

Ut-Sin-Malikan (Chief)

(1793 – 26 May 1868)

Ute-Sin-Male-Cun: One of the Head Chiefs of the Nez Perce Tribe

AKA: Ut-Sin-Malikan, AKA: Eugene Mallikan

By Jesse L. Paul

Ut-Sin-Malikan was born in the year 1793 and was a boy of twelve when Lewis and Clark came to the Northwest in 1805. The Lewis and Clark Expedition were on their last legs after crossing the Bitterroot Mountains located between Montana and Idaho. An early snow storm had hit the mountains in the fall of 1805. The expedition's rations were gone and there was no game to kill for food as the snow storm had driven the game to lower country. The expedition at this point was reduced to eating their horses. They were making their way down the mountain when Nez Perce scouts spotted the advance party of the expedition. The Nez Perce were camped on a prairie (near what is now the town of Weippe, Idaho) digging and gathering Camas Roots as part of their winter food supply. The Nez Perce Indians took the expedition in, fed them, and nursed them back to health.

During the time of the expedition's recovery, the Nez Perce and Lewis and Clark became very good friends. The Nez Perce were impressed with Lewis and Clark's medicine as they had helped heal some of the Nez Perce that were sick. Lewis and Clark were in return impressed with the Nez Perce culture and their cleanliness. The Lewis and Clark Expedition spent about thirty to forty-five days with the Nez Perce who helped them in preparation for getting their party down the Snake River and the Columbia River to the Pacific Ocean. Lewis and Clark left their horses, what was left of their supplies, their pack equipment and pack animals with the Nez Perce to take care of until the following spring when they planned to return. The Nez Perce cut down trees and made approximately six canoes for the Lewis and Clark Expedition. They escorted Lewis and Clark down the Clearwater River, down the Snake River to where the Snake River flows into the Columbia River. It was there that they introduced them to the Yakima Tribe of Indians. The Nez Perce told the Yakimas that the Lewis and Clark party were good people and asked them to take care of them and help them get down the Columbia to the Pacific Ocean.

Lewis and Clark and their expedition reached the Pacific Ocean sometime around mid-December. They stayed there until the next spring and around March began their trip back up the rivers to the Nez Perce country. When they returned in the spring of 1806, the Nez Perce helped them get their expedition back over the Bitterroot Mountains to Montana. All the equipment, supplies, animals and horses left there for the winter were in good condition and every horse left was returned. The Nez Perce gave the expedition gifts of robes and food and accompanied them to Montana, showing them the route over the Lolo Pass to near what is now called Missoula, Montana. At that point the Nez Perce returned home.

The Nez Perce were very intrigued with the white man's ways and his instruments. Lewis and Clark had survey instruments and equipment they had never seen before, also guns, rifles and steel knives. The Nez Perce were very much interested in learning more about the white man and in learning how to read "the book." The Book meaning the Bible.

In 1835 or 1836 Henry H. Spaulding, Marcus Whitman and their wives came as Presbyterian missionaries to the Northwest country. Reverend Spaulding and his wife settled in the northern part of Idaho in the Nez Perce country. Reverend Whitman and his wife went over to the Palouse Indian country. Reverend Spaulding began teaching the gospel and the Word of God. The Indians wanted to learn about the higher power and were so interested that they sent a party of four Indian young men back to St. Louis to see about having the Bible printed in their language. They learned how to read and

write in their native Nez Perce language. Once they had contacted the printer in St. Louis they had the four gospels of the New Testament printed in the Nez Perce language as well as hymn books. The Nez Perce began practicing the Presbyterian religion. Between 1835 and 1855 the Indians became Christians and followed the church. Most of these were Nez Perce Indians from the Kamiah and the Lapwai areas.

The white settlers began moving in and this was the cause of the United States Government wanting to enter into a peace treaty with the Nez Perce; to relinquish some of the land that the Nez Perce controlled so the white's could settle there. The Nez Perce at that time controlled a very large part of Northern Idaho, Washington and Oregon, about the size of the state of Maryland. After the 1855 treaty that land mass was reduced to around two million acres. Some of the stipulations in the treaty were that the United States Government would provide schools for the tribal people, put up a mill to grind wheat into flour, provide a saw mill, a blacksmith shop, and other farming equipment and implements for them. They also agreed to pay the Nez Perce for lands that they had signed over to the Federal Government. The Federal Government never paid them, not one cent of what was promised.

During the period between 1855 and 1863 gold was discovered in Idaho in Perce near Weippe and gold miners began to come into the country. Again this land was reservation land and there was supposed to be no whites on the land of the Indians. The white settlers and the miners kept pushing the United States Government into negotiating another treaty with the Nez Perce; to further reduce the reservation so they could have the land for themselves. Consequently the 1863 treaty was negotiated. Ut-Sin-Malikan was a very big part of that treaty and spoke at the council in June of 1863 when they were negotiating that treaty with Judge Howell who was sent out from Washington, D.C. to represent the President. There were approximately five bands of Nez Perce Indians who did not want to negotiate this treaty; they were the Indians who lived along the Snake River and across the river into Oregon's Willamette Valley where Chief Joseph's band was from. They didn't want to be pushed onto a reservation on a small tract of land because the land they had was very amenable to their way of life and they had lived there for generations. They felt that they should not be required to move into Idaho with the rest of the Nez Perce.

The Nez Perce Indians did not have a leader chief, one chief who was in charge of all the bands. Each band had their own chief and each band honored the other band's chief and their rights. The Federal Government gave Chief Lawyer the designation of the Head Chief, a decision with which the other chiefs did not agree. Chiefs Ut-Sin-Malikan, Timothy, Jason and Lawyer were the four elder leaders of the band of Nez Perce in Kamiah and Lapwai. Ut-Sin-Malikan did not agree with the part of the treaty trying to force Chief Joseph and his band to come over from Oregon onto the Idaho side. He felt that Chief Joseph's wishes should be honored and that he should be able to remain on his land. The 1863 treaty was not signed by five of the chiefs. Those chiefs were: Chief Joseph, Chief White Bird, Chief Toohoolhoolzote, Chief Looking Glass, and Chief Paloose. These five chiefs probably controlled the majority of the Nez Perce Indian country and felt that they should not give up that country. Consequently they never did come to an agreement with the 1863 treaty even though the United States Government felt that they had a treaty with the Nez Perce's, which in reality was not true. As a result of this and after Congress ratified the 1865 treaty in 1867, there were still some issues to be resolved. In the early part of 1868 the Secretary of the Indian Bureau sent out a letter to Agent O'Neill, Indian agent at Lapwai, requesting that four chiefs come back to Washington, D.C. to finalize and renegotiate those differences. They requested that two chiefs come from the treaty side and two chiefs come from the non-treaty side so that there would be equal representation. Agent O'Neill did not comply with the request and instead sent back four chiefs that he felt would be willing to comply with the United States Government's request in resolving the treaty. Chief Lawyer, Chief Timothy, Chief Jason and Chief Ut-Sin-Malikan were the four chiefs sent back to Washington, D.C. They left in late March because of the weather. They rode horseback to Seattle, Washington and caught a ship from there and sailed around South America's Cape Horn and up to New York. They arrived in Washington, D.C. on May 12th or 15th

of 1868. Ut-Sin-Malikan contracted typhoid fever enroute and complications of pneumonia set in due to his age. He was at that time 75 years of age. Nine days later he died in Washington, D.C. It is because of this trip and for this reason that he was buried in Congressional Cemetery.

Ut-Sin-Malikan and his wife had two sons and two daughters. One of those daughters was named Jane, her Indian name was Wa-lee-hoo. She married a Nez Perce named Jason Conditt whose Indian name was Tin-tin-ne-nay-klon-kan. Out of that marriage they had two children, one was named Lydia Conditt and a son named Homer Conditt. Lydia married my grandfather who was named Jesse Paul, who I am named after, and they had eleven children. My father Titus Paul and his younger brother who was the youngest of the family, Reuben Paul are the only two living descendants from Jesse and Lydia. From Titus there were three sons and two daughters of which all are living today. I have four children, two sons and two daughters of which two are in attendance today. From Reuben Paul there were three sons and one daughter, two of which are in attendance today plus Reuben's granddaughter. The descendants of this noble Nez Perce leader is now in its seventh generation.