

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 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 Kamiackun, 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.F. 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 arranged 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,³ 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, ~~Kamiakun~~ 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 ~~father~~ 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.

~~***~~ 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 ~~logicalxxxxxxxKamix~~ 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~~xxxxxxxKamix~~

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.

"If the governor had told us, 'my children I am asking you for a piece of land for each tribe, but the land and country is still yours' we would have given willingly.

"But he has taken us and thrown us out of our country in a strange land in a place where its people do not even have enough to eat.

"Then we have said, now we know perfectly the heart of the Americans. They hanged us without knowing if we are right or wrong; but they have never killed or hanged one American, though there is no place where an American has not killed savages...

"You want us to die of famine, little by little. It is better for us to die at once.

"It is your governor who wanted war.

"However the war was not going to start so soon but the Americans who were going to the mines having shot some savages because they did not want to give them their wives, we have taken the care of defending ourselves.

"Then came Mr. Bolon who insulted us, threatened us with war and death...

"If the soldiers and the Americans will retire or treat friendly, we will consent to put down arms and grant them a piece of land...

"If we lose, the men who keep the camp in which are our wives and children, will kill them rather than see them fall into the hands of the Americans. For we have heart and respect ourselves..."

"Whether by deliberate and ironic intention or ~~cmx~~ coincidence, Major Gabriel J. Rains, commanding troops in the field, wrote a reply on November 13, 1855 from "Headquarters of the Yakima Expedition," the Ahtanum Mission itself, November 13, 1855.

"...You say now if we will be quiet and make friendship you will not war with us but give a piece of land.

"We will not be quiet, but will war forever until not a Yakima breathes in the land he calls his own. The river only we will let retain this name to show that here the Yakimas once lived.

"The treaty which you complain of, though signed by you, gave you too much for your lands, which are most of all worthless to the white man.

"...My kind advice to you ~~xxx~~, as you will see, is to scatter yourselves among the Indian tribes more peaceable, and there forget you ever were ~~xxxxxxx~~... R. G. J. Rains, major, U.S.A., brigadier-general, W.T. commanding troops in the field."

At the outset of the war Major ^Uranville O. Haller marched confidently out from The Dalles, most of his troops mounted on mules. They rode north, sixty-five miles across the Simcoe Mountains, and were confronted by Kamiakin's warriors on "Top-nish" ^UCreek.

Haller took along a mounted howitzer which he believed would strike terror into Indian hearts. But the Yakimas' love for their homes muffled the howitzer's booming voice.

Haller was routed so he retreated, abandoning the howitzer and other equipage.

~~X~~The "lost howitzer" became an unseen monument, more enduring than any shaft of granite, because of what it represents.

The legend has persisted, even though ~~General Wright~~ Colonel "right" recovered it and took it to The Dalles.

Haller's defeat brought concentrations of United States troops and Volunteers, who employing superior fire power, terminated hostilities through Wright's campaign, September 17, 1858.

But before this there was a campaign into the Yakima Valley and the battle at Twin ^Buttes whose old name was Pah Hu Ta Quit (Where Mountains Make a Gap), located just below present Union Gap.

It was during this period that Fort Simcoe was built to protect the Indians from the overanxious settlers and as a military depot.

The death of the Walla Walla chief, Peo Peo Mox Mox, head chief of the Walla Walla and a signer of the treaty with the Walla Walla, Cayuse, and Umatilla at the time of the Yakima Treaty, came in for singular

documentation. He was killed by the Volunteers who were holding him under a flag of truce.

"Writing from Colville to Stevens on January 27, 1855, A. McDonald said:

"The most unrelenting barbarities are told here of your volunteers. 'Tis said they murdered Serpent Jaune (Peo Heo Mox Mox or Yellow Bird), scalped and skinned him, turned his skin into razor straps, disinterred him after burying him, then cut off his ears--preserved in liquor of which an American officer drank afterwards by accident. If this is true, as an historical fact 'tis worth salting to show our progress."

The Treaty with the Yakima was not ratified until March 8, 1859 and was proclaimed April 19 by the President.

But when the people were brought onto the reservation, Kamiakin did not go. He and his younger brother, Skloom, were related by marriage to the treaty chief, Owhi, the father of the uncontrollable, reckless warrior, Qualchan, who distinguished himself in the battle of "Top-nish Creek." against Haller's 100 soldiers.

Before the white man or suyapos came to the Northwest there was a chief called We Wo Chit. He was the father of Owhi, Teias and Shawawei (Shawaway, all men who will be long remembered.

Owhi surrendered to General Wright and was killed on the Tucannon River while attempting to escape. Wright was returning to Fort Walla Walla after the peace councils north of the Snake River. He reached the Tucannon, October 3, 1858. Owhi suddenly broke free while under guard of Lieutenant R.M. Morgan, ~~xxx~~ and was wounded by that officer who pursued him. Then he was cornered, but he silently faced his pursuers. The lieutenant angered, ordered the soldiers to fire and Owhi fell, mortally wounded, to join his mother, the Earth, in a few hours.

Qualchan had been executed several days before. He came into Wright's camp, having been sent for, and was hanged preemptorily and without trial

by Wright's orders 15 minutes later.

Owhi was described as he was seen in 1853 , as "a man of bluk and stature, a chieftainly personage with a fresh glazing of vermilion over his antiquated duskiness of hue."

He wore a buckskin shirt trimmed with fringe. The ancient and honorable tribal mark of chieftainship--otter fur--banded his head. That was in the ~~xxxx~~ grandfather days before beads were used, so his buckskins were daubed with vermilion clay.

Skloom was a large, good looking individual with striking features, but was darker than Kamiakin or Owhi.

Kamiakin has been described by many who saw him.

Three years before the treaty he was "a tall, large man with massive square face and grave reflecting look."

Another described him as "a large gloomy looking man with a very long and strongly marked face."

Kamiakin spent some of his time in Medicine Valley where his lodge was located beneath a large tree that was cut down in modern times. But his ~~xxxx~~ real home was in the Yakima Valley near the Ahtanum Mission where he had a garden which he irrigated.

Kamiakin was the son of Si-Yi, a Palouse who lived near Starbuck, close to the Nez Perce country. His mother was Kah Mash Ni, a Yakima. He had five wives, being related to Teias through one of them, SanChlow. All of his sons and daughters have died excepting the venerable Cleveland Kamiakin (Peo Peo Ka Ow Not , Bird Talking All Night). He was born in 1870 in the Palouse and lives at Nespalem.

While Kamiakin remained at peace after the war, he shunned the reservation. Death could have been his fate at the hands of the soldiers or overzealous settlers as in the case of Qualchan, Owhi, Peo Peo Mox Mox: or of Leschi from west of the Cascades who surrendered in good faith only to meet violent ends.

For a time it appeared he might come to the reservation and receive his pay as chief, \$500 a year, but he did not.

The agent, ~~xx~~ Dr. R.H. Lansdale, writing to Superintendent Edward Geary from Simcoe in July, 1859, stated:

"It is evident Kamiakin has his misgivings, fearing the whites may apprehend and punish him."

Kamiakin did not come so Lansdale went to Kamiakin in April, 1860, a twelve-day horseback journey.

The chief told the agent that he was not afraid of the agency but of the whites. He explained that should he return and there be any difficulty he would be held accountable.

So Lansdale returned and recommended the appointment of Spencer of the Klickitats as chief and this was done on July 5.

W.B. Gosnell, sub Indian agent who was in charge of the Yakima Agency in February, 1861, discharged Spencer.

Gosnell was also confident that Kamiakin would come onto the reservation and consulted the chief's wife, SanChlow, who was sent by Kamiakin to "ascertain and report to him the ~~xxx~~ condition of affairs."

"The character of Kamiakin is, I am afraid, not ~~xx~~ generally understood," Gosnell wrote, "Though he went to war, yet his whole course was marked by a nobleness of mind that would have graced the general of a civilized nation. He never harmed the women and children of the settlers, or waylaid the lone traveler, but has been in many instances their protector."

Skloom died February 1, 1861 in his home not far from the agency.

Gosnell wrote to Geary that "Skloom, brother of Kamiakin...died after an illness of four days...and while upon his death bed made known his determination to have Kamiakin come upon the reserve..."

William Kapus, acting Indian agent, sent a message to Kamiakin on March 21, 1861:

"...I want to see you on your own land and among your own people. I have

kept your garden for you...you ought to come for your people have no chief now and you know that a people without a chief cannot live long. Nearly all the Indians here are farming".

Yet still Kamiakin refused to return and the Yakimas had no head chief. It was not until the time of the agent, the Rev. James H. Wilbur that a chief was elected and White Swan was chosen by the head men who cast colored ribbons to show their preference.

After his death the Rev. Stwire G. Waters was elected head chief of the Confederated Yakima Tribes and he died in 1923 or 13 years later.

The greatest of the chiefs, Kamiakin, whose power fled with the war and the years, was an old and disillusioned man when he wasted away in a log cabin that was isolated from the rest of the camp because he wanted to be alone. He died in his insecure sanctuary in 1877 at Rock Lake, called Tahk Lite, southwest of Spokane in the homeland of his father.

He was visited in the fall of 1870 by W.P. Winans, who rode down from Colville Reservation to deliver twenty bales or 600 blankets, his due under the treaty.

"He listened silently to all I had to say," said Winans. "Then he arose, standing erect with his left arm extended, pointing with his right hand to the ragged sleeve of his gray woolen shirt.

"I see, I am a poor man, but too rich to receive anything from the United States," he said.

Winans reported that Kamiakin felt and ~~xxxxxx~~ believed that he had been deceived and wronged by the United States and deserted by his people. He wished no favors from either.

So Winans took the blankets back to Colville and distributed them to the needy.

Within two years the settlers crowded around Kamiakin's camp and

filed on the land he had occupied and which sheltered his family in the Earth where all became as one.

He died, embittered and broken hearted.

Kamiakin was buried on a rocky ledge, in a secret place, in the manner of his people.

A few years afterwards the relatives went there to fit on new buckskins as was also the custom in ancient days.

The head had been severed from the body and was missing.

It has not yet been recovered so it can be returned, as Uwhi ~~expl~~
explained to Governor Stevens at the Treaty Council of 1856, to the Earth.