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Treaty Centennial

1855 1955

THE YAKIMAS

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Dedicated to the
Treaty Chiefs and
Yakimas Yet Unborn

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Published by authorization of The Yakima Tribal Council

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ONE-HUNDRED YEARS OF HERITAGE

A heritage born one-hundred years ago when the treaty makers assembled in a cottonwood grove at Walla Walla is a precious possession of the Yakima.

They had one heritage so old that no one knows when it was born. It was a heritage of a religion that recognized a Creator who gave life to the Earth and its possessions.

The Treaty of 1855 has matured into a heritage for those living and yet unborn.

The wise old chiefs, with a power born only to gifted leaders, realized that the future life must change for their people when the unwanted treaty was thrust upon them. It was ratified by the Senate, the president proclaimed its existence and it became the law. Grandfathers clinging to the old ways, and the young people struggling to learn the new, held it in solemn and highest respect.

The written history of all tribes commenced with the advent of the Europeans in North America. Of the earlier, the Pre-Columbian era, only fragmentary tales survive the dim mists of the unrecoverable years. So the Indian story became the very history of America through continuing episodes. It was that way in the Yakima Valley.

The Europeans found the original inhabitants possessed tribal governments and were self sustaining. Many conceptions of a Creator flowed from their worships. They had a faith that death is not the end. It was not unsimilar to the belief in human hearts today wherever there are men free to worship. It was a faith intermixed so deeply with nature that it has never been uprooted.

When treaty making first began the occupants were peaceful until the westwardly migration changed the tribes into fierce aggressors, fighting to preserve their homes. The Yakima, being human, were no different.

All this had a beginning.

As early as the Revolutionary War provincial assemblies considered Indian affairs and the Continental Congress appointed a committee to "secure and preserve the friendship of the Indian Nations." Three departments of Indian affairs were created and men with no less ability than Benjamin Franklin and Patrick Henry were members.

In 1606 the London Virginia Company instructed its colonists : "In all your passage you must have great care not to offend the naturals..." And when Harvard College was chartered in 1650 it was for "education of ye English and Indian youths of this country in knowledge and Godlyness."

Although the Treaty with the Yakima Nation is just 100 years old, the first formal treaty in this country was with the Delawares, 177 years ago.

Commissioners were appointed in 1783 to treat with Indian nations and the system persisted until 1869 with the result that 360 treaties were made before Congress terminated the power in 1871, substituting a "wardship" policy. Reservations were created by executive order, authority of Congress and by treaty or agreement. They became small domains within the states. One document states: "Neither the lands, buildings, stocks, crops , in fact nothing in the reservation is subject to taxation."

The process of extinguishing title to all the land was outlined under the Articles of Confederation (September 22, 1783) which "...do hereby prohibit and forbid all persons from making settlements on lands inhabited or claimed by Indians..."

When the War Department was created August 7, 1789, supervision of Indian affairs was left to the Secretary of War.

With the dawning of migration, Congress created an officer for the Indian Service, July 9, 1832, naming Thomas L. McKenny commissioner. The organization of the Department of Indian Affairs was effected by the act of June 30, 1834. The Department of the Interior was created on March 3, 1849, and Indian affairs were transferred from military to civil control.

Previous to 1871 there were 1,000 laws concerning Indians but since then the complexity of perhaps 4,000 were added.

When Ulysses Grant became president, March 4, 1869, he appointed a board of Indian commissioners and inaugurated other new policies, many no doubt originating when he was a young officer at Fort Vancouver and traded in the Walla Walla Valley.

By 1890 allotments on definite areas tended to destroy the reservations, education of the people was stressed, and reservation Indians were enlisted as soldiers. Impoverishment was one result of the Enrollment Act.

The residue of land on some reservations was sold to the government for 75 cents to \$1.25 an acre and then disposed of to settlers.

By June 30, 1890, surrendered land amounted to 17,400,000 acres.

During this critical period, although opening of the Yakima and Umatilla reservations were frequently sought, the treaties remained inviolate.

The Yakima Treaty created a reservation of approximately 1,200,000 acres or ^{1,233}₁₈₇₅ square miles of farming and grazing land, forests, streams and lakes, ~~and~~ set aside for the 14 original tribes or bands for "as long as the mountain stands and the river flows." It has now shrunk to about 1,121,000 acres.

The comparatively small area was received for ceded territory estimated at 16,920 square miles of land or 10,828,000 acres. Besides there were promises, weakening with the years, that the government would protect the people, educate them to a new life, provide them with farming equipment, hospitalize their ill and infirm, and forever offer guardianship.

Treaty making moved from east to west with the sun.

The Organic Laws of Oregon Territory, adopted August 14, 1845, and embracing what is now the state of Washington prescribed that the "utmost good faith shall always be observed towards the Indians, their lands and property shall never be taken from them without their consent...but laws founded in justice and humanity shall from time to time be made for

preventing injustice."

The Organic Act creating Washington Territory was passed March 2, 1853. The northernmost line was determined by the Treaty with Great Britain which established a boundary between this country and the British Possessions on the Forty-Ninth degree of North latitude.

So while it was not until November 11, 1889, that the territory was admitted to the Union, the pre-treaty impact of migration and Indian dealings in the Oregon country was germinating from a strong seed.

The act that established the territorial government of Oregon, January 29, 1847 also declared: "Nothing in this act shall be construed to impair the rights of persons or property now pertaining to the Indians in said territory, as long as such rights shall remain unextinguished."

The path of migration first led south of the Columbia River, leaving the tribes to the north untouched for a time.

There is no parallel of so many people travelling over such a distance excepting that of the conquering Mongols-- as that of the movement over the Oregon Trail which eventually brought about the treaty.

This is the Sesquicentennial of the year that Lewis and Clark traversed a part of the trail. The Hunt expedition helped open it in 1811-12 and ten years later trappers located and crossed the South Pass. Others followed.

Probing of a new territory stimulated by the eternal lure of gold culminated in the great migration along the Oregon Trail from Independence, Missouri, to the Willamette Valley. There were so many that cholera and fatigue took 5,000 lives in one year.

Events closely related to the treaties were formulating, preparing the seedbed for the Indian war of 1855, and the report of J. Ross Browne, special Indian agent to the Secretary of the Interior, the late 35th Cong. 1st Sess. Executive Doc. No. 40:

"I..It was a war of destiny--bound to take place...

"The history of our Indian wars will show that the primary cause is the progress of civilization. As far back as 1835 the Indians west of the Rocky Mountains protested against the taking away of their lands."

In 1849 Samuel B. Thurston went to the Capitol as a delegate from the Territory of Oregon. The result was authorization by Congress, June 1850, for a commission to treat with tribes west of the Cascades.

Four months later the Donation Law stimulated migration, granting single persons 320 acres of land and married couples 640 acres. Browne said this was: "Unwise and impolitic to encourage settlers to take away the lands of the Indians....None of the so called treaties were anything more than forced agreements."

The President appointed General John P. Gaines, governor and superintendent of Indian Affairs for the Territory of Oregon; Beverly S. Allen, special commissioner, and Alonzo S. Skinner, Indian agent. They treated with tribes of the Willamette in March, 1851, but settlers who occupied land marked for reservations met, protested, and Congress decided against ratification.

Dr. Anson Dart was appointed superintendent for the Territory, receiving instructions from Commissioner Luke Lea that it was the "object of the government to extinguish the title of the Indians to all land west of the Cascade Mountains and if possible provide for the removal of the whole from the west to the east of the mountains."

Everyone in the villages and lodges north of the Columbia River and east of the Cascades of course knew what was taking place.

Dart, communicating with Elias Wampole at Oregon City, July 21, 1850, instructed him to locate on the Umpilla River at what is called the lower crossing of the Emigrant Road in the country claimed by the Cayuses or in their own language "aillatpu."

The same superintendent ~~advised~~ advanced misconceptions, long persistent.

"The agents under your supervision will find Christian missionaries engaged in extending the blessings of Christianity to an ignorant and idolatrous people and of civilizing and humanizing the wild and ferocious savage..."

The interior tribes were beginning to feel the effects of emigration and Dart informed the commissioner that the tribes "had become alarmed at report that the government intended to remove all Indians west of the Cascade Mountains and locate them among the tribes east of those mountains". He promised to meet them at The Dalles.

Dart left Oregon City, May 30, aboard the river boat Lot Whitcomb and reached The Dalles June 2. There he promised that there would be no removals of tribes without their consent and the land would not be taken from them without "a fair and just equivalent."

Wampole wrote from Umatilla Station, February 7, 1852, that "whites are telling Indians that the whites are going to take their lands from them. I find strong disposition of some to settle this side (east) of the Cascade Range."

He propounded a question:

"The Indians declare that all country belonging to the United States when the Indian title has not been extinguished to be Indian country. Can a person claim or settle this side of the Cascade Range?"

The first indication that treaties might be made with tribes east of the Cascades was November 28, 1852, and was contained in a letter sent by Captain Benjamin Alvord of the Fourth Infantry, commanding at Fort Dalles.

The next year Alvord inquired of Dart if there were any law to forbid settlement in The Dalles region. Later he sent a letter to Major General D. Townsend at San Francisco, the headquarters for the Pacific, pointing out his opinion of "entering as soon as practicable into treaties...to extinguish title and set up reservations."

That winter footholds were being established in the Walla Walla Valley. L. Brooke and George C. Bromford applied for a license to trade and to locate at the headwaters of the "Walla Walla River or "in the vicinity of the old "Whitman Mission. "We are partners, the name of our firm being Brooke, Bromford & Co. or the "Walla Walla Trading and Farming Co.

And the following month one of the participants in the Treaty at Walla Walla and who negotiated the Treaty with the Tribes of Middle Oregon, June 25, 1855, was notified by Commissioner Lea that he was appointed superintendent of tribes in Oregon. He was Joel Palmer.

Not long afterwards another participant of the Treaty with the Yakima was following a trail that eventually led to the Council grounds.

Governor Isaac I. Stevens, who had been ordered to explore a route for a railway, was on his way and wrote that he would be unable to reach the territory before August. His oath as governor was signed on March 21, 1853.

The same summer, eyes were turning east of the Cascades where the Yakima chief, Kamiakin lived.

George B. McClellan, who later became general of the Army, writing from his camp on the "Wee-nass" (Wenas) August 22, 1853, while surveying the country, also indicated that treaty plans were then under consideration for Kamiakin's people.

"The bearer, Kamaiacan," he wrote, "is the head chief of all the Yakima Indians. 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."

But matters were not going well with the people east of the Cascades.

William Chinook, who had served with Brevet Captain J.C. Fremont on one of Fremont's explorations, writing from "Wasco Dalles of Columbia, November 5, 1853" to Superintendent Palmer, said:

"...We are tormented almost every day by the white people who desire

to settle on our lands and although we have built houses and opened gardens they wish to take possession of the very spots we occupy...

"Now we wish to know whether this is the law of the white man or the Indian. If it is the land of the white man, when did they buy it?

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

R.R. Thompson, Indian agent for Middle Oregon resided at The Dalles and represented the ~~Kxi~~ people there.

The military station at The Dalles was garrisoned by two companies of the Fourth Infantry, 53 men, commanded by Major Gabriel Rains whose path was to cross that of Kamiakin in more ways than one.

The House of Representatives convened at Olympia, February 27, 1854, on the day designated by Stevens' proclamation of November 28, 1853. There were then 10,000 Indians in the territory "in about equal proportions east and west of the Cascades. " The non-Indian population was less than four thousand.

Among those entitled to vote from Clarke County (the official spelling before the "e" was dropped) was A.J. Bolon who was named to the territory's first Indian Affairs committee. Stevens told the Yakima that he would appoint Bolon their agent. It was Bolon's violent death in the Yakima country at Wahk Shum in the Simcoe Mountains that ignited the conflict.

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 to their lands."

Bolon was not appointed special agent for Washington Territory until March 17, 1854, but he wrote to Stevens at Olympia the previous month recommending that the valley "near the first camp of McAllister (James McAlister) after leaving the Yakima River is a suitable place for timber for building."

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 their 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 (Shawaway), Skloom and Teias. Owhi, the brother of the last was in the buffalo country and Kamiyakan, 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~~ were distributed on the negotiation of treaties which were afterwards repudiated while the lands remained in possession of the settlers."

Bolon went to the Antanum mission to talk to Kamiakin but that chief was in the mountains. He wrote "they will consent to dispose of the great part of their land. They raise a little corn and some melons and ~~pumpkins~~ pumpkins but chiefly potatoes and peas. Of the former I think they must have about 15,000 bushels. Shawawai has a patent churn and makes his own butter."

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."

So in such an atmosphere actual treaty negotiations were undertaken with the Yakima.

Control of Indian Affairs in Washington Territory was vested in the governor, Isaac I. Stevens, when Oregon and Washington territories were separated, 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 of both territories.

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 Chehalis, Colville, Flathead, Lapwai, Muckleshoot, Neah Bay, Port Madison, ~~Puyallup~~ Puyallup, Quinalt, Skokomish, Swinomish or Ferry's Island, Umatilla and Yakima reservations.

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. He 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 as patterns.

Doty then proceeded to prepare the way.

He wrote, March 21, 1855 from Walla Walla that he had reached a camp two and one-half miles from Fort Walla Walla and had decided upon establishing a depot on the Touchet River six miles from the fort and ten miles from Brooke and Bromford's trading post. "It is impossible to place it at Walaptu (Waillatpu) Whitman's old mission, on account of high water."

He had conferred with Lawyer, the acknowledged head chief of the Nez Perces who promised to bring all his people together at any time within four or eight weeks. "I also had several conferences with Peo Peo Mox Mox and find him rather difficult to manage," Doty wrote

~~He~~ He then went into the Yakima country and from "Camp in the

Attanum (Ahtanum) Valley, April 3," dispatched a messenger to Stevens:

"We reached here on Saturday the 30th...Camiackun (Kamiakin) flatly refused and Teias accepted. Yesterday all the chiefs but one, Owhi, were present. They wish the governor to conclude treaties with them... All the Yakima chiefs, viz Camiackun, Teias, Owhi, Shawawai and Skloom agreed to meet you at Walla Walla 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 paid my respects to the priests at the mission and Father Pandosy (Rev. Jean Charles Pandosy O.M.I.) has been very polite rendering me every assistance."

He wrote again from "Camp on the Attanum, 10 miles below the mission," suggesting that Stevens "bring considerable gold ~~and~~ of small denominations and some silver for small purchases."

Besides the actual Treaty Notes of the Council in May and June, 1855, one of the sources is the journal of Colonel Lawrence Kip, U.S.A.

Kip had gone by steamer from San Francisco to Fort Vancouver early in May, a six-day voyage. The same ship carried 150 recruits for the Fourth Infantry under Captain C.C. Augur. Fort Vancouver at that time was commanded by Colonel Benjamin L.E. Bonneville and two companies of the Fourth Infantry and one of the Third Artillery were stationed there. A company of recruits was ordered to The Dalles and Kip decided 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 "ishram, 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, and the barracks some distance further down, as if the officers intended to get as far from them as possible."

A week later he decided to accompany Lieutenant Archibald Gracie and forty men to the grand council. The party left May 18, and riding 20 to 40 miles a day reached Walla Walla May 23.

"It was in one of the most beautiful spots of the Valley, well wooded with plenty of water. Palmer and Stevens were already camped with their party."

"A tent was procured for Lieutenant Gracie and myself while the men erected huts of boughs spreading them over pack covers."

On May 24 the Nez Perce arrived, 2,500 strong.

Friday dawned with rain splashing on the tents. When it stopped Kip rode to the Nez Perce camp to visit Lawyer and found him reading a New Testament while a German soldier was making his portrait with in crayon.

The soldier was Gustavus Sohon, a wood carver and bookbinder 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. Stevens, then 34, headed the survey, coming from St. Paul early in June and moving westward he contacted a second ~~party from the~~ survey party from the Pacific commanded by McClellan and reached Olympia on November 26.

He was so impressed with Sohon's work that he asked Major General John E. Wool, commander of the Military Department of the Pacific to transfer Sohon to his command and at the council where 60,000 square miles of land were ceded, Sohon made the only known likenesses of some of the chiefs.

On Sunday Kip accompanied Stevens to the Nez Perce camp where one of the chiefs was preaching.

"They have prayers in their lodges every morning and evening--several times on Sunday" he wrote. (These then were some of the "wild savages, the ignorant and idolatrous people" referred to by Dart).

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

The council was called for noon on May 28, a Tuesday, but it was 2 o'clock before it met. Interpreters were sworn in, Stevens spoke and then rain forced an adjournment. The council reconvened on May 30 and Kip described it:

"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. 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, "reposing on the bosom of their Great Mother."

The next day Stevens and Palmer made long speeches. There was no council on June 1, Kip explaining that the Indians wanted to consider the proposals and meet at noon the following day when the chiefs spoke.

The council resumed on Monday when Lawyer spoke for the Nez Percés. Stevens and Palmer talked again on June 5 and Kip wrote that he had detected a feeling of hostility among some of the tribes. There was no council June 6.

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 have your hearts straight out."

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

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~~ them right. The Great Spirit appointed the roots to feed the Indians on. The water says the same thing. The Great Spirit has given us our names. We have 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 same way the ground says 'it was from me man was made.'"

Kip, who did not record the arrival of the Yakima in his journal, then mentioned Kamiakin.

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

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

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

"What have I to be talking about?"

When Palmer addressed the council he said:

"We do not come to steal your land. We pay you more than it is worth. What is it worth to you, what is it worth to us? Not half what we have offered you for it."

Kip wrote that all but the Nez Perce were disinclined to the treaty and added: "It was melancholy to see their reluctance to abandon their old hunting grounds of their fathers..."

Before the council closed that fateful day Stevens spoke again, asserting: "

"...Kamiakin the great chief of the Yakimas has not yet spoken at all.

His people have no voice here today. He is not ashamed to speak? Then speak out. Owhi is afraid to lest God be angry at his selling his land. The treaty will have to be drawn tonight...This business must be dispatched."

So the council adjourned to reconvene, June 28, when Stevens and Palmer addressed the chiefs who refused to agree to the treaty.

About this time Kip wrote: "He told them as they do not wish to go on the Nez Perce 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..."

"Saturday the 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. 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 signed by the principal chiefs. Governor Stevens once more--for Looking Glass' benefit,--explained the principal parts... there would be three reservations--the Cayuses, the Walla Wallas and the Umatillas, to be placed upon one, the Nez Perces on another--and the Yakimas on the third.

"Looking Glass refused to sign it, which had such an effect," Kip wrote, "that not only the Nez Perces but all ~~other~~ other tribes then arose and made a strong speech against the treaty... and the Council was adjourned until Monday.

"Monday, June 11th. Before breakfast we had a visit from Lawyer. 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. This they all did without the least opposition. ~~What~~ What he had been doing with Looking Glass since last Saturday we cannot imagine..."

The voluminous official proceedings of the council give a more detailed account, by the government's representatives.

Under entry of May 28 it stated: "At 11 a.m. Kamiakun, Owhi and Skloom, Yakima chiefs came...

"The next day the Yakima chiefs attended 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 Governor Stevens stated to them fully the terms of the treaty.

"The Yakima chiefs made no reply...until the 8th day of June when upon the request of Governor Stevens that he would speak his mind, Kamiakun spoke briefly saying, in effect, that many of his people had left their country, some had gone to the Caloopooyer (Calapooya in Oregon), some to Misqually and some to the Taih. He wished the Americans to settle in his country on the Waggon 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.

"In the evening Governor Stevens had a lengthy interview with Skloom which did not result in anything conclusive, but in the morning, June 9th, at an early hour, ~~Kamiakin~~ Kamiakun visited Governor Stevens and announced his determination to return home that day; Stevens endeavored to convince him that it was better to reflect upon the course he, the head chief of his nation was about to pursue...

"Kamiakun said he was tired of hearing so much talking; he himself did not wish to be head chief, but they all said he must talk. He would not speak. He would make the treaty; he liked the reservation and wished to collect there his people; they were much scattered.

"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...He wished the papers written so that he might sign them today and go home...

"Kamiakun was present at the general council during the day but did not speak; and in the evening and immediately after the adjournment of the Council he called upon Governor 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 Kamiakin.

"On Monday the 11th the goods, presents for the Yakamas were portioned out, Kamiakun said he had never taken goods from the 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 accept his share."

There were several statements made at the council that showed how the Yakima chiefs felt about the Earth and the Treaty.

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

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

Governor Stevens said:

"You will be allowed to pasture ~~your~~ your animals on land not claimed or occupied by the settlers. You will be allowed to go to the usual fishing places and fish in common with the whites and to get roots and berries and to kill game on the land not occupied by the whites; all this outside the reservation."

Owhi said:

"God gave us day and night, the night to rest in, and the day to see, and that as long 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.

"God looked one way then and the other and named our lands for us to

take care of. He made it to last forever. It is the earth that is our parent or it is God is our ~~older~~ elder brother. This leads the Indians 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.

"Shall I steal this land and sell it? This is the reason my heart is sad."

When Skloom spoke, he said:

"Why should I speak a great deal? We are not bargaining for lots. You select your piece of land and pay a price for it. My friends, I have understood what you have said.

"When you give me what is just for my land, you shall have it."

Stevens went from Walla Walla to the Missoula River, seven and one-half miles northwest of the present Missoula, met tribes and concluded a treaty with them, July 16. This ceded 25,000 square miles of land.

On October 16 he met with others near the mouth of Judith River where a treaty was signed. Before he could return a courier reached him, bringing word of the outbreak of war.

Stevens never lived to write a history of the treaty, but his son, Hazard Stevens did. General Stevens was killed at the Battle of Chantilly, Virginia, in the Civil War, when he was 44.

Doty, the secretary who met the chiefs in the Yakima country and whose letters from there varied considerably from those written by the priests at the Ahtanum Mission when reporting on the attitude of the Yakima chiefs, killed himself at Olympia two years later.

Palmer returned to Dayton, Oregon, and from there wrote that "an extensive country has been purchased and is now open to settlement." This was the very thing the treaty chiefs had feared would take place when they signed away their land."

The treaty had been signed, but the Yakima country instead of being protected against incursions of settlers and gold hunters was overrun with those questing for bright metal or tall bunchgrass. Settlement was encouraged, by Stevens himself, and the Yakima believed their homes were to be torn from them.

~~xxx~~ As Browne wrote:

"A war took place--an expensive and disastrous war...

"...It was a war of destiny--bound to take place whenever the causes reached their culminating point..."

So Kamiakin was compelled to become a war chief and although shorn of glory, emerged a martyr.

It is not ~~logicalxxxxxxx~~ logical that Kamiakin believed that his victory over two companies of regulars, in a battle that commenced October 3, 1855, on Toppenish Creek southeast of Fort Simcoe State Park, would be repeated in encounters that were sure to follow. Nor is it logical to believe that he thought the defeat of the blue coated troops at Steptoe Butte, ~~My~~ May 16-17, 1858 (the battle of Tohotonimne) would be lasting.

Kamiakin spoke plainly at the Treaty Council and everyone heard him. He spoke clearly and everyone understood him when he told Stevens:

"Perhaps you have spoken straight, that your children will do right. Let them do as they have promised. That is all I have to say."

The forgetful years have hidden many letters and documents dealing with the Yakima War~~thxxxxxxx~~

One was written by Father Pandosy at the Aptanum Mission, dictated by Kamiakin less than two months after the treaty.

Kamiakin spoke, and Father Pandosy wrote.

"Tell them (the soldiers) we are quiet friends of the Americans, that we are not thinking of war. The way the governor has talked to us has irritated us.