been
 made to appoint Looking Glass head chief over Lawyer. *Y*esterday, while
~~and~~ Looking Glass was speaking Lawyer left the Council; which many of
 them are disposed to regard *as* the surrender of his place. Should this
 proposition be carried into effect it would be given a quietus to the treaty.

L"Monday, June 11th. Before ~~break~~ breakfast we had a visit from Lawyer
 with some other Indians. At 10 o'clock the Council met, Governor Stevens
 opened it with a short speech, at *the* close of which he asked *the* chiefs to
 come forward and sign the papers. *Th*is they all did without the least
 opposition. *Wh*at he has been doing with Looking Glass since last Saturday
 we cannot *i*magine, but we suppose the savage nature in the wil^derness is
 the same as civilized nature was in England in Walpole's day and "every man
 has his price." After this was over the presents which General

One hundred years after the treaty makers assembled in a cottonwood grove on the present site of Walla Walla, the Yakima ~~xxxxx~~ retain a heritage. Their heritage, even in treaty days, was so old that no one knew just when it was born.

This was a heritage of the race, of a ~~xxx~~ deep-rooted religion that recognized the existence of a Creator; of a civilization and of a culture. And to this the treaty added yet another. These and others the Yakima want their children to remember and they bequeath them to those yet unborn.

For truly the Treaty of 1855 became a heritage the day it was negotiated.

And now, so long after, there is no doubt but the wise old chiefs with a power born to gifted leaders, knew that the future life would change for those who were to follow. So they say that the heritage was born.

The treaty was a forced necessity. Although unwanted by the old chiefs, they accepted it. The Senate of the United States ratified it and the President proclaimed its existence and validity. So it became the law of the people, a document held in the same solemn respect that they look upon the Constitution of the United States.

The written history of all North American Indian people commenced with the arrival of the Europeans. Before that--the Pre-Columbian period--was a dim and misty era.