

The Treaty Trail:
U. S. - Indian Treaty Councils in the Northwest



Gustav Sohon created this portrait of William "Bill" Craig on June 4, 1855. Craig served as interpreter for the Nez Perce people at the Walla Walla and Blackfoot Councils.

Courtesy Washington State Historical Society.

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This portrait of Isaac Stevens was created by an unknown artist.

Courtesy Washington State Historical Society.

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This portrait of Joel Palmer was created by an unknown artist.

From the book "An Arrow in the Earth: General Joel Palmer and the Indians of Oregon"
by Terence O'Donnell.

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This image of Toowe-tak-hes (also known as Chief Joseph) was created by Gustav Sohon on May 29, 1855.

Courtesy Washington State Historical Society.

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This portrait by Gustav Sohon shows Kamiakin, Head Chief of the Yakamas. He was six feet or greater in height and athletically built. Many perceived Kamiakin, accurately or not, as the most powerful leader of the Yakama.

Courtesy Washington State Historical Society.

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Hallalhotsoot, or “Chief Lawyer”, was portrayed as the Nez Perce leader at the Walla Walla Council by artist Gustav Sohon. Lawyer is pictured here wearing a silk top hat, decorated with ostrich plumes held in place by colored bands.

Courtesy Washington State Historical Society.

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This portrait of Peo Peo Mox Mox was created on June 7, 1855 by Gustav Sohon. The clothing, as depicted by the artist, shows adaptation to Euro-American fashions. Around his neck, he wears a tomahawk pipe.

Courtesy Washington State Historical Society.

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Spokan Garry was sketched on May 27, 1855 by Gustav Sohon. Although the notations on the image were written by Sohon, the signature is Garry's own.

Courtesy Washington State Historical Society.

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This portrait of Weahatenatemany (also known as “Young Chief”) depicts one of the head chiefs of the Cayuse. This title was inherited from his uncle, the former headman. Gustav Sohon created this illustration on June 8, 1855.

Courtesy Washington State Historical Society.

Chief Joseph's Story

*Told by him on his trip to Washington, D. C., in 1897.**

My friends, I have been asked to show you my heart. I am glad to have a chance to do so. I want the white people to understand my people. Some of you think an Indian is like a wild animal. This is a great mistake. I will tell you all about our people, and then you can judge whether an Indian is a man or not. I believe much trouble and blood would be saved if we opened our hearts more. I will tell you in my way how the Indian sees things. The white man has more words to tell you how they look to him, but it does not require many words to speak the truth. What I have to say will come from my heart, and I will speak with a straight tongue. Ah-cum-kin-i-ma-me-hut (the Great Spirit) is looking at me, and will hear me.

My name is In-mut-too-yah-lat-lat (Thunder-traveling-over-the-mountains). I am chief of the Wal-lam-wat-kin band of Chute-pa-lu, or Nez Percés (nose-pierced Indians). I was born in eastern Oregon, thirty-eight winters ago. My father was chief before me. When a young man he was called Joseph by Mr. Spaulding, a missionary. He died a few years ago. There was no stain on his hands of the blood of a white man. He left a good name on the earth. He advised me well for my people.

Our fathers gave us many laws, which they had learned from their fathers. These laws were good. They told us to treat all men as they treated us; that we should never be the first to break a bargain; that it was a disgrace to tell a lie; that we should speak only the truth; that it was a shame for one man to take from another his wife, or his property, without paying for it. We were taught to believe that the Great Spirit sees and hears everything, and that He never forgets; that hereafter He will give every man a spirit-home according to his deserts; if he has been a good man, he will have a good home; if he has been a bad man, he will have a bad home. This I believe, and all my people believe the same.

We did not know there were other people besides the Indians until about one hundred winters ago, when some men with white faces came to our country. They brought many things with them

*Chief Joseph's story is presented here not as a matter of historic record or as evidence in the controversy over the facts in connection with the treaty of 1855, but to give an impression of the character of the man. Space will not permit including General Howard's reply, which appears in Cyrus Townsend Brady's book, "North-western Fights and Fighters."

to trade for furs and skins. They brought tobacco, which was new to us. They brought guns with flint-stones on them, which frightened our women and children. Our people could not talk with these white-faced men, but they used signs which all people understood. These men were Frenchmen, and they called our people "Nez Percés," because they wore rings in their noses for ornaments. Although very few of our people wear them now, we are still called by the same name. These French trappers said a great many things to our fathers, which have been planted in our hearts. Some were good for us, but some were bad. Our people were divided in opinion about these men. Some thought they taught more bad than good. An Indian respects a brave man, but he despises a coward. He loves a straight tongue, but he hates a forked tongue. The French trappers told us some truths and some lies.

The first white men of your people who came to our country were named Lewis and Clarke. They also brought many things that our people had never seen. They talked straight, and our people gave them a great feast, as a proof that their hearts were friendly. These men were very kind. They made presents to our chiefs and our people made presents to them. We had a great many horses of which we gave them what they needed, and they gave us guns and tobacco in return. All the Nez Percés made friends with Lewis and Clarke, and agreed to let them pass through their country, and never to make war on white men. This promise the Nez Percés have never broken. No white man can accuse them of bad faith, and speak with a straight tongue. It has always been the pride of the Nez Percés that they were the friends of the white men. When my father was a young man there came to our country a white man (Rev. Mr. Spaulding) who talked spirit law. He won the affections of our people because he spoke good things to them. At first he did not say anything about white men wanting to settle on our lands. Nothing was said about that until about twenty winters ago when a number of white people came into our country and built houses and made farms. At first our people made no complaint. They thought there was room enough for all to live in peace, and they were learning many things from the white men that seemed to be good. But we soon found that the white men were growing rich very fast, and were greedy

to possess everything the Indian had. My father was the first to see through the schemes of the white men, and he warned his tribe to be careful about trading with them. He had a suspicion of men who seemed so anxious to make money. I was a boy then, but I remember well my father's caution. He had sharper eyes than the rest of our people.

Next there came a white officer (Governor Stevens) who invited all the Nez Percés to a treaty council. After the council was opened he made known his heart. He said there were a great many white people in the country, and many more would come; that he wanted the land marked out so that the Indians and white men could be separated. If they were to live in peace it was necessary, he said, that the Indians should have a country set apart for them, and in that country they must stay. My father, who represented his band, refused to have anything to do with the council, because he wished to be a free man. He claimed that no man owned any part of the earth, and a man could not sell what was not his own.

Mr. Spaulding took hold of my father's arm and said: "Come and sign the treaty." My father pushed him away and said: "Why do you ask me to sign away my country? It is your business to talk to us about spirit matters, and not to talk to us about parting with our land." Governor Stevens urged my father to sign his treaty, but he refused. "I will not sign your paper," he said, "you go where you please, so do I; you are not a child, I am no child; I can think for myself. No man can think for me. I have no other home than this. I will not give it up to any man. My people would have no home. Take away your paper. I will not touch it with my hand."

My father left the council. Some of the chiefs of the other bands of the Nez Percés signed the treaty, and then Governor Stevens gave them presents of blankets. My father cautioned his people to take no presents, for "after awhile," he said, "they will claim that you accepted pay for your country." Since that time four bands of Nez Percés have received annuities from the United States. My father was invited to many councils, and they tried hard to make him sign the treaty, but he was firm as the rock, and would not sign away his home. His refusal caused a difference among the Nez Percés.

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The picture above of Nez Perce Chief Timothy (also known as Tee-ma-tee) shows him wearing a cuffed shirt. Timothy recorded the proceedings of the 1855 Walla Walla Council for his people, the Nez Perce.

Courtesy Washington State Historical Society.