

Indian Reservation

Agent L.T. Erwin has received instructions from the department to remove from the reservation the low class of whites who breed disorder among the Indians and if they refuse to go peaceably U.S. troops will be placed at his disposal.

White men married to Indian women are permitted to remain on the reservation as long as they conduct themselves properly and comply with the regulations but there are only about eight of these while the agent estimates there are between 150 and 250 whites. Most of these are engaged as laborers on the farms and the department recognizes and allows a limited number of whites upon the reservation under labor agreements by a system of permits which Agent Erwin applied for. He ~~was given 200 permits~~ asked for 200 permits.

The department expressed itself in a letter as astounded and said it was impossible to carry out the spirit of the order with that number of permits and forwarded 25 as amply sufficient for present

requirements. How to make these answer the purpose and what to do regarding the balance of the whites whose conduct meets with approval is at present perplexing Judge Erwin.--Yakima Herald July 11, 1895.

H.J. Kilgour, the industrial teacher at Fort Simcoe spent a couple of days here this week. Mr. Kilgour says that his department is in a most prosperous condition and that the industrial farm includes 35 acres of oats, 8 acres of potatoes and five acres of miscellaneous garden, all of which is in condition of great thrift. The reservation orchards never looked better--Yakima Herald, July 11, 1895.

Indian Customs, Marriage file 026 Yakima agency

Department of the Interior, Office of Indian Affairs, Washington D.C.,

April 5, 1901

TO U.S. Indian Agents and School Superintendents in charge of Agencies

As is well known, an Indian who receives an allotment becomes thereby a citizen of the United States and his real estate descends to his heirs according to the laws of the State or Territory in which he resides. This, as well as other considerations, make it imperative that a reliable and permanent record of Indian family relations should be kept at every agency and especially at agencies where the lands of Indians have been or are soon to be allotted.

The following instructions are, therefore, promulgated:

1-On and after June 1, 1902, it shall be the duty of each Indian agent to keep a permanent register of every marriage which takes place among the Indians under his charge, said register to record the name of the husband and the wife, both the Indian and the English name, if both names exist, and in the case of an allotted Indian the name by which said Indian is designated on the allotment roll; also the age, tribe, blood, nationality or citizenship of both parties, the date of the marriage, and the name of the person who solemnizes it; or, if the marriage is by declaration before witnesses, the names of the witnesses. The record shall also include the names of the parents of both husband and wife.

2-Before the marriage an Indian must obtain a license to marry, either of an agent or of the proper authorities, in compliance with the laws of the State or Territory in which said Indian resides.

3-United States Indian agents are hereby authorized to issue to Indians licenses to marry, which shall be issued without charge, and so far as practicable, shall conform to the laws of the State or Territory in which license was issued, and the license shall permit the parties to be married by a clergyman, or by a civil officer, or by declaring before

witnesses their intent to live permanently together as sole husband and sole wife; Provided, that no Indian shall be permitted to marry a person of any other ~~except~~ race except in the manner prescribed by the laws of the State or Territory, in which said Indian resides. Each marriage license thus issued shall be entered in a permanent record kept at the agency where it is issued. And when an Indian allotted or unallotted receives a license to marry from a civil magistrate, it shall be the duty of such Indian immediately to report such license to the agent for permanent record.

4- It shall be the duty of the one who solemnizes the marriage to send to the agency from which the license was issued a certificate giving the names of the persons married, the date of the ceremony, and the name and position of the one who performed the ceremony; or, if the marriage is by declaration, the certificate shall be signed by two witnesses, one of whom shall immediately return it to the agent.

5-No license ~~shall~~ to marry shall be given to ~~an~~ an Indian who has a wife or a husband living from whom such Indian has not been divorced and the ~~husband~~ taking by a married man of more than one wife or by a married woman of more than one husband shall not be allowed.

.....

8--Rations may be withheld from Indians who refuse to obtain proper marriage licenses or give truthfully the information needed for the proposed records.

...W.A. Jones, commissioner, Approved E.A. Hitchcock, secretary
4366b300 -6-02.

Yakima Treaty tribes and Indian names. (memo, not complete. follows)

In enrollment application
folder. (unsigned)

- 1 Yakima--Union Gap and Mabton
- 2 Palouse--Palouse Pum
- 3 Piquose -----.
- 4 Wenatshapam--Wenatshapam
- 5 Klikitat--Lyle
- 6 Klinkuit--Wenathpum
- 7 Kow-was-say-ee-----
- 8 Ki-ay-was---Ellensburg.
- 9 Skinpah--Skinpum
- 10 Wish Ham Wishram
- 11 Shyiks --Wishham
- 12 Oche ^Uhotes---Cashmere
- 13 Kah Milt Pah --Rock Creek
- 14 Se-ap-cap---Rock Creek.

~~6~~

[Copy of unsigned memo in Tribal Council enrollment committee folder]

Yakima Treaty tribes and Indian names

- 1-Yakima — Union Gap and Mabton
- 2- Palouse — Palouse pum
- 3-Pisquose —
- 4-Wenatshapam — Wenatshapam
- 5-Klikitat — Lyle
- 6-Klinquit — Wenathpum
- 7-~~Wah~~ Kow was say ee —
- 8-Kiawas — Ellensburg
- 9-Skinpah — Skinpum
- 10-Wish ham — Wisham
- 11-Shyiks — Wisham
- 12-Oche chotes — Cashmere
- 13-Kah milt pah — Rock Creek
- 14- Se-ap-cap — Rock Creek.

[Definitions as given by other informants
will be subsequently quoted].

One division lived entirely in Oregon and were called the Mo-la-la or Mo-lal-la. The other division lived in the Blue Mountain region of Oregon and extended into Washington. These were called:

Cay-use or Ky-oose and lived in Walla Walla county. Dr. Marcus Whitman established the noted mission among this tribe in 1836 and was massacred in 1847. This caused the Cayuse war of 1848.

Pis-quows or Pisk-was....

This division ranged in Chelan, Douglas, Kittitas and Grant counties and from Priest Rapids on the Columbia river to Methow or Moss Rapids.

We-nat-chi or We-nat-she-pum . On Wenatchee river.

Si-ap-kat. At the Great Northern Crossing of the Columbia river in Chelan county.

Ca-milt-paw or Kah-milt-paw on the east side of the Columbia river.

Shal-lat-too. On the upper Yakima river, Kittitas county.

Shan-wap-pom. On Yakima river above Ellensburg.

Skad-dal. On Boston creek and Kamchess lake at the head of the Yakima river, Kittitas county.

Squan-na-roo or Skwa-na-na on Yakima river opposite Selah creek.

Sin-ki-use or Sin-ka-yus. A band under chief Moses in Grant and Douglas counties.

Met-how or Meat-who . On Methow river and Lake Chelan in Chelan and Okanogan counties.

Wap-tail-min or Pa-kiut-lema. The principal village at Union Gap near Yakima.

Se-tas-le-na or Se-ta. On Satus creek.

Pis-ko or Pish-quit-pah. Near Toppenish.

The Atanumlema band was closely associated with this tribe. See under Klickitat above.

Columbia river bands.

O-che-chote or Uchi-chol. Near Celilo Falls, Klickitat county.

Skin-pah or Saw-paw. Near Celilo Falls, Klickitat county.

Wa-how-pum or wah-how-phm in Klickitat county.

Kow-a-a-yee or Kow-was-sa-yee. In Benton county. ???

Chim-na-p n or Chi -nah-pum. Near Kennewick in Benton county.

So-kulk or "a-na-pum. At Priest Rapids Yakima county. A noted religious leader, Smo-haller belonged to this band.

Wal-la-wal-la, or "ol-low "al-low in Walla Walla county.

Chief Peo-peo-mox-mox belonged to this tribe.

~~CHAD~~ Pa-loos or Pal-lot-epel-low

In Whitman and Franklin counties. During the war of 1858 670 horses of Chief Til-co-ax were killed by the soldiers.

Ka-si-spa Near Pasco in Franklin county.

Ta-sa-wiks. Near Levey in Franklin county.

Pa-lus or Paw-luch Near the mouth of the Palouse river, Franklin county.

Al-mo-tu . Near Almota, Whitman county.

Nez Per-ce or Cho-pun-nish. This tribe was mostly in Oregon and Idaho but settlements extended into Washington.

Al-pow-na or Al-paw-a. On Alpowa creek, Asotin county.

As-su-ti- On Asotin Creek, Asotin county.

The Wai-i-lap-pu-an.

The Wai-i-lat-pu-an or Wy-ei-lat was a linguistic family which consisted of but two divisions living in Oregon and Washington

Many Indian names are difficult to pronounce so the syllables are given separately and some similar form is added in order to aid in the pronunciation. There are thirty-eight different spellings both for Klik-i-tat and for O-ki-nag-an.

The Sha-hap-tian

The Shapahtian or Shaw-hap-ten linguistic family occupied a region from the Rocky Mountains to the Cascade range in the vicinity of the forty-sixth parallel of latitude. They are a superior race and have always had a high reputation for bravery. Although on certain occasions there was conflict with certain bands yet as a race they have always been noted for their friendliness toward the whites.

1-Klik-i-tat or Klick-i-tat

There were 38 different ways in which this name was spelled by various writers. This tribe roamed in the mountainous country north of the Columbia river from the Cowlitz river to the Yakima river.

Top-i-nish or Top-nish. On Toppenish Creek, Yakima county.

Tai-tin-a-pan. Around Mount St Helens, Cowlitz County. This was the only band of Shahaptians west of the Cascade Range and they were regarded with superstitious fear by the other tribes. Pacific Ry. Report 1855 Vol 1 pp 403-428.

A-ta-num-lema or Ah-tah-num. On Antanum Creek, Yakima county. A noted mission of the Roman Catholic Church was established in this section. This band spoke a dialect closely associated with the Klickitat and also the Yakima.

Yak-i-ma or Yack-a-maw or Cuts-sah-nem. In Yakima county. The name is now applied to all of the members of the various tribes on the Yakima reservation. Chief Ka-mai-a-kan was a noted leader during the wars of 1855-58.

The Indians of Washington, Their Distribution by Languages
By J. Neilson Barry, R.F.D. 5, Portland, Oregon Historical
Quarterly, Vol 28, March-December, 1927-

There were seven distinct languages spoken by the Indians in what is now the state of Washington. In a similar way a number of totally different languages are spoken by the various nations of Europe, which in many cases do not correspond to the political divisions.

The Chim-a-ku-an linguistic family was found in no other part of the world, while the other languages were spoken by tribes which lived in other states or in British Columbia. The smallest number which spoke a distinct language was the Kwal-hi-oqua while their language, the Atha-a-pas-can was found very widely distributed; from Mexico to beyond the Arctic Circle in Alaska and from near Hudson Bay to the Pacific Coast in California.

In one very small area near Cape Flattery three distinct languages were spoken, the Wa-kash-an, the Chim-aku-an and the Oo-Sa-Lish-an.

A number of dialects were found and these are grouped into thirty five different divisions, although in a number of cases they include some tribes which used a different dialect. as the Sat-sop while the Nis-qual-li group includes some tribes of which but little is known. In the following list there are one hundred and sixty-eight tribes, sub tribes, bands or settlements

A considerable number of names have been omitted on account of uncertainty as to their location such as Hliusetshlikh, one of the nineteen villages near The Dalles Since the Indians usually have several residences a number of names might be given to the same band by different travelers who met them at various places, while the same settlement might be given different names by different writers.

(Applications of 14 Yakima Tribes (and Priest Rapids))

Application No. 222 Julia Pims Sohappy

706 Martha Johnny

225 Olive Bertram

331 Celia Totus

312 Boyt (Bert) Totus

2137 Marcy Umtuch~~653~~

653 Reuben Umtuch

231
0006 Frank Sohappy

698 Louie Dick

540 Amelia Sohappy (father Frank 4/4 Priest Rapids

Mrs. Julia Pimms 4/4/ Yakima Father born at Priest Rapids

Mother born on Reservation

231 Frank Sohappy father (Smiscon) proper

Priest Rapids on rolls

John Sohappy 190

Frank Sohapp 4144

Wildman 3561

Casiat 2773

Cassiat, W. 4040

Mot-i-cas-at 3639

Mayoweles, D 838

Mayoweles, A 840

Tomoplicke, B 3082

Tompke M 3083

Tompke T 3084

also

numbers 193

2149

2422

[Enclosure, 12 Dec 53,
Relander to Host]

YAKIMA MS--I

| | |
|----------------------------|-----------|
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| Historical Notes | pp. 4-16 |
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| Enrollment and | |
| Census Notes | pp. 23-49 |
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| Excerpts Concerning Tribes | |
| Bands, Words, etc. | pp. 58-72 |

[Appended, for use in interpreting census
and enrollment sections, 1 copy each :

1-12 Stat. 951. June 9, 1855 Treaty

2-Application for Enrollment blank
form

3-Public Law 706, an Act, Approved
August 9, 1946.

Click Relander

1212 N. 32nd Ave.,

Yakima, Washington

12/12/53

YAKIMA NOTES

MSI

Introduction

Some sections of Yakima Notes will include not only familiarization material, ~~relating to the Palouses~~, but ~~material covering Yakima Ceded Lands~~ ^{but information concerning data touching upon} ~~since it is my belief that it would be necessary to read each of the~~ ^{Reading} ~~three sets of notes, Umatilla, Palouse and Yakima, to gain a more~~ ^{Series} ~~comprehensive background, and take fullest advantage of the presentation.~~ ^{gives a more OF ANY SINGLE MS}

The interwoven aspects of the research results from the widespread interchange among the people on the three agencies. It will become evident that there is a greater mixture of ~~Indian~~ ^(ON) bloods on the Yakima Reservation, than either the Umatilla or Colville. This, I believe, has made the commonly called Yakimas more suspicious of outside contacts, of each other and even their numerous relatives. It seems most intense among those closely connected with each other, in many cases, the leaders themselves. ^{Some are still Indian Religion believers, some are modern and others are indecisive mixture.}

In a thorough search of Yakima records and a less extensive search at ~~of~~ Umatilla and ~~Umatilla~~ Colville, it is clear that ~~the very old~~ ^{the older} records ~~that~~ ^{which} would be unaffected by any later-day influences of long-discussed claims are far too fragmentary. ^{to be definite or conclusive.} And it is definite that these ~~very~~ ^{oldest} ~~old records have been inaccessible for many~~ ^{certain} were accessible, in years past, and to the tribal leaders, employees of ~~aged~~ Indian extraction. This is not to be construed as an indication that the records were misused by anyone, but there is no doubt they were well known to persons ^{individually and collectively} who knew they would eventually benefit from claims.

Original records, closest to the aboriginal inhabitants of the areas concerned should be available in the Bureau of Indian Affairs.

Each of the three sets of notes contains sufficient key names and enrollment numbers ^{to permit} ~~for~~ spot checks ^{where full and complete records may be} ~~to be made.~~ This may be one ^{so too hopelessly} way to reconstruct old tribes and bands, now ~~to~~ ^{with their knowledge of families} intermingled that even the Indians themselves, ~~I feel confident,~~ could do no better and perhaps not as good as could be done by ethnologists.

available

The ~~very~~ confusion and extensive intermingling ~~no doubt has~~ *must have* contributed extensively to the system of ~~general~~ *generalized* ~~and~~ *loose* classifications, and terms and forms in later years. It is evident that regardless of the underlying desire, the resultant has been a ~~bookkeeping~~ *That for some periods of time* system *regardless of lack of original tribal reg* that qualifies a person for land or tribal benefits or disqualifies him ~~if~~ *if* he lacks sufficient aboriginal blood. The once proud heritage of the people, their tribal affiliation, has been disregarded and is brought up only at times it can serve a definite purpose. Then it is case of taking an ~~Indian witness~~ *individual's* word for it, ~~with~~ *with*

Some references are quoted ~~in order~~ *so* that the reader, only incidentally acquainted with them, may have the benefit of ~~professional~~ *their* guidance without the necessity of withdrawing the source book from the library and hunting out a designated page.

The ~~copies~~ are provided because I believe the information contained is not restricted to one case or one field. ~~And~~ *other* any photographic or ~~documented~~ material appended is not done so ~~as~~ *for* suggested evidence, but is included to help give a clearer picture. *In the notes,* I try to impart some of the ~~physical characteristics~~ *character,* ~~and~~ *perhaps such fragments* ~~and~~ *may* ~~and~~ *may suggest* ~~and~~ *sometimes it suggests* traits and beliefs of the people, ~~gained from extensive association with them, in some of the notes.~~ ~~Frequently I find that such bits of information provide an answer to a contention~~ ~~or a~~ *unasked* question. A bit of information about a religion, whether a man is a "long hair" or "short hair," his ancestors, attitude about marriage, education, ~~and~~ *may suggest* ~~and~~ *sometimes it suggests* old customs, frequently explains why; and sometimes it suggests a defense or ready answer.

As in the other notes, comments will be added, for no other purpose than to center the attention of a trained mind on a question that the situation itself ~~creates~~ composes.

Click Relander

1212 n.32nd Avenue,
Yakima, Washington.

And 1/2 another line

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HISTORICAL NOTES

Yakima (Shahaptian stock).--Synonyms: Cutsahnim (Lewis and Clark),
Hyackimah, Pakuitlema, Stobshaddat (by Puget sound tribes, Tolmie),
Waptailmim, Yackamaus, Yookoomans. The Yakima are the most important
tribe of the Shahaptian stock, excluding the Nez Perces. They occupied
the country of Nachess, Naches, and middle Yakima rivers, in the present
Yakima county, Washington, and are now on a reservation within the
same county. Stevens says the name signifies "black bear" in the
Wallawalla language, but Yakima informants state that it is a nickname
signifying "coward" or "runaway," and say that the proper name of the
tribe is Waptailmim, people of the "narrow river," of Pakiutlema, "people
of the gap," both names referring to the narrows in Yakima river at
Union gap, near Yakima bridge. Their old village was on the west side
of the river, just below the gap. They are the ~~Sachin~~ Cursahnim of Lewis
and Clark. This name may possibly come from the same root as Kutsanot,
"Lying alongside," the name of an old Yakima chief who died about 1880.
In 1854 according to Stevens, they were divided into two principal
bands, each made up of a number of villages and very closely
connected, the one owning the country on the Natchess and lower
Yakima, the other on the Wenas and its main branch above the forks."
These latter, however, were chiefly of the Piskwaus connection. They had
then several chiefs, of whom Kamaiakan was the most important. Like
all the other Columbia tribes east of the Cascade range, they
~~to~~ formerly crossed the Rocky mountains annually to hunt the buffalo on
the waters of the Missouri. In 1855 the government made a treaty with
the Yakima, Piskwaus, Palus and other tribes by which they were to
cede a territory on both sides of the Columbia, extending generally
from the Cascade range eastward to Palouse and Snake rivers, and
southward from above Chelan lake to the Columbia, excepting a
small portion between the Columbia and the lower Yakima. At the same

time the Yakima reservation was established and an arrangement was made by which all the tribes and bands concerned were to be confederated under the title of the "Yakima Nation," with Kamaikan as head chief. Shortly afterwards the ~~Yakima~~ Yakima war broke out, and the treaty remained unratified until 1859. As already stated, the Palus and several other tribes have never recognized it or come on the reservation, and their objection to such removal has become a religious principle of the Smohalla doctrine. In the original treaty of 1855 fourteen tribes are named as participating, as follows: Yakima, Palouse (Palus) ~~Palouse~~ Piskwaus (Piskwaus) Wenatshapam (another name for Piskwaus), Klikatat (Klukatat), Klinquit (not identified), Kowwassayee (Kkasawi), Liaywas (not identified), Skinpah (Skinpa), Wish~~ham~~ Wushqum), ~~Shyiks~~ Shyiks (not identified), Ochechotes (Uchichol), Kahmiltpah (Qamil lema), and Seapeat~~Seapeat~~ (Siapkat). Among these were represented at least six languages and three linguistic stocks. The majority of these Indians west of the Columbia, including the Yakima proper and others on the reservation, are Catholics, with also a number of adherents of the Shaker and Smohalla doctrines. Those on the reservation numbered 1,200 in 1892, with an estimated 1,500 outside the boundaries. Beside the principal band of Yakima, the Waptailmim already ~~mentioned~~ mentioned, there are also the Setaslema or ~~Opsepa~~ "people of the rye prairie," on Setass creek, a western tributary of the Yakima in the eastern part of the reservation, and the Pisko, or people of the "river bend," in a village also on the south side of the Yakima, between Topnish and Setass creeks. (See Pishquitpah). Their dialects are said to differ slightly from that of the Waptailmim. - James Mooney, ~~See~~ Fourteenth Annual Report Bureau of Ethnology, 1892-93, ~~Washington: Government Printing Office,~~ ~~1896, pp 737-38.~~ ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

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Tuesday, May 29th . Today the Council was to have met at 12, but it was 2 o'clock before they came together. About eight tribes ~~were~~ were represented...the interpreter repeated it to two of the Indians who announced it in a loud voice to the rest--one in the Nez Perce and the other in the Walla Walla language--~~Colonel~~... "COLONEL Lawrence Kip, U.S.A." The Indian Council at Walla Walla, Sources of the History of Oregon, Vol. 1, pt. 2, Eugene, Oregon: Star Job Office, 1897, p. 15. (60

[Comment : Kip refers to ^uonly about eight tribes being represented and to interpretation into two languages, Nez Perce and Walla Walla. ^uWhy was not more emphasis given by the Indians themselves to the fourteen tribes?] --

.. May 28th 1855. At 11 a.m. Kamaiakun, Owhi & Skloom, Yakima Chiefs came to the Council Ground; they had been greatly ~~was~~ delayed on the road... ~~Edwards mentioned~~ the Yakimas were also accompanied by delegates from the Pahwanwappam, Pisquouse, Wenatshapam and Palouse Indians, all tribes or bands acknowledging Kamiakun as their Head Chief, and there were present representatives from bands living on the Columbia River down to the White Salmon River...Edward J. Swindell Jr., Treaty Notes from Report On Source, Nature and Extent of the Fishing, Hunting and Miscellaneous Related Rights of Certain Indian Tribes of Washington and Oregon, p 375.

[Comment: Here a specific reference to Kamaiakun and the Yakamas being accompanied by delegates from other tribes or bands (including those listed among the 14 tribes included in the treaty. At least ^{the} then, Yakamas were recognized as a separate people. And here too, a reference to Owhi, a Yakima chief, and a reference to "representatives from bands living on the Columbia River down to the White Salmon River." In Yakima Ceded Lands hearing, witness for Yakima tribes, ~~was~~ Kiutus Jim, testified that Owhi spoke for ~~the~~ the Wanapums or Priest Rapids

people, and that he was ^{their} ~~the~~ chief. This reference, to me, ^{incites} ~~raises the~~ ^{thoughts:} ~~question~~ two ~~questions~~: 1-how could Owhi be chief of a people who recognized no chief, like the Wanapums, ^{2- Who were the bands} ~~and, that the people~~

living along the river, ~~who were the bands who were the bands who were the bands~~

~~who were the bands who were the bands who were the bands~~ whatever the exact location of

"on the Columbia River down to the White Salmon River," ^{The Treaty} ~~who were~~ ^{Notes indicate} ~~then regarded as bands, separate from the Yakimas and others mentioned in the part quoted from the treaty.~~ ^{that those living along the Columbia were separate people.}

and further on the same page is ~~other contradictory~~ contradictory reference to the contention that ~~that~~ Owhi was chief ~~and spoke~~ of the Wanapums, speaking for them..."the next day the 29th the Yakima Chiefs attended the Council...they continued to attend from day to day and Gov. Stevens stated to them fully the terms of the Treaty he proposed to conclude with them; the amount to be paid for their lands and the manner of payment; the extent of the reservation to be set apart for them and that upon the reservation he wished to place the Yakamas, the Colvilles, the Pisquiose & Okinakanes and the bands on the Columbia river below the mouth of the Umatilla as low down as the mouth of the Owlitz river.

[...Kamaiakun spoke briefly saying, in effect, that many of his people had left their country, some gone to the ^Calepcooyer country, some to the Nisqually and some to the Taih. ~~This is all south and southwest of present Yakima, many miles, none being~~ ^{not} easterly toward the Priest Rapids]...Kamaiakun said he was tired of hearing so much talking; he himself did not wish to talk; why did not Owhi and ^Skloom speak? He ~~did not~~ Kamaiakun did not wish to be head ~~Chief~~ Chief, but since they all said he must talk, must be the Chief; well, let it be so. He would not speak ^{... Did Owhi speak} ~~this does not~~ ^{or was he subservient} ~~indicate that Owhi spoke, but rather than~~ ^Uwhi subjected himself to Kamaikin's will, ~~and~~ The Wanapums or Priest Rapids

people did not recognize Kamiakin, a war chief. They did not ~~to~~ make war nor did they participate in it. Their religion ~~opposed~~ was opposed ~~to~~ toward.

"...He would not speak: he would make the Treaty proposed; he liked the Reservation and wished to collect there all his people; they were much scattered, as he had said... He then gave a statement of the Indian Tribes and Bands who considered him their head chief, Viz: The Yakimas proper, the Palouse, Pisquouse, Okinakanes and Methows and Pshawnwappam and all the Bands on the Columbia below the Umatilla as far as the White Salmon River and these ~~to~~ he would undertake to govern.

[The Walla Wallas lived above the mouth of the Umatilla River and north of them was Pasco, ~~Onatilla~~ where the bands merged. North of that was White Bluffs where the Priest Rapids people lived and north of that was more Priest Rapids people. Yet there is nothing in Kamiakin's remarks indicating he recognized himself as the chief of those people. They spoke a different dialect, had different customs as to religion, etc.; regardless of the later fact that the weaker ones slipped from their religion, retreated to the reservation for security when the cattlemen came, or intermarried with the various "Yakima" bands. And if the Palouse were the river dwellers, then the Palouse claim overlooks this (see Spier map cited in ~~Recessed~~ No. 222, p. 3. The testimony of Klutus Jim at Yakima Ceded Lands Hearing, who referred ~~extensively~~ to Palouse blood relationships with the existing Wanapums, may be recalled here].

"...During the interview several head men of the Palouse, Pisquouse & ~~Onatilla~~ Methows were present and unanimously assented to Kamiakin's decision... he called upon Gov. Stevens for the Treaty (sic) and signed it; ~~to~~ Owhi and Skloom did the same, as also the Palouse Chief Kahlateose. [I have a recollection of a Yakima chief of later years called Kahlateose and am attempting to check it out. If it were true, it would show intercourse again between the Yakimas and so termed

Palouse, refuting contention in Claim No. 222, since names, with rare exception, ~~names~~ are not taken outside of the family unless there is a heavy indemnity payment.

~~Owheoheoheoheoheoheo~~

and all the Chiefs present, named by Kamaiakun as being under his jurisdiction...

"...Owhi; Kam-a-ah-kan is the man ^{who} is to speak about these lands. I have nothing to say about them. We will settle this matter among ourselves---Ibid p. 437.

"...Gov. Stevens..in the paper for the Yakimas we have included the tribes who acknowledge Kam-i-ah-kan for their head chief. The Piscouse, the Swan-wap-um and Palouse, the Yakimas and all the bands on the Columbia below the Walla ~~Down~~ to the White Salmon...Ibid p.444.
[Comment: Note reference here below the "Walla Walla"].

"...General Palmer said I have been told that there are some difficulties among the Indians in reference to their mode of worship. That is a thing that we do not interfere with. We are willing to let the people worship God as they please. We do not say do this or do that...Ibid p.453
[Comment: Recall that also in the Treaty notes Kamiakin made reference that he had to return to his garden (which was located near the old ^{at}htanum mission, west of present Yakima and north of the present Yakima Reservation. And, recall too, that Owhi also cultivated land and in Treaty Notes refers to ~~planting~~ plows for use on the land. Here is a marked difference between the precepts of Smowhala the Dreamer of Priest Rapids, the Wanapums and the Yakimas. Could General Palmer's reference to religious differences have referred to the Smowhala followers' refusal to accept the leadership of Kamiakin and Owhi in signing away their Mother Earth, as well as war leadership and chieftainship?]