

7/2/62

The story of the Eel Trail, narrated by Henry Deavert, Yakima, interpreted by Watson Totus.

Since the days of the military establishment of Fort Simcoe, white men have known and in early days used an Indian trail leading from Mool Mool, "Bubbling Springs or Jumping Springs" at the site of later-built Fort Simcoe, now Fort Simcoe State Park, that led over Toppenish ridge. It was a part of the 65-mile long military road to Fort Dalles, at ~~xxx~~ the Dalles, in Oregon, and was constructed as a road by Capt. Frederick Dent, brother-in-law of Ulysses S. Grant.

This was a steep, ~~xxx~~ winding trail over the ridge. The military road entered and left Fort Simcoe slightly toward the east and then directly over the mountain.

Indians called it the Assum Trail when the white men came. Assum is Eel in the Yakima language. So it became, and has remained, the Eel Trail a proper name. For it was the steepest, most winding bit of road in the area, and the nemesis of Military wagons and freighters who used it as the route, part of the military road, to and from the Yakima Valley and the Dalles for three to four months each year. The rest of the year the road was blocked by snow. The road from the Dalles to the Valley then led up the longer way by Satus Pass, entered the Valley from Toppenish ridge about a mile west of the present Highway 97, the Yakima-Goldendale road and then followed up Toppenish Creek, or far enough to be on solid ground, to the fort.

This is the Indian story of the Eel Trail, a passageway into the Yakima Valley since time immemorial from the Celilo fisheries. It continued northward over Antanum Ridge, thence to the ~~xxxxxxxx~~ Naches and northward into the "enas, Kittitash Valley, over the Colockum to the "enatchee and Okanogan areas.

Few people but the oldest Indians knew of another trail, Pusch or Water Snake, used more extensively for travel to and from the fisheries at Celilo and Wishram than the Eel Trail. This is the low saddle-like gap in Simcoe ridge, ~~xxx~~ about seven miles east of the Eel trail. The following is Henry Deavert's story of origin:

In the ancient days ~~xxxx~~ and Bel, Assum, and Water Snake, Pusch, were friends. They always traveled together.

They lived along the Columbia River, those were the days before the Indians, when the world was being made ready for the coming of the Indians. One day they decided to come to the Yakima Valley.

It had not yet been decided who would become the eel that was to be found in the river by the Indians, when they came, and would be beneficial to them for food.

Water Snake was jealous of eel, and wished to become eel.

They set out, travelling Satus Pass. And eel made the trail, crooked like he swims, that became Satus Creek that twists and turns. ~~x~~

They came to Toppenish "idge and descended into the Yakima Valley, camping here and there as they went, because it was a long way. They found Toppenish Creek and decided to follow it toward the west. But winter came upon them.

They established a camp and lived throughout the winter on Toppenish Creek, and the more they were together, the more they argued about who was to become ~~Waxx~~ Eel.

"Let us race back to the Columbia River, and whoever wins, he will go into the river and become eel, said Eel."

Water Snake thought that would be easy to beat Eel, who wriggled and was made to travel in water and not on the land. Water snake could travel either in water or on land. So he accepted the challenge.

They started out. ~~Waxx~~

Water Snake went right up over Toppenish "idge from the place where they had spent the winter. It is the low gap there in the hills. It was an easy trail.

Eel swam on down Toppenish Creek and finding no place easy to get over, went up Toppenish "idge, making a very winding trail as he went. But he was faster than water snake thought him to be.

Eel raced toward the Columbia River and beat water snake. He entered the river there, at the place that was to become ~~Wishram~~ Wishram.

That is why there are lots of eels at Wishram where eel came to the river.

And that is why there are many water snakes there, saying on land most of the time, but once in a while going into the water.

Ben Snipes on Reservation (2)
(Letters from Yakima Indian agency)

your cattle from Jan. 1 to June 20 30 as per the contract as extended
is now due (\$500)... (from Milroy)

(To Snipes & Allen, Yakima City, May 26, 1884)

At a council held on the 17th inst. the Indians agreed to a
renewal of your contract for another year on condition that the money
derived from said grazing should be paid promptly quarterly or
semi-annually in advance and strictly devoted to the erected of
mill, &c....(asks for the \$500 now to use in building steam saw Mill)
(from Milroy)

(To Ben Snipes, The Dalles, later in 1884)

...You are aware that the condition on which the Indians
agreed to permit grazing this year was that the funds should be
used to move the grist mill. The department has now authorized that
work and I wish to commence it as soon as possible.(asks for the
grazing tax) (from Milroy)

(To Snipes & Allen, Yakima City, Feb. 16, 1885)

Several Indians from the Satass have just reported to me that
your herders have gathered up every unbranded calf they could find
on the reservation and driven them over the Yakima river, separating
the calf from the cow whenever the ~~half~~ cow had the brand of the
United States or of any Indian...(he wants to know what the ^{score is} ~~score is~~)
(from Milroy)

2--

Left here. Went to Spearfish. Camped there. Got sick and died.

11 families there, living along bluff. buried dead on bluff. July hot.

Rest crossed river. Just a few. No one ever heard from them after that.

Colwash--was ~~Wash~~ "Wishkum) Great grandfather of Jim Looney's wife.

Colwash and Jak Allen's grandfather, Skone-a-wah(Sknoawa) or Shikes. Signed treaty as Skanow. He was "ishhum.

^bJoe Charley, 1/2 Wishhum (pronounced Wishcum or Wishkum)

Ben Olney, Celilo. Dec. 28, 1955

Tomoolutsha is boiling, chees, choosh, chowash is three ways of staying water.....When you see Saluskin ask him if there is, or ever was a band of Indians here named Wyumpum and if this place, called Celilo, is Wyum, also ask if Celilo is an Indian name, if of the land or of the water falls. I am confused by the name Celilo as I never heard of a band or tribe of Celilos. My Old Indian folks were river people of both sides of the river. My grandma Olney was of Wascopum and Wyumpum bands.

Wasco is the lower Dalles where the Dalles town is and around Tenino up the river, on the Oregon side was the Wascopum fishing grounds, they joined the Wyumpums between Celilo and The Dalles, they talked many different languages. The Dalles town was once called Wascopum, a band of Indians on the Washington side and across from Tenino was Wishum (now is spelled Wishram tribe, white man changed the name to Speerfish. The Indian name was Wishum me, the place where the Wishums lived and fished, the language is the same as the Wascopum, another fishing village on Washington side and across from Wyum (or now Celilo was Skeen, the band was Skeenpum where the town of Wishram now stands and they talk the Wyum which is similar to the Mumahchuts, now the Yakimas, Yakima country use to be Mumachutto...

Ben Olney..

History of Life, Louis May Oct 21, 1913.

Louis Mann many years ago when I was a boy there was not many white in this country I seen whites coming on wagon loads children are footed than and now this day lots of them like flie and there very many red people in them days now this day red man is decreasing on account of eating strange food which is not right to his body and beside he drinks fire water which causes him consumption and everlasting destruction and death which my doctor says - earth can cure I see my people have died with whisky up in Ellensburg there were many Indians now this day very few left and in our reservation on this Yakima very few trying to follow the way of white man of white living and white man trying very hard to rob our land and our water while man work in U.S. very hard to steal our rights now the poor red have discovered the thievery of a white man he is a speculator and a grafter now our people working very hard to protect our rights by appealing our case to congress and further more poor people are we Indians in this America white man is like a hungry wolf want to eat my people down from time to time we want to follow the white man ways and living but we are hindered back by the government officials why because our lands bring fortune and this white man is hungry after us and everytime in all the administrations men are hired to look after our rights they soon fall into speculation and grafters policy and soon turn to look after where the hidden treasure to be made for his side pockets and none competent Indians ???? are tied up like little pups and are fed away the speculators see fit and are made additional farmers

who drive around the reservation to see the Indians how
they live and when the Indians own big monies in the hands
of this government when Indians went to buy teams these
farmers go and see and make the reports to agt or supt.
ends abruptly..

Long time ago

Samson Tullie... 1954

Around "little over 70" years of age.

Lives at Harrah. Used to live at Satas (prx he pronounced it the Indian way, Setus)

Born and raised in Yakima county. Fished on Columbia River at Spearfish and in Yakima River at Tieton, Naches, Cle Elum.

Fishes Celilo falls in 1908 and at Spear fish in 1890.

"~~Q~~ Before Monroville dam was built used to catch fish up to 110 pounds. Chinooks.

Dam was built and fish were damaged by hitting cement. "Pretty badly damaged."

No big salmon now. Hardly ever. Never any over 100 pounds.

Referred to old custom to share catch of fish with visitors or guests .

Did Umatills fish there?--~~Not~~ Ans. Not until 30 or 40 years back... referring to Celilo and ~~Spear~~ Spearfish.

Gambling.

Games-Pahl-e-yout	Stick and Bone Game
2-Wah luk shaw	Two Card Monte
3- Wax in passe	Five-card poker (women only)

The three gambling games of the Yakima are the three games remaining from the period of contact with non-Indians. Of the three of course, only the stick and bone game is Indian.

Horse racing was a major gambling event and there were other games involving athletic skill, participated in by men. Horse racing was participated in by both men and women, always two horses, ~~two~~ man against man or a woman's race.

"restling was a gambling game and in this the man's body had only to touch the ground when it was considered a "fall." The game was for two out of three falls.

Weight throwing, with a large rock; weight lifting, starting with a flat rock and adding others to it; stopping a rolling hoop by shooting an arrow through it, shinney, apparently an importation like cards and foot racing, again with only two individuals were among the notable gambling games.

These were held at social gatherings, during the food migration season, at the fisheries, the huckleberry grounds and camas digging beds, wherever peoples of various Northwest tribes gathered in numbers.

"agering and competition were always more intense when a team of stick and bone gamblers were from different tribes, race horses were owned by men from different tribes or foot races, wrestlers or "weight" lifters represented other tribes.

2--gambling

Horse racing until later years was the predominant ~~gxxx~~ gambling game of the Yakimas and their neighboring tribes, even before the Treaty Council of Walla Walla.

As narrated by Puck-Nyah-Toot, Johnny Tomanawash, Jim Loney and others (Tomanawash is the only one of the three mentioned who is still living) horse racing was always with two horses only and was predominantly between horses of various tribes at the gatherings during food root and other quests.

So established was horse racing that there are certain grounds yet known to the people, which were race tracks.

One in the Kittitas Valley, where the first account of a non-Indian visitor ~~xxx~~ to the interior was written more than 150 years ago, was known and easily recognized by signs still left, at the time of pioneer homesteading.

North of Moses Lake was another noted track, and another was in the hills several miles east of Ephrata. Others were located along the flats at Priest Rapids, near the lower end of the 11-mile rapids; one was just north of the present town of Union Gap and South of Yakima. The race course near the White Swan long house and park, north of Toppenish Creek, was about three-fourths of a mile northeast of the present White Swan Long House and there were race courses at every food gathering encampment on the dry land flats or edge of meadows in the Simcoe Mountains on the Yakima Indian Reservation.

One of the most extensive was on the Camas Prairie on the southeastern abutment of Mt. Adams. Others were at the various huckleberrying grounds, of which there were over a dozen major ones, all on the Yakima Indian Reservation or not far from it.

Betting was done in this manner:

A man owning a horse would wager blankets or other horses, and money

when it became known to the people, make the wager against the owner of another horse. He could "cover" additional bets made by friends or fellow tribesmen of the "opponent".~~xx~~ And individual side bets were numerous.

Women wagered bags and other things, peculiar to women, making these wagers against women and sometimes against men.

There were two types of races, one a straight-away, with the start made distant, a mile or two or three miles from the finish. A starter and "judge" accompanied the racers to the distant point, and the rider was usually someone named by the horse owner, although not always.

Two judges were selected to watch the finish line.

In the other type of race, the start was made from the crowd of onlookers, continued to a rock pile pylon, where two judges or inspectors were stationed to see the turn was properly made around the rocks; and then the racers finished at the starting line.

So numerous were these pylon rockpiles along the Columbia River and elsewhere "off the later created reservation" that curious seekers thought they were grave markers, and the forerunners of the continuing flood of curious diggers, seeking graves, tossed aside the rocks and then dug in vain. The pock-marks of their diggings and the scattered rocks may yet be seen. Only on the Reservation, and despite severe penalties for discrediting any grave, marked or otherwise, are graves safe from persistent and wholesale looting of graves of those related to persons yet living. Appeals ^{to} law enforcement officers ~~xxxxxxxxxxxx~~, in spite of statutes protecting graves, have with few exceptions, been effective. And this wanton destruction of sacred places is one of the reasons the people do not wish the reservation, where there are so many scattered burials besides tribal sponsored graveyards, overrun by non-respectors.

~~Races~~ Horse races were also run between women, but men owned most of the horses.

Horse races were run between Indians and non-Indians in the days of earliest contact, and the people were quick to appreciate hot blooded lines and to develop racing stock.

And it should be remembered that drinking, adding complications in later years, was unknown to the original inhabitants until contact with non-Indians.

In the days of the earliest fairs, Indian ~~race~~ horse races, together with wagering by Indians and non-Indians, were a feature of entertainment. But with the advent of the automobile and the passing of the horse as a pleasure animal horse racing and wagering became a thing of the past for Indians, except for some who bred and ran race horses on later-day parimutuel tracks, competing against non-Indians, or raising race horses which they "leased" out or "farmed" out to trainers and race horse owners; or sold outright, but these were few.

Gambling among the Yakima was not an isolated instance, because in earliest days gambling among Indians of all the Americans was known.

The 24th annual report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1902-~~1902~~ 1903, and printed in 1907 was the basis for a ~~25~~ 846 pp publication, well illustrated, devoted entirely to games of the North American Indians. And in 1891 Steward Culin was invited by Prof F.W. Putnam to prepare and take charge of an exhibit illustrative of the games at the Columbian Exposition at Chicago. Eventually this led to a systematic collection of specimens of gaming implements of all existing tribes.

Trained ethnologists classified games of the American Indians into two general classes: I, games of chance; II, games of dexterity. Games of pure skill and calculation, such as chess, were found to be entirely absent.

Of these, the games of chance fall into two categories: 1(p.31) "games in ~~xxxx~~ which implements of the nature of dice are thrown at random to

determine a number or numbers and the sum of the counts is kept by means of sticks, pebbles etc...2"- "games in which one or more of the players guess in which of two or more places an odd or particularly marked lot is concealed, success or failure resting in the gain or loss of counters.... "

"...¹here is a well-marked affinity and relationship existing between the manifestations of the same game, even among the most widely separated tribes. ¹he variations are more in the materials employed due to environment than in the object or method of play. Precisely the same games are played by tribes belonging to unrelated linguistic stocks, and in general the variations do not follow differences in language

"....(p 32)...there is no evidence that any of the games described were imported into America at any time either before or after the Conquest. On the other hand, they appear to be the direct and natural outgrowth of aboriginal institutions in America.

"...reference to games are of common occurrence in the origin myths... (here, life was at stake as the wager..."

P. 73.. "William Wood, in his New England's Prospect (London, 1634) relates the following:

"...They have two sorts of games, one called puim and the other hubbub, not much unlike cards and dice....."

Details of the stick and bone games, recorded by explorers and others in early-day contact with the Indians, include the Okinagan, of Salashian stock; the Thompson of British Columbia and other northwestern tribes. On p 304 of the publication appears accounts covering the Shahaptian stock, the Nez Perces of Idaho, Umatilla.

On p 307 of the report:

"Yakima-Washington. Jack Long informed the writer that the Yakima call the hand game paliote, and that the Klikitat use the same name, while the Dalles Indians call ~~it~~ it pesoguma. The Yakima call the marked

bone walakaki and the white one plush, while the Klickitat call them gouikiha and tgope, respectively.

Pandosy (Father M. Charles Pandosy in Grammar and Dictionary of the Yakima Language, New York, 1862,) gives the following definition, "to play with the hand, pal-li-o-sha." (Pandosy was an Oblate missionary of the Catholic faith and with others established the Mission of the Antanum in 1847) .

p. 158

"Shahaptian Stock. Klickitat, Washington (catalogue No. 20955, Free Museum of Science and Art, University of Pennsylvania)

"three beaver teeth, two marked with five circles with central dot and one with chevrons on flat side. All have ends wrapped with sinew to prevent splitting and one with circles and one with chevrons are wrapped about the middle with sinew. Collected by A.B. Averill.

"Yakima reservation, Washington. (Cat No. 37512, Free Museum of Science and Art, University of Pennsylvania). Four sticks $5 \frac{3}{4}$ inches in length, triangular in section, one side flat and plain and the other two sides marked with dots and cross lines as shown in figure 185. Collected by the writer in 1900. The dice and game are called pomtaliwit. The two sticks marked with cross lines are called walou, man and the two with dots, woman. It is a woman's game played by two persons and counted with twenty counting sticks, il quas. The counts are as follows: All heads up count 2; all tails up, 1; two heads and two tails, 1.

"My informant, a Dalles (Wasco) Indian named Jack Long, stated that the game was also played by the Klickitat and Dalles Indians. The former call the game tskaiwit. The game is played on a blanket and the sticks are tossed up with the hands...."

Gerald R. Desmond, O.S.B., made "Gambling Among the Yakima" the subject of a dissertation in 1952, in partial fulfillment of the

requirements for the degree of Doctor of Philosophy, the Catholic University of America.

He outlined the study to "describe the gambling complex as it existed among the Yakima, in the period from 1860 -1880 , to see its integration into Yakima culture, and to discover, so far as possible, its functions in that culture..."

He gathered the material during a three-month residence at White Swan, and pointed out that no "ethnography of this people is available..."

He spells the ~~gam~~ stick and bone game palyowit...

He, and other writers, have chronicled that the gambling games were held in conjunction with religious ceremonies. Other writers have written in the Bureau of American Ethnology Report that certain gambling games were religious in nature.

A long bibliography could be cited in which gambling is recognized as a culture of the people, preserved by their scientists and preserved in museums to show that culture

It is important to note that horse racing and other gambling games were participated in by the several tribes gathered at the Treaty Council Grounds at Walla Walla in 1855, and these are mentioned, as is betting, by Col. Lawrence Kip , U.S.A. in his personal observations which he wrote "The Indian Council at Walla Walla, May and June, 1855, and published in 1897 by the Eugene, Oregon Star Job Office.

Photographs of pioneer-day period gambling are available in repository archives, including the collection, "The Papers of Lucilius Virgil McWhorter, edited by Nelson A. Ault, a 144 pp catalogue containing listings of written and photographic material.

Fragmentary notes

Click Relander,
3701 Commonwealth,
Yakima, Wash.

Feather Game of the Gros V

Source: Percy Bull Child, Piegan living in the Yakima Valley, Wash., with wife and family. Some are married to Yakima 4/4/ degree bloods.

On hand: Specimen, craftsmanship of Bullchild. (purchased from Percy)

He said this was a Gros V game, played in older days by the group residing near the Star School. Its use long given up.

Beautiful made specimen: Case, like bow case, decorated; handle, forked stick, earth paint colored. Attached: Hide case containing oblong counting bones, made of horn, four; small bag of earth paint; twist of sweet grass.

This was a "religious" game, for "life." It was dreamed by a CV woman whose husband was very ill. "dreamed how to play it and if she won, her husband would live, if not, he would die.

Men matched against women.

Starts as ceremonial with sweet grass. Hollow out depression in earth, start fire, lift coals into depression with forked stick, put ~~xxx~~ on sweet grass.

Counting sticks have bells (foot dance bells) attached to ends.

Sticks for players (2) sticks, tied with bells each end, also American Flicker feathers, short ties with sinew.

"Leader" holds feathers over smoke of sweetgrass while game "bones" are "hid" much like Sahaptian, Salish stick and bone game. Then at proper time of feeling, leader flicks stick once, twice, and third time. Third time feathers stick out "pointing" and leader uses feather point to have bone "hider" declare his hand.

Percy knows better than to try and put off "crafts" on me unless it is something pretty good, and then not too often. But I suspected it was case of wanting a little money and rather than chance him going to some collector or ~~curio~~ curio store I took them, hence didn't go into details of game etc. because I was pretty busy.

Like I mentioned, you're probably well familiar with this, but in case you are not, I'll take photos of the items and also, as I should do this before too long, get detailed explanation from Percy as to this game.

He said in older days people brought sandwiches and such to the meetings, and made a kind of social out of the game.

I asked him if there was a specimen in the Browning Museum, and he said there must be, but he didn't remember it.

Jim Schappy

1960

Oscar Billy Harrison, first cousin once removed (or second cousin)
of the deceased Billy Peters (Hapu*)
Should be distributed

George Schappy, first cousin, one-half

John Bassett, first cousin, one-half.

That the order upon re-hearing amending original order was entered upon
the record that the evidence of records shows that George Schappy
and John Bassett are related to the decedent as first cousins, whereas
appellant Oscar Billy Harrison is shown to be more remotely related
to the decedent as a second cousin. That since the hearing
appellant discovered new evidence which contradicts the evidence of the
record as shown that George Schappy and John Bassett are not
first cousins of the deceased.

the said affidavits show that the father of the deceased Pa-Sha Quot-¹/₂
nath was not the brother of George Schappy's father (Schappy) and was
not the brother of John Bassett's father (Wah Bassett)

all concerned with paternal ancestry of Billie Peters

Oscar B Harrison

My father's name was Billy Harrison

my parents had two children, myself and a daughter who died several years
ago leaving no issue. My father was the son and only child of San-pe-
io-uki. San Pe io Uki, my paternal grandmother was the second of four
full blooded daughters of Wah-we-So-quah-ke (father) and Kum-shup-kum,
mother. The other three daughters were Klah-at, the eldest; Wee-kah-
sah, the third and Nah-imp-ka, the youngest. The eldest married a
Indian not a member of the Yakima tribe and her issue were never

Yakimas, and those claiming inheritance rights through her have already had their claims rejected.

The young st died without issue.

See-Kah-Sah the third had one and only one child, Billy Peters the deceased.

Thus my paternal grandmother and the deceased's mother were sisters, making my father and the deceased first cousins and hence I am a first cousin once removed or second cousin as some figure of Billie Peters.

See-Kah-Sah married Pa-Sha-quot-ta-nath. Pa sha quot-ta-nath predeceased See-kah-sah. I do not know that Pa-Sha-quot-ta-nath had any brothers or sisters.

"I am advised by persons who knew Pa-sha quot tanath that he had no brothers or sisters.

On Nov. 25, 1949 George Schappy stated that in his enrollment application No 21111 that his paternal grandfather was Quil-Quil-Chin on June 2, 1953 and he testified that the deceased paternal grandfather was Ch w-we-a-nuk. He testified that his father and the deceased's father were brothers, which is another way of saying that his paternal grandfather and the deceased paternal grandfather were one and the same person which is inconsistent with

his testimony of June 2, 1953 and with his enrollment application.

Said exa .. John Bassett stated in his enrollment application that he did not know who his paternal grandparents were; that on Oct. 13 he testified herein that his father's brother was Pa-sah-quot-ta-nath. On April 23, 1956 Geo Schappy gave evidence to the effect that John Bassett's father, Wah Bassett was the brother of the deceased's father but on JGO June 2, 1953, the same George Schappy had testified that John Bassett's mother was the sister of the deceased's paternal grandfather.

Indian Words ... ~~Jones~~ ~~Spencer~~ ~~Tom~~ ~~Yakima~~ ~~Tin~~ ~~Shappy~~
~~Jim~~ ~~Alexander~~ Alba Shawaway.

Buffalo, Tchlum

Elk-Yakima calls him Ya Pa Nit. Warm Springs Same.

Cle Elum, means "ana Wak, next to the hill, next to it. ✓

Enumclah (Enumalaw.

Means Thunder.

Jones Spencer a Tietnapum, means small meadow like lawn. ✓

People lived at Packwood, same as Antanum people

(Cowlitz says Spencer)

Monastash ✓

monet--going digging. Tash, place. Monastach.

Moses-- Mon-shus, that was his name. It was an Indian word, ✓
Okanogan. It means four in that language I think. Old timers always
called him Mo-shus. White people thought it was Moses. ✓

Johnny Tomalawash

Place Names-- Klickitat ~~xxxx~~ Bridge, Cougar Creek. (Mother earth protectorate)

Klickitat Bridge--place name near Cougar Creek Wach Wikes che--
"part means bridge, wach wikes.

Cedar bark basket--Loop Poy or Loup ~~xx~~ Poy.

Superstition about ~~xxx~~ people lost. "They were swallowed up by the lake or mountains, because "they" did not them. Had not been there a long time. The earth and wa er know people when they are young but if they forget to go back and forget the earth, they will disappear when they go there.

(This was cited in case of two half breed fishermen lost in 1954 on lake on ⁺akima Reservation)

Lots of cases. Baby girl, left sitting on rocks four or five days. Just staid there. Take sleep. Not hungry or thirsty because earth knew her and took care of her.

"I have been to the Klickitat River. I was there when I was small and it remembered me."

(Wilson Charley's source)

Chief Klatoosh, was chief of the Rock Creeks ,or rather band called Ematillums. Ematillums were a people separate from the Umatilla.

Old Indian called Yoke was with soldiers at Union Gap. They were in war party, behind small trenches at Union Gap, where buildings are now located.

He was old when I was young. He told of seeing an Indian, on a white horse, who came out and rode back and front of soldiers. They shot at him but their bullets couldn't hurt him. He had power, the old power.

Yoke wore a uniform when he was with the soldiers.

Informant. Eagle Seelatsee.

Moses was a brother of my wife's grandmother. He was over in the Simcoe Valley. He tried to get the people there to come over to the Moses reservation and live with him.

Moses was accused of many wrong things by the early settlers who wanted him out of the way so they could have his land, so they could "break" up the Indians.

Moses was a good man and was good to his people.

At the time of the Haller expedition into the Simcoe country, those people fought to protect their country. Then after it was over with Kamiakin's people came along and said give us the mules you have captured. They argued about it. They said 'the Moses people) you didn't help fight and now you want the things we have taken from the soldiers, So to keep them from taking them, they killed them. That is why the people didn't get along good later."