

The ~~year~~ beautiful years have ³⁹ hidden,

dealing with ~~about~~

~~There are~~ many letters and documents ~~concerning the~~ causes of the Yakima War. ~~They have been hidden by the years.~~

One was written by Father ~~Jean Charles~~ Pandosy ~~C.M.I.~~ at the Antanum Mission, ^{dictated by} while Kamiakin stood by dictating a message to the soldiers, less than two months after the treaty.

"Write to the soldiers," Kamiakin spoke, and Father Pandosy wrote.

"Tell them we are quiet friend(s) of (the) American(s), that we are not thinking of war. The way the governor ~~(Stevens)~~ has talked to us ~~and the~~ ~~Cause~~ 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 is gone} but the land and ~~your~~ country is still yours, ^{and we would have lived with} we would have given willingly ~~the others as brothers.~~

"But he has taken us and thrown us out of our country in a strange land among a people who is our enemy, 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~~ never killed or hanged one American, though there is no place where an American has not killed savages...

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

"It is you governor who ~~wanted war~~ wanted war... ~~Then we took common~~
~~cause with our enemy to defend our nationality and our country.~~

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

When came Mr. Bolon who insulted us, threatened us of (with) war and death...

"If the soldiers and the Americans will retire or ~~even~~ treat friendly, we will consent to put down arms and grant them a piece of land ~~and that~~
~~they do not force us to be exiled from our native country...~~

"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 ~~to make them their boys~~. For we have heart and respect ourselves..."

Whether by deliberate ~~ironic~~ intention or coincidence, Major Gabriel J. Rains, ^{commanding} ~~commanding~~ troops in the field, wrote a reply on November 13, 1855 from "Headquarters of the Yakima Expedition," the Antanum Mission ~~from where Kamata had~~ itself, November 13, 1855.

"...You say now ^{if} ~~we~~ we will be quiet and make friendship you will

not war with us but give a piece of ~~a~~ land ⁴ ~~to all the tribes,~~ Bains wrote ~~to Kamiakin.~~

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

"...The treaty which you complain of, though signed by you, gave you too much of your lands, which are most of all worthless to the white man, ~~but we are not sorry, for we are able to give, and it would have benefited you.~~

"...My kind advise ^c to you, as you will see, is to scatter yourselves among the Indian tribes more peaceable, and there forget you ever were Yakimas."

~~Bains was a graduate of the "West Point Military Academy and a Southern gentleman, having been born in Craven County, North Carolina in 1803. He later became, like Archer, ~~Robert Selden Garnett~~ and James J. Archer of Fort Simcoe, a general for the Confederate Army.~~

At the outset of the war, Major Granville O. Haller marched confidentially out from The Dalles, most of his troops mounted on mules. They rode north, ~~65 miles~~ sixty-five miles across the Simcoe Mountains, and were confronted by Kamiakin's warriors on "Top-nish" Creek.

Haller took along a mounted howitzer which he believed would strike ~~fear and~~ terror into Indian hearts. ~~It was the responsibility of Lieutenant Gracie who escorted Colonel Rip from The Dalles to the Treaty Council grounds.~~

But the Yakimas' love for their homes ^{inappreciated} ~~was stronger than~~ the howitzer's booming voice, ~~and their victory was decisive.~~ Haller was routed so he retreated, ^{abandoning,} ~~and left~~ the howitzer and other equipage.

The "lost howitzer" became ~~a legend, in reality~~ an unseen monument, more enduring than any shaft of granite, because of what it represents. The legend has persisted, even though Colonel Wright recovered it and took it to The Dalles.

Haller's defeat ~~of course spread hostilities north and south of the Columbia and into the Walla Walla Valley.~~

~~It~~ brought concentrations of United States troops and Volunteers, who employing superior fire power, terminated hostilities ^{by} ~~with~~ Colonel Wright's campaign, September 17, 1858, ~~east of the Columbia.~~

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.

~~There were several letters written that reflect the feeling of the times.~~

~~H.R. Thompson, Indian agent writing from The Dalles to Superintendent Palmer on January 20, 1856, and referring to the situation in the Walla Walla Valley because of the presence of the Volunteers said:~~

~~"News from the Walla Walla gives an account of the most shameful treatment of the settlers and friendly Indians...if their lives were in danger when ~~surrounded~~ surrounded by hostile Indians, they are doubly so now."~~

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 ~~Governor~~ 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 Peo Mox Mox or Yellow Bird), scalped and skinned him, turned his skin into ~~razor~~ razor straps, disinterred him after burying him, then cut off his ears--preserved in liquor of

which ~~with~~ an American officer drank afterwards by accident. If this is true if so as an historical fact, 'tis worth salting to show our progress."

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

But when the people were brought onto the reservation, Kamiakin ~~did not go with them. Now he remains as a historic figure, revered by his tribe.~~ ~~but remains forevermore,~~

He and his younger brother, Skloom ~~who signed the treaty~~ were related by marriage to the treaty chief, Owhi,

Owhi was (the father of the ~~most~~ uncontrollable, reckless warrior, Qualchan, who ~~first~~ distinguished himself in the battle of "Top-nish Creek" against Haller's 100 soldiers; ~~and he was the only one who attacked the~~ ~~missionaries in the Colville country~~ Before the white men or sayapos came, to the Northwest, there was a chief ^{called} ~~whose name was~~ We Wo Chit. He was the father of Owhi, (Shawaway), Teias and Shawawei, 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 ~~crossed the river~~ ~~and~~ reached the Tucannon, October 3, 1858. Owhi suddenly broke while ~~under~~ guard of Lieutenant R.M. Morgan, was wounded by that officer ^{who pursued} ~~and then~~ and ~~was~~ cornered, him.

Owhi ~~turned bravely~~ and silently faced his pursurer, ^{but 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} ~~hung~~ preemptorily and without trial by Wright's orders 15 minutes later.

Owhi was described as he was seen in ~~1851~~ 1853, as a man of bulk and stature, a chieftainly personage, ~~a fine old Roman cast in bronze and modernized~~ with a fresh glazing of vermilion over his antiquated duskiness of hue.

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

Skloom ~~lived and died along Toppenish Creek in the Sincere Valley, and maintained friendly relations with the Agency.~~ He 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, ~~and some who knew him.~~ ^{old ones who}

Three years before the treaty he was "a tall, large man, ~~very dark~~

with massive square face and grave reflecting look. "

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

Kamiakin
The earliest records concerning him show that he brought cattle into the Yakima Valley from Vancouver as early as 1839, developing large herds.

Some of his time was spent ~~at~~ in Medicine Valley where his lodge ~~there~~ was located beneath a large tree that was cut down in modern times. But his home in the Yakima Valley was near the Antanum 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 ~~and~~ daughters have died ~~excepting~~ *excepting* the ~~very old~~ Venerable, Cleveland Kamiakin (Peo Peo Ka Ow Not (Bird Talking All Night). He was born in 1870 in the Palouse. *and lives at Nespelem.*

~~He was a peace-loving man and was always at peace~~ *reservations* While Kamiakin remained ~~always~~ at peace after the war, he shunned the ~~valley~~. Death could have been his fate ~~there~~ 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, Lansdale writing to Superintendent 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 12-day horseback trip.

The chief told the agent that he was not afraid of the ~~agency~~ agency but of the whites. He explained that should he return and there be any difficulty ~~between the Indians and whites~~, 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.

The same agent, on October 10, 1860, reported "the buildings at this post turned over by the War to the Indian Department when abandoned by the U.S. troops are sufficient in number for the purpose of an agency and can be made suitable by alterations and repairs and by completing two partly built by the military. ~~At this time the buildings were~~ The buildings, ~~twenty-one in number~~, ^{number} were ~~not~~ valued at \$31,250."

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~~ consulted the chief's wife, SanChlow. ~~She told him that~~ ^{who} ~~she had been~~ ^{was} sent by Kamiakin to ~~the~~ "ascertain and report to him the condition of affairs" ~~on the reservation.~~

"The character of Kamiakin is, I am afraid, not generally understood," Gosnell wrote, "Though he went to war, ~~and in fact was the moving spirit~~ ^{of the late conflict,} 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~~ ^{OR,} ~~he~~ waylaid the lone traveler, but has been in many instances their protector."

Skloom died ^{the} February 1, 1861 in his home not far from ~~Fort Simcoe~~ 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...his own heart was warm towards the whites and he begged they discard turmoil, ~~that strife...~~ ^{should be no longer known between their nation and our own} but that they should live in harmony with our nation and die friendly and happy as members of one great human family..."

William Kapus, acting Indian agent, ^{sent a message} ~~wrote~~ 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 ^{now} ~~and by next winter they will have plenty.~~"

Refused to

Yet still Kamiakin ~~would not~~ 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 ~~selected~~ elected and *White Swan* was chosen by the head men who ~~gathered and~~ 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.

(whose power fled with the years)

The greatest of the chiefs, Kamiakin, was an old and disillusioned man when he wasted away ~~his power gone~~, in a log cabin that was isolated from the rest of the camp ~~and~~ because he wanted to be alone. ~~and he~~ ^{he} died in his

^{Rock Lake} insecure sanctuary in 1877 at ~~Rock Creek~~, called Tahk Lite, southwest of Spokane in the homeland of his father.

He was visited at ~~Rock Lake~~ in the fall of 1870 by W.P. Winans, who rode down from Colville Reservation on instruction ^s of Colonel Samuel Ross to deliver 20 bales or 600 blankets, "his due under the treaty."

~~Winans was invited into Kamiakin's lodge.~~

"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.

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

Winans said that Kamiakin felt and believed that he had ~~been~~ 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 ~~during~~ ~~the winter~~ to the needy.

Within two years the settlers crowded around Kamiakin's camp and filed on the land he had ~~long~~ occupied and ^{sheltered} ~~the land that held~~ his family in the Earth where all become 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 Owhi explained, to Governor Stevens at the Treaty Council of 1855, to the Earth.