

IV 34
EXCERPTS FROM MANUSCRIPT DRUMMERS AND DREAMERS

EXCERPTS FROM CHAPTER III "Death of a Nation" manuscript of
~~Drummers and Dreamers.~~

[Brothers by marriage and the stronger ~~bonds~~ bonds of blood,
the Palouse were neighbors of the Priest Rapids ~~and~~ people.

The Palouse land, like that of much of the "Wanapum territory was
a desolation of sand, sage brush, basaltic-rimmed coulees and scab
rock. It extended 100 miles north ^{and} east from the Columbia,
spilling into Idaho toward the Rocky Mountains [This, in view of a
close inspection of the situation, would be definitely unanswerable
~~needed~~ at this stage].

[...The western apex of the triangle formed by the Palouse country,
where the coffee-colored waters of the Snake melted into the colder,
blue Columbia was the meeting place of the people, a melting pot of
tribes. Here Palouse, Wanapums, Chamnapums, Walla-Wallapums and a
handful of the leaderless Wallulapums fished, lived, ^{laughed,} ~~laughed,~~ gambled,
married and died.

~~and~~ Like their brothers across the Big River, the Chiawana, the
Palouse were called renegades by the soldiers. Their candle
of nationalism burned steadily and bright until it was extinguished...

~~The Palouse held the vast basin of the Palouse River in Washington
and Idaho and the north bank of the Snake, but their four principal
villages were along the Snake. They called themselves Pow-loose and
the Snake River the Nanaiah wana. The Wanapums called them
Powloose or Haheam-wanapums [Snake River People]~~

The lowest village on the river was ~~Kasispa~~ Kasispa or Kosith at the
location of the long-dead town of ^[white men] Winsworth ~~to~~ built by the ~~Nanab~~
suyapos when the railroad came to the Northwest. It is close by the
later-day city ^{of} Pasco. ~~The people say it means a point of
land formed by two rivers or At The Point. The Indians who lived
on there called themselves Powloose, Wallulapums, Chamnapums or~~

~~Wanapums.~~
~~came down~~ ^{up the Snake} Sumuya, the next village up the Snake was ten miles from Kosith, near the site of the proposed Ice Harbor Dam.

The heart of the nation is written ~~down~~ ^{Palus} by ethnologists as ~~Palus~~ but the people knew the place as Pichias. It is at the junction of the Snake and Palouse rivers, fifty miles upstream from the Columbia. Almota was on the north bank, southwest of Colfax. At Almota the Palouse mingled with the Nez Perce as kin and neighbors.

Family groups or bands ^{lived} in smaller villages like Tasawiks or Fishhook near Sumuya, along the entire river and on some of the smaller streams or lakes. But the four big settlements were the homes ~~was~~ where they fished for salmon, sturgeon or eels, danced the "ashat, held root feasts and buried their dead. In the springtime they ranged northward to Soap Lake and Waterville to dig roots.

...The dialect at Kosith was ^{practically} ~~practically~~ the tongue of the Wanapums. The language at Almota, upstream, was heavily seasoned with Nez Perce by long centuries of association.

The religion of ^{Snowhala} ~~which~~ spread from the merging of the bands up the river to the other villages and into the Nez Perce country as the Dreamer and his devoted priests went from village to village for their one purpose. It was at Pasco, just before the Nez Perce war, that Snowhala held one of his longest dances. He urged the people to keep their blood pure by not mingling with the whites or short-haired reservation Indians. He pleaded with them to stay ~~was~~ away from the evil influence of whiskey and not to forsake their Mother, the ~~the~~ Earth, or the graves of their mothers and fathers which the earth sheltered. ~~and~~ He told them they must not make war.

The Palouse equalled the Wanapums in numbers during the early-days of explorations. Finally epidemics of measles and smallpox took toll ~~and~~ until warfare, uncompromising and punitive, extinguished them...

During the years....the Palouse weakened ^{more} rapidly than the Wanapums who were held together by the determined and still powerful Smowhala. Singly and in small groups they ^{crept} onto the Umatilla, Colville and Yakima reservations and were assimilated. Within two generations the pure ~~blood~~ Palouse blood was thinned by that of fifteen or twenty Northwestern tribes.

...North of Palus after the war against the Yakimas ended, Chief Kamiakin and his sons sought a haven at Rock Lake to live out their days...

...the elders of the diminishing nation, still living in the sacred past, could give no account of their name other than Pahpoo, meaning generally, people.... *[Comment the Wanapum word for people is Pum, the Yakima Nahfiete - literally - Indians]*
...the history of the Palouse nation were written in the fading years of that nation, years of indecision and abandoned hope, after the military campaign in the Yakima country.

Kamiakin had retired to his home--the home of his fathers near Palus. Indians of Eastern and southern Washington had determined not to be ~~dis~~ dispossessed of their homes and Mother Earth.

When the soldiers quit the winter campaign of 1856 there was a general withdrawal of troops as well as warriors from the field. The troops did not return in force until 1857. The emigrant ~~routes~~ ^{Routes} were blocked and there were no whites passing through the Indian country. Smowhala and his religion were gaining ground and the hand drums beat out their heart-throbbing assurance: The Earth is Our Mother. The Indians will come ~~to life~~ ^{to life} alive and ~~overthrow~~ ^{overthrow} the invaders.

Situation
That was the ~~situation~~ when Col. Edward J. Steptoe entered the country in 1858, bringing the first military force since the end of the Yakima campaign. While they came with no hostile intention other than to punish the Palouse, who under the tongue-lashing of Chief

2 37

Kamiakin were fiercely defiant, the Indians were in no frame of mind to let the Greedy Ones move in...

The Palouse were circulating reports to stimulate the Spokanes, Coeur d'Alenes and other northern tribes to fighting pitch. Chief Kamiakin was extremely energetic. The keg of dynamite was ready to explode...

...One of the old families (Loyd) settled on Palouse land. When the ~~country~~ country was opened up, the Indians were promised the camping grounds as long as there were people to use them.

[This information and other about Palouse contained in manuscript By Reimers in ~~Central~~ Eastern Washington College of Education Cheney. He was a ~~high~~ school principal, who wrote about the ~~Loyd~~ Loyd family for historical preservation]

~~One~~ Big Thunder's band frequented Lyons ferry and the country upstream from there.

Moses Kentuck was another ~~and he~~ ^{He} was the husband of Susie Bones of ~~Canapum blood~~ ^{Canapum blood} part Wanapum blood. Old Chandler lived along that part of the river where the men were famous horse breeders and where big roundups were held in the spring at which the Snake River people gathered with the Wanapums and Yakimas.

One of the Snake River people, Charley Williams, was born in 1883. The Palouse called him Tam Mi Foot [Like Throwing Rocks in the River to Drive Fish].

Ernest Johnley [Tow wish ta qua tat] one of the ~~dwindling~~ dwindling band who lived there survived his six sons...

Another living at Lyons Ferry was Pocahontas, in spite of ~~his~~ ^{his} name a man, nicknamed Pokey by the cattlemen. His Indian name was Kanapkan and he was born at Wawweekemah, lower on the Snake. He too was more Wanapum than ~~the~~ Palouse and was a Washat dance leader.

Tootsie and Alice, two sisters living there, died many years ago.

The Department of Interior became increasingly aware of settlement possibilities of the Palouse country and by 1872 L.P. Beach, surveyor general of Washington Territory, was ~~boasting~~ boosting it as the most desirable portion of the country for grain growing, despite its great scarcity of water.

...Beach ran a survey in the summer of 1869 ~~and~~ 1869.....
a year later the tide of settlement was rolling in, too fast for the surveyors, ~~completely~~ completely engulfing the Indians.

W. McMicken, surveyor general, complained to the Department of Interior that the enterprising emigrants were squatting on land beyond the limits of the surveys in the Palouse and Spokane country...

...The medicine of Haslo or Star Doctor was very strong and his guardian spirits guided him through a fantastic life that is legendary a quarter of a century after his death.

His Indian name was Pah ha la wash hachit, meaning Five Shades (of color). Perhaps such a complicated name was an explanation of why the surveyors or whites thought his name was Five Sack, a name by which they knew him. He was the last ^{Full-blooded} Palouse on the Umatilla reservation.

...Star Doctor's spirit power was stronger than that of the white man who captured him when he joined ^{young} Chief Joseph's band of Nez Perce and went to war. He was sent back to the Indian territory with other malcontents, but the call from the Palouse hills was too strong. He escaped and headed west.

...finally he reached the upper Snake or Shoshoni country and made his way back to Palus.. his name wasn't Star Doctor then. The white friends around Waiatsburg had heard that he had joined Joseph and they thought he had been killed. He looked at them blankly when they greeted him by the name they had always called him, Five Sack. They figured it was his business and let it go at that.

Haslo's secret was safe among his friends of both races. He spent most of his time after that on the Umatilla reservation, right under the noses of the government ~~men~~ men, and ~~won~~ won fame as a medicine man. If he had any apprehension that he would be recaptured and herded back to Indian territory, he didn't ~~show~~ *Reveal* it when he paraded in paint and feathers before crowds at the Pendleton Roundup...

Star Doctor had the old Indian belief about marriage. Evidently a lot of Indian women had the same idea because by the time of his death he claimed to have had ~~five~~ twenty-five wives and no one disputed him although the old people said Star Doctor could wax ~~boastful~~ boastful on occasion.

...When Star Doctor died he was buried by the Walla Wallas in their cemetery up the Umatilla river from Cayuse on the north side of that stream. It is one of nine cemeteries on the Umatilla Reservation, representing the various beliefs and bloods among the mixture of tribes.

When Star Doctor died he took with him ~~the~~ *the* full story of his escape from ~~the~~ *the* Indian territory and how he made his way, unaided except by his strong medicine, through a strange country to the home of his ~~father's~~ fathers before he drifted onto the reservation *and Found* ~~a~~ sanctuary.

[...Chief Wolf, *[Tilchkawye]*, who lived upstream from Kosith ~~tribe~~ but below Sumuya was another notable and was the last chief of the Palouse Nation. *[Comment- Note ?]* *[Note debate over Chief Wolf by Colville council over this man's application for enrolment or allotment on that reservation]* Chief Wolf was one of five brothers, his parents and the parents of Chief Moses being closely related. *[?]* He was the only ~~man~~ *Palouse* who carried his case personally to the White House ...

[Major Lee Moorhouse, Indian agent on ~~the~~ *the* Umatilla Reservation, *[1889-9. (1889-93)]* led a delegation of ...

led a delegation of chiefs ^{to the} ~~to the~~ capital so the reservation people ~~could~~ ^{could} lay their petition that lands be assigned to individual families directly in the laps of the authorities [Interview with Mrs.

J.M. C'melison, daughter of Major Lee Moorhouse at Pendleton, Oregon, August 10, 1951]

Chief Wolf, because of his blood connections with the Palouse on the Umatilla reservation went to Washington, taking Charley Ike, an interpreter from Yakima. Chief Wolf was a wealthy Indian then.

[Comment: account of gold being stolen recounted here again, ~~referred~~ another ~~referred~~ account but the same subject and result as referred to by Councilman on Colville reservation during later discussion of Wolf's application for an allotment there]

...Chief Wolf, the last chief of the nation, lived to be nearly 90, and died in 1914 when he was blind...

...Pasco Sam, who once ranged along the Snake River and whom ~~the~~ ^{Part-blooded} the homesteaders thought was a Palouse, was a Wanapum, born at White Bluffs. The cattlemen knew Pasco Sam as a top range hand. The people at Priest Rapids knew him as Weonoump [Going Along Singing]. He was a medicine man whose guardian spirit was ever watchful and strong... The cowboy-~~man~~ medicine man was a Smowhala dance leader who helped spread the Washat to the Palouses.

...In 1903 the roamers still held to the traditions of the old days. Early that spring fifty of the Palouses camped with three hundred ponies near Kahlotus on their way to Ephrata (HGO (Haupthauptpah or Cottonwoods Trees Place)).

...Fishhook Jimmy (Chowatyet), a part Wanapum, died thirty years ago, the last man to cling to the old ~~village~~ village of Sumuya. He remained there to keep watch over the graveyard.. Fishhook Jimmy was buried on the larger of the two islands at that place in the river. It was called Shieckshieck [Jointed Rushes].

2 41

... an Indian named ~~Doc~~ Umtippe, the father of the old man [Old Bones] played a small role in the history of the northwest. He found the body of Alice Clarissa Whitman after the little girl accidentally drowned and he carried her to the grief-stricken parents, Dr. and Mrs. Marcus Whitman...

... Many believed Sam Fisher was the last Palouse. His Indian name was Yosyostulkekasen [Something Covered with Blue] *[Comment:]* This is a Nez Perce word name, not Palouse or Wanapum. This ~~could be~~ is another way my Indian informants point out the blood of the various people, they ~~still~~ keep their names ~~as close~~ as closely as possible to their blood, since most of the names are handed down or taken from ~~the~~ dead ancestors. *???*

The Palouse part of Drummers and Dreamers consists of ~~one chapter~~ ^{three} chapters, perhaps ~~60,000~~ ^{20,000} words.

leader was never a chief. He however frequently had great power, as a medicine man, *and greater power sometimes than a medicine man*

Only in times of crisis did the people band together to face a common foe, mortal or ~~otherwise~~ ^{Epidemic}, and at such times, ~~as natural among human beings, some men became leaders~~ ^{Some men rose to leadership} and the strongest leader ~~became~~ ^{could} ~~a war chief~~ ^{become war chief if the occasion demanded.}

[The son of a chief, if the son were a ~~respected~~ well-liked leader, could become chief upon his father's death; although a higher respected, ~~and~~ aspiring man, who wanted to become chief, could do so. At times there were more than one chief in the villages, *and usually there were many head men or group spokesmen*

[There is ~~but~~ little doubt but that ~~the various~~ sub-bands were created because of ~~some~~ disgruntled people, who refused to recognize a ~~chief~~ hereditary or elected chief, ^{and} were led off to establish their own pattern of life, ~~dominated~~ by the man they wished to be their chief.

[Such a division, ^{occurred} ~~if it could be termed that~~, took place at Wallula, downstream on the Columbia River from Pasco or Kosith, when Smowhala the Wanapum of Priest Rapids led his religious followers away from the ^{Polyglot} village that Homli, the Walla Walla chief, sought to dominate. Yet Smowhala was not looked upon as a chief.

[Moses of the Isle de Pierre, synonyms: Columbia, Linkinse or Sinkinse, people of another linguistic stock, Salishan, ~~and~~ ^{was} another rival of Smowhala for leadership along the Columbia River. Moses schemed and worked to become a chief. That his father was a chief did not gain him his eventual recognition, because only a fraction of the Indians ^{whom} ~~that~~ Moses told the government were "his people," ~~looked upon him or~~ recognized him as chief.

~~But~~ [In interviews 75 years ago Moses said that his father was a great chief in Central and Eastern Washington called Half Sun and

held control over the people .

Show a wai Ko ti a ken or Ice

Then Kamiakin and his brothers ~~Heawai or Ice~~ and Skloom;
and his brother-in-law, Owhi and Owhi's ~~son~~ brother, ~~Owhe~~ Teias
came upon ~~the~~ the scene. Teias and Owhi ~~ruled~~ ^{dominated} in the Upper
Yakima Valley and Kamiakin, Ice and Skloom in the Lower Valley.
and when the crisis came--the Yakima War--Kamiakin ~~rose to power~~ became
war chief, virtually usurping that position from Owhi.

~~relations between Kamiakin and Owhi~~

~~The exact relations between Kamiakin and Owhi are not known, but it is~~
~~believed that Owhi was the more powerful of the two chiefs.~~
~~It is also believed that Owhi was the more powerful of the two chiefs.~~

~~It is also believed that Owhi was the more powerful of the two chiefs.~~

The man generally regarded as chief over the true Yakima people,
those who held the Yakima Valley ~~properly~~ ^{was said to have been} proper before the creation
of the reservation in 1855, ~~is regarded as We-wo-chit~~, who must have
~~lived and died before the time of the first explorations~~ ^{Shortly after the era of exploration}
~~first explorations in the region~~ along the Columbia River.

Kamiakin and Owhi grew rich ~~by raising horses and cattle~~ and powerful by
raising horses ^{and cattle} and both aspired to be war chief when they felt they
could ~~convince~~ convince the Indians to turn against the white people.

~~There are many stories~~ ^{told} by the ~~old~~ Indian historians that ~~relate~~ ^{Relate}
how Kamiakin tricked Owhi, until Kamiakin became recognized as chief.

~~Now, from actual informants, there is little~~
opportunity to gain a true picture because there are too many different
tales. Besides those chiefs, there were so many other minor ones that
it is practically impossible to find any ~~reservation~~ ^{reservation} Indian
who is not related, by blood or marriage, to one or more chiefs
and the stories vary ~~according to family~~ according to ~~family~~ family
preference. Some are ashamed that their ancestors caused blood to flow

upon the land and will not ~~could~~ acknowledge that they are related to any of the responsables. Others, wishing to keep their family record ^{clean} ~~clear~~ tell stories blaming ~~Chedagied~~ Kamiakin, Owhi and ^X others for the bloodshed, and those who are fearful that the conflict will jeopardize "Treaty Rights," are loud in upholding the moral ~~and~~ right of the people to "defend their homes," but they refuse to give valid reasons for the early murders that brought the soldiers into the Indian country.

As a result, a picture of blood lines can ~~given~~ best be glimpsed by the actual parantage of some of those involved. And this blood line traces into the present ~~222~~ 222 Case because Cleveland Kamiakin ~~is the acknowledged last living son of Kamiakin, the Yakima War chief~~ of the Colville Reservation is the acknowledged last living son of Kamiakin, the Yakima War chief.

[The ~~lineage~~ lineage of the family was given by a granddaughter of Kamiakin, ~~now dead~~, ^{can} ~~partially~~ educated woman and an acknowledged ^{Reliable} ~~good source~~ informant, Sophie (Williams) Wakwak, ^{she} ~~who~~ because of a former connection with the Colville Reservation, may have been related to Charley Williams, another petitioner in Case 222. She was interviewed several times in 1951 and died in 1953.

~~transcribed from tapes~~

Sophie's father was Peo peo hi yi toman [Sings All Night] a full blood and first cousin of ~~Chedagied~~ Young Chief Joseph.

Her mother was Mary Kamiakin, who died in 1920 in the influenza epidemic.

[Kamiakin's father was ~~Si-Si~~ Si-Si, ~~son~~ who came from the Palouse country, but who Sophie claimed was a full blooded Nez Perce, of those bordering close to the Snake River.

Kamiakin's mother was Ka mosh nite, regarded as a Yakima ~~and~~ woman who was half Qual py pum and half from a tribe below the Dalles.

He was the daughter of Tesh Palouse. Si^S-~~Si~~ met her at a gathering ~~the tribes~~ at present Pasco during the fishing season there. They fell in love and were married. He took her to the Palouse country but she wanted to go back to the Yakima country, so they went there and raised a family.

Kamiakin's home was on Ahtanum Creek, near the old Ahtanum Catholic Mission, although he spent some of ~~his~~ his time in Medicine Valley, north of there.

Skloom (sometimes Skoo or Sku) held the Toppenish and Satus Creeks and their watershed, eastward to the Yakima River and northward to Ahtanum Ridge. He also held control of a part of Klickitat County, extending down near present Goldendale. He was the youngest brother, was regarded as a black sheep and had wives, "all over." ~~Skloom~~ Ko ~~ti~~ a ken held the area below Union Gap, a few miles below the present city of Yakima; up the Yakima River into the Kittitas at Ellensburg and up the Naches River from ~~the~~ its confluence with the Yakima.

The brother-in-law, Owhi lived in the ^{Wenas,} just north of Selah ridge.

The four sisters who were wives of Kamiakin were Yakimas. ~~There were~~ ~~as many as~~ and Kamiakin bought ~~one~~ Kem ee yowah, who was his second wife, and later took her sisters as he ~~could~~ could support them. The youngest didn't want to marry him but finally gave in.

Kamiakin's oldest wife was Tei-as' daughter. Her name was Sunk hay e. Kamiakin had one daughter by her and she had no children.

Kamiakin's second wife was Sophie's grandmother, Kem ee yowah (Princess), who was the oldest of the four sisters.

His sons by his second wife were Junior Kamiakin, Tesh Palouse (a family ^{name}) and a baby that died. Sophie said that Junior Kamiakin, the first son, signed the treaty of Walla Walla. This she said was a secret,

never told before. It was told to Sophie by her grandmother, Junior's mother at Nespelem, who died when Sophie was about 12.

Kamiakin's sons by his third wife were Scolomkus ^{of Stolumkee} (Snake River) and one other. ~~His daughter~~ He also had a daughter by her.

There were four children by his fourth wife, two sons, including Cleveland Kamiakin and two daughters. Cleveland is the only one of any of the children of Kamiakin living now (September, 1953).

The sons by Kamiakin's fifth wife were Tomio ~~Kamiakin~~ Kamiakin ~~and~~ and Tomomolow, who died when he was 6 years old.

Kamiakin died at Rock Lake, 1874 ^(ahk-lite) ~~Comment:~~ That would mean that ~~Cleveland~~ Cleveland, according to agency records, was only 7 years old].

At Rock Lake Kamiakin ^{became} sick after July and was sick until April. ~~Recorded~~ The family kept him in a log cabin. They didn't want the children to ~~see~~ come and see him. One day he said. I always have dreamed and see things and could read people's ~~mind~~ mind. Now I know there is a heaven. I see it. I am scared and afraid to die. I can see. I can dream. He asked them to get a priest and they sent to De^met, Idaho and a priest came and baptized him. He died the next day. Kamiakin told them all to believe in God and be Catholics. (The informant, Mrs. WakWak was a Catholic) The priest she said, gave him the name of Matthew.

Kamiakin told his family never to marry whites or other races but to stay Indians. .

^{Secretly} Two or three years after Kamiakin was buried at Rock Lake, not on the ground but on a rocky ledge, the family went to lay new clothes in his ~~grave~~ grave. They found his head had been cut off ~~and~~ ^{So} ~~concern~~ at the breast bone and stolen. ~~So~~ they put Kamiakin and his wives in the same grave. They got a medicine man from the Yakima Reservation to do that, and laid the clothes there.

~~or deceased and buried in the same grave as Kamiakin~~
[Comment: this would not have been the customary disposal - inhumation - FOR THE SHAKHTIONS].

[also?

= 48

(Comment: Junior Kamiakin's age might even ~~be~~ be 6 at time of his father's death, since the month of his death has been placed.

and, there is evidence that the children were kept isolated from him].

[Cleveland Kamiakin's residence is Nespelem. He was born at Rock Lake. His Indian name is Peo peo kah ow not [Bird Talking All Night].

He had two sons and a daughter, Alfred Cleveland, who served in the Army. His man was in an automobile accident on the Colville Reservation or near there in early August, 1953 and his body was found

~~some~~ several weeks later in a lake. *Comment: A superstitious old father could attach this as a penalty for misdeeds of his own.*

[Another son is named Ned ~~Washington~~ Cleveland.

His daughter is Annie (Mrs. Frank George.) She is an employe of the Colville Agency office (telephone) and the husband of Frank George, the executive ~~and~~ secretary of the Congress of American Indians.

[Junior Kamiakin was named "ee at kwal Tsick ken [Talking Hunter]. *OR*

When Hunters Go Through the Woods Talking. Tsick ken is Nez Perce for ~~good~~ talk. He was born in the Yakima Valley, as was Sophie's

mother and lived in the ~~htanum~~ as did she. *Comment: Names should follow true blood lines.*

[Tess Palouse was Sophie's full uncle. Her mother was his sister.

~~and his mother was the same as Sophie's mother.~~

[Kamiakin gave "the power" to his youngest wife. She wore a red felt

dress. She could cure people. She made beads from huckleberries and

turned bitter root [piahe] into shells. She was killed for being

a medicine woman. His youngest wife went into battle with him,

carrying extra ammunition. *Custom* [Comment: This is a well-known fact among

the Nez Perce, they were called "warrior women." The last of the

warrior women died on the Umatilla reservation about eight years ~~ago~~ ago].

[Slolumkee or Scolomkus must have died about four years ago.

He was an old man then, ~~and~~ rather unbalanced. He and his wife,

(they were called Mr. and Mrs. Snake River *by the whites*) came over every year

~~According to the records of the~~

To Selah to pick hops, as long as the white people there can remember. I have a picture of his wife, who ^{told me she was a} ~~was called by herself a~~ Snake River woman. She tried to talk her husband into a picture but he was almost violent in denial.

Harry Owhi, a grandson of Owhi, reportedly, was Sophie's first cousin. His mother, Mrs. Lucy Hayes, died about four years ago.

Teias, father of Kamiakin's oldest wife, lived in the Kittitas valley. Teias was chief there.

Cecelia's grandfather was Mosheil or Mecheil and she descended from Kamiakin's full brother.

There is a documentary record left of a ~~contact~~ contact with Kamiakin at Rock Lake in 1870. It ~~is~~ was written by W.P. Winans and is in the Winans account in the ~~Western~~ Eastern Washington College of Education Library at Cheney. Excerpts are quoted:

"During the time I was Indian agent I was instructed by Colonel Samuel Ross, superintendent, in November, 1870, to find Kamiakin, the ex-chief of the Yakima and endeavor to have him accept ~~two hundred~~ 20 bales or 600 ~~pieces~~ blankets, his due under the Treaty...

"...I went with my interpreter to Rock ^{Lake} ~~where~~ where Kamiakin and his immediate family then lived. ~~I found his camp in the morning just after he had his bath.~~

"I was invited into his lodge and there stated the wishes of the United States government to make good its promise and live up to the treaty made by General Stevens and as evidence of it ~~so~~ I had at his door a four horse load of blankets that I wished to deliver to him.

"He listened silently to all I had to say and when he saw I had

Completed my statement he arose, standing erect with his left arm extended, pointing with his right[†] hand to the ragged sleeve of his gray woolen shirt, said:

"See, I am ~~poor~~ a poor man, but too rich to receive anything from the United States." No persuasion on my part to influence him to change his mind had any effect.

4 Kamiakin felt and believed that he had been deceived and wronged by the United States, deserted by his own people and wished no favors of either. About two years after this the settlers crowded around his camp and although he had resided at Rock Lake for years the filings on the land by the white men finally deprived him even of a camping place, ~~on the land, the land was taken from him and he was forced to leave it and move to a new place.~~

(Comment: one of the Commissioner of Indian Affairs reports about that time, I ^{believe} understand, ~~ordered the whites to be removed from the land and saved it for Kamiakin.~~ made a reference to ordering the whites from the land and saving it for Kamiakin.]

"The blankets that were intended for him were hauled to Colville and during the following winter were distributed to destitute Indians by order of the superintendent of Indian ~~and~~ Affairs."

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~~Kam ai ya kan~~ Kam ai ya kan is the only one of the three brothers who has adopted even the form of Catholicism and he refuses to be baptized, because he would ^{be} ~~be~~ compelled to put away his surplus wives of whom he has several. Skloo and Sha wa wai are unchanged heathens.

~~See also~~ Railway Surveys Vol 1, p 400, George ~~Geo~~ Gibbs Rpt. to Capt. McClellan, Olympia, "Washington Territory, March 4, 1854.

At Ketetas on the main Yakima we ~~was~~^{were met} ~~met~~^{by} Ow hai, one of the two principal chiefs of the northern band of this tribe. His elder

brother, Te eh yas [Teias] had gone to Puget ~~San~~ Sound and we did not see him. Ow hai appears to be 45 or 50 years of age... this band trades much ~~with the Sound~~ and more with the Sound than Kam ai ya kans and is therefore better acquainted with the trails... ~~after~~ the usual custom of seeking wives ~~in~~ in adjoining tribes they are much intermingled with the Snoqualme on the western side of the Cascades as well as the Pisuouse to the northward, the latter in fact speak ~~indifferently~~ indifferently the Yakima and their ~~own~~ own language...

[Comment: The Wanapums of Priest Rapids do not ~~know~~ know the "Pisuouse" (the Piskwaus or Winatshipum) ~~which is~~ which is Salishan ^{Root:} ~~stock~~. In hearing on Yakima Case 161 when the plaintiff's witness Kiutus Jim of the Yakima enrollment committee was on the stand, it will be recalled that he was asked specifically as to Owhi, what kind of blood, where he lived etc. because he said that Owhi had spoke for the Priest Rapids people and signed for them at the Treaty ~~...~~.

"...Owhi, like Kam ai ya kan has adopted some of the forms of Catholicism and professes to pray habitually... (~~Has adopted~~ ^{a Reason} [Comment here again why the ~~San~~ Priest Rapids people did not look upon him as ~~a~~ ^{their} leader, regardless of what Owhi might have claimed. He was ~~not~~ evidently not a Smowhala or Dreamer adherent].

Railway Surveys Vol 1, p 400-1 George Gibbs Rpt. to Capt. McClellan, Olympia, "ashington Territory, March 4, 1854.