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(Louis Mann, interpreter.)

SMAT-LOWIT'S STORY OF THE YAKIMA WAR: 1855.

I will tell you my story of the Yakima war; which started in the Selah. () Selah is an Indian name and applies to the spot along the rail road crossing above the ~~gap~~ Selah Gap. I do not know its meaning. At this time, I, Smat-lowit; & chiefs' Teyayas, Owhi and Kamiakun, were ~~we~~ stopping in the Moxee, across the river from North Yakima, and towards the upper hills. Owhi's son Qalchin was away off in the mountains, between now Fort Simcoe and Goldendale. He was watching the trail for government soldiers who were reported coming. He saw them, a whole bunch of them armed with guns and coming on horses.

It was not these head chiefs' who wanted war. Kamiakun wanted it through enmity, to break the power of the chiefs'. He furnished guns, ammunition and race horses to Qalchin, to start the war. Kamiakun had married Qalchin's sister, Chun-chow, daughter of Teyayas. ^[first cousin] Qalchin took all these from Kamiakun and fought the soldiers. They did not want any white men to settle here.

Qalchin was a brave warrior. He watched the camp of the soldiers on the trail, and at night ~~he~~ stole a bunch of their horses. He traveled all night and reached the Indian village the next morning. He told the Indians: ^{By} "The soldiers will come down to ~~the~~ Thappenish creek soon."

Owhi said to his people: "Let us go see ~~the~~ Kamiakun's warriors fight the soldiers."

We went, about forty of us. When we got near, we heard ~~the~~ guns and the noise of conflict. The battle was in progress. Two brave warriors, Pah-chese, and Kah-sah-le-mah, had already been killed. The Indians held the soldiers on the hill and would not let them come down to get water. They fought from morning till night. Speh-hah-kin was wounded in the hand. The soldiers get very thirsty.

The next morning they must have water. An officer on horse back

took the lead. He came down and was shot by Wah-top-kon, and was killed. This stopped the soldiers for a time. Another man took the officer's place and they came on again. The leaders of the Indians, Qalchin, Owhi and Kamiakun, said: "Do not shoot! Let them come down. The soldiers all came down, a lot of pack mules ahead of them. The soldiers lay down to drink and the warriors shot them. The water was red with blood. The mules drank and crossed over to the Indians, who helped them selves. There were two hundred mules, or more. The Indians took the mules, cut off the packs and threw them aside.

It became evening, and we took the mules home. The soldiers crossed the creek and camped. They dug a deep hole in which to keep their horses. (| Here the Indians found them the next morning and a battle was fought. The soldiers had brought down a big gun which they loaded and fired at the Indians. We learned to watch them close, and soon could tell by seeing them move their heads [sighting] that they were going to shoot. Then we would scatter.

The Indians said: "We will go join the soldiers in a big fight, face to face and on foot."

We went, Captain Eaneus and myself together. We met the soldiers and we fought. The soldiers surrounded us. We were in the middle and we got badly afraid. Some Indians who were watching the horses belonging to the warriors fighting, ~~XXXXXXXX~~ fled, taking the horses with them. We were fighting hard. Captain Eaneus ran away and I was left alone. I heard a yell: "You are surrounded by soldiers. You will be captured." I turned. I was all alone: soldiers close to me. Muskets popped like fire crackers and bullets fell thick about me. I was not hit. We met, I kept shooting at the soldiers while they fired at me, all around. I know not how the bullets passed, how they did not hit me. They struck at close to my feet. I got afraid. I ran and left the soldiers. This was one [my first] fight.

The next day we fought all day. Night came. The soldiers dug a

big hole and gathered the dead bodies and buried them. The soldiers left that night. We saw the soldiers driving a yoke of oxen. The Indians went after them and the soldiers ran away. We killed the oxen and ate them. We had a good feed.

The soldiers went to the hill, on the TEL trail; where they burned a lot of crackers. [hardtack] We followed them to the prairie, where we had a big fight. When I found my brother, James Yemowit, I said: "Where is our brother, Ho-pee?" Yemowit said: "I do not know." The Indians were being driven away by the soldiers. Two warriors, Ke-aw-kin and Teh-chi-chus, were brave. They kept shooting at the soldiers all the time. I asked about my brother, Ho-pee. Teh-chi-chus said: "I guess soldiers capture him." Then I went after the soldiers on foot, alone. I met my brother running ahead of the soldiers. The soldiers did not shoot at him. They wanted to take him alive, and were chasing him. I saw my brother faint and fall. Then I knew he was wounded. I ran up to him and caught him. He was shot through the right wrist; all mashed up and blood running fast. My brother said: "I am shot: I will die. Save your self." I said: "No! I will not leave with the soldiers. You will not die." I grabbed my brother by his well arm and helped him up. I led him and we ran. The soldiers shot fast, but did not hit us. I saved my

brother. I was glad. Owhi said: "Take your brother home to the Natches." I quit the fight and took my wounded brother home. My brother, Yemowit and Ke-ow-kin went with me. In these battles, I usually stayed in the rear when the Indians retreated, and shot the soldiers. I was armed with a musket. This was another fight, the second fight I had with the soldiers.

When another bunch of soldiers came, they entered along the Yakima River; from where the town of Toppenish now stands, to Pah-tah-oot. I was along ~~where~~ where Shawwal now lives. Ten of us kept shooting at them and drove them back. They then went round and came on the hill, drove the Indians away and got through the gap.

When another bunch of soldiers came, they ~~were~~ entered along the
akima River; lined from where Toppendish town now stands, to ⁹⁴ ~~ah-ah-tah-koot~~.
() The last fight was where Showahwia Kootiaken now lives below the Gap.
~~Waxfoughtxallxdayx~~ Ten of us kept shooting at the soldiers and drove them
back. We fought all day and at night I went home. When we drove the sol-
diers back, they went around on the hill and drove the Indians away and went
through the gap. Only one Indian was killed in this battle. His name was
Tow-ton-ni-hi. () He rode a poor horse and was overtaken and shot near a
slough, above Yakima City. Calchin was in this fight. Afterwards, he went
to Priest's Rapids with ten of the soldiers' horses. The ^{soldiers} ~~Indians~~ in this
fight, burned the Mission on the Ahtanum, with all the wagons, harness and
other implements. The Fathers' had fled previous to this battle.

The soldiers now stopped in the Wenas; the Indians retreated across
the Columbia at Priest's Rapids. After staying awhile, the soldiers left
and the Indians came back and settled where they belonged. Some returning
from Nesqually, said the soldiers were going there. Calchin said: "We will
go over there and help fight the soldiers." It was about this time of year,
forty seven Yakimas and three Klickitats.

January and ~~some~~ fifty of us went on snow shoes. We had a big fight, lasting
three days. ^{A few} ~~and~~ ^{and wounded.} ~~Nesqually~~ Indians were shot. One man in our band, ^{or Kopt-chin} ~~Kon-chin~~
^{He was a chief and a middle aged man.} ~~quin~~ was killed. ~~Schna-tupsh~~ ^{Schna-tupsh} Ka-lula, my brother, had no gun but
he went with us. The soldiers came at us and my brother ran away, leaving
his rabbit skin cap. Another man, ^{Chief or Own-nups} ~~OW-nups~~, fled, leaving his pom-pom drum.
All were under Calchin.

^ We fought three days and nights, nothing to eat. Calchin said to me: "You
better go to Sompom Indians and bring us grub." I went, but the Sompoms
were afraid to come in day time. They would come in the night. They had
wheat captured from the soldiers. Ten of them came with wheat. When I ar-
rived in camp, I said: "Grub will come." I had stayed one night with the
Sompoms.

Calchin said: "One day more fighting, then we go home." We fought

another day and then came home. It was nearly spring. We had to hurry before chinook winds filled pass with snow slides.

Report came that there was another war on the Thoppenish. We went with Calchin. We rode good horses ¹¹taken from the soldiers. The soldiers had left. We tracked them to the summit; tracks all going away. We could not overtake them, and we came back to the Solah. This is all.

Ho Whorter: Do you know any thing about the cannon which was left at Thoppenish by the soldiers?

Smatlowit: The cannon was buried by the Indians between the creek and the Bel Trail. I do not think the soldiers ever found this cannon.

I did not see any cannon at Union Gap battle. I saw cannon on a ship in the Seattle fight. No Indians were killed in the fight at Seattle.

Chief Kop¹-chin-kin of the Yakimas, and the Mesqually Chief Clow-wow-wit were killed at Sgal-lee, now Luyallup. The Mesqually Chief was shot and badly wounded. He got away but died afterwards.

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NOTES TO SMATLOWIT'S STORY OF THE YAKIMA WAR.

NOTE:--While it is generally conceded that the Yakima War of 1855, was precipitated by the killing of ~~Indian~~ Special Indian Agent, Bolen, in the Simcoe Mountains, hostilities ~~was~~ ^{were} formally declared by the Yakimas at their village in the Selah. Chief We-yallup Ta-ya-cika, told me that he, as a boy, was present when Calchin and Chief Moses, mounted on a single horse, rode about the Selah village, declaring war; and called upon the young men to join them against the ~~soldiers~~ Whites. It was an imposing scene. Calchin's war horse ~~on~~ ^{which they rode on} this occasion was an iron grey, noted for its swiftness and endurance. This was the horse he rode in the battle at Union Gap, and which the Indians relate such miraculous stories. He had also a raven black steed and a fine pinto. This last is a favorite with the Indians. Chief Moses had a splendid buckskin war pony, well trained. It was this war pony which Too-skas-pet-thah-nook ^{Chief Moses} saw performing at the camp on the Hatches.

NOTE (-) Chun-chow, Chief Yamiakun's wife, and Calchin were first cousins. They were the children of Chiefs' Tee-ya-yash and Chief Owhi, who were brothers. The Indian conception of consanguinity is usually very elastic, and should be recognized with a degree of caution. The term, "brother" or "sister" may refer to a more distant relative; while "nephew" quite commonly denotes no degree of blood-tie whatever. It is used as an expression of deep friendship, or a mark of esteem. I have an interesting letter written by one Yakima to another member of the tribe, wherein the recipient is addressed as "My Dear Nephew;" while the writer subscribes himself, "Your Nephew."

NOTE() The old warrior evidently alludes to an earthen barricade, besieged troopers with which the ~~soldiers~~ surrounded themselves. I have been told by many Indians that the soldiers tore the stones from an ancient burial cairn which they found, and used the excavation as a rifle pit. There were, but few warriors actually engaged against the troops. The fighting was done by a limited few of the bravest, who alone had guns. Many had only bows and arrows.

NOTE() The circumstances connected with the death of this non-combatant Indian in the skirmish at Union Gap, as narrated by some of the older Yakimas, is as follows.

When the Indians fled, ~~Tow-ton-ni-ah~~ ^{Tow-ton-ni-ah} who was mounted on a very poor horse, fell to the rear. An Indian scout for the soldiers, a young man named: ~~Ow-hot-tee-mash~~ ^{hah-tah}; came near him and called: "Get off your horse and run into the brush. I do not want to hurt you." ~~Tow-ton-ni-ah~~ ^{Tow-ton-ni-ah} leaped to the ground and had nearly reached ~~the~~ ^{a thicket} cover, when the troops riding hard saw that the fugitive was escaping and called to the scout: "Shoot that Injun or we will shoot you." The scout having no alternative, as he supposed, fired and killed him. Doubtless, ~~Tow-ton-ni-ah~~ ^{Tow-ton-ni-ah} and ~~Tow-ton-ni-ah~~ ^{Tow-ton-ni-ah} are one and the same person. There are but few Indians who have not more than one name. This was especially so in tribal days.

The Yakima name for Union Gap is: ~~Pah-tyo-tah-koot~~ ^{Pah-tyo-tah-koot}; signifying where two mountains nearly meet: A "gap", or "break" in a mountain.

Chief Slushin tells me that a few of the bravest warriors, some six or seven, under Calchin were secreted in the deep ravine, or canyon which comes down from the hill on the West, just below the Gap. ~~Quin-tee-nee-nac~~ ^{Quin-tee-nee-nac}, a brother of Spokane Moses, was with Calchin. These men were constant companions in war. These warriors were to attack the soldiers in

the rear, after they had entered the defile. The main body of Indians were secreted on the bluff overhanging the pass, and were to attack with arms and hurl large boulders ~~upon~~ down the steep against the enemy. But the soldiers learning through their Indian scouts of the ambuscade, detoured and came upon the Indians in the rear and drove them from the heights. Other Indians have told me that Galchin was on the brow of the hill and when forced to flee, he came slipping down the northern side of the steep hill on his iron grey horse, "just like a bird, never touching the ground;" such was his tahmahnawis power. This last version is evidently only a legend. Sluskin was an eye witness to the fight and his version has precedence over that of the other, which seems has hold of the younger generation only. Chief Sluskin says that ~~the young man~~ ^{Ow-hah-tah-mash, or Tow-hot-tah-mash}, who ~~was shot~~ ^{nah} shot ~~Tow-ton-ni-hi~~, ^{or Tow-ton-a-ni}, was a young man ~~who~~ was NOT a Yakima. His victim, he says, was also a young man. Tow-ton-ni-hi horse, a small white faced ~~horse~~ ^{man}, gave out. A mound of stone were piled up on the spot where Tow-ton-ni-hi fell. The Indians saw the blood spot after the soldiers had removed the body, and piled up the stones to mark the place. This, continues Sluskin, was near the State fair race track, ~~at the~~ east of it. Doubtless the stone heap has long since been removed by the settlers.