

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 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^S in his journal, then mentioned Kamiakin.

"General Palmer said, 'I want to say a few words to these people, 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 8, 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} ~~not~~ 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.

(a Nez Perce)
"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..."

Oct 16. 17
Looking Glass
7/2 x 14
Percas

7/2 x 14
Percas

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 ~~W~~isqually 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 "enatshapam 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~~ 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.

Let Them Do As They Have Promised (SB)

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~~ ^{ON} 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 ^{ON} 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

Owhi 11x18 picas

care of. He made it to last forever. ^{Is it} ~~It is~~ the earth that is our parent or ~~it~~ is God ~~is~~ our ~~older~~ elder brother. This leads the Indian 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, ~~not tribes~~ ^{that} and concluded a treaty ^{there} ~~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 Antanum mission when reporting on the attitude of the Yakima chiefs,~~ killed himself at Olympia two years ~~later~~ ^{after the Treaty.}

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 the land."

Although

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, ^{even} by Stevens, ~~himself~~ and the Yakima believed their homes were to be torn from them.

~~As~~ 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..."

SHORN OF GLORY BUT A HERO (SB)

So Kamiakin was compelled to become a war chief, ~~and although shorn of glory, emerged a~~ hero of his people.

It is not ~~logical to believe that Kamiakin~~ 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, ^{could} ~~would~~ be repeated, ^{in encounters that were sure to follow.} Nor is it logical ~~to believe~~ that he ^{believed} ~~thought~~ the defeat of the blue coated troops at Steptoe Butte, ~~May~~ May 16-17, 1858 (the battle of Tohotonimne) would be ~~lasting~~ ^{conclusive}.

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, ~~that resulted from the treaty~~.

One was written by Father Pandosy at the Antanum Mission, dictated by Kamiakin ^{Not long} ~~less than two months~~ after the treaty.

As 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 ~~can~~ 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~~ ^{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 ~~was~~, as you will see, is to scatter yourselves among the Indian tribes more peaceable, and there foreget you ever were ~~Yakimas~~ ^{Yakimas...} ~~...R. A. J. Rains, major, U.S.A., brigadier-general, W.T. commanding troops in the field.~~"

At the outset of the ~~war~~ ^{hostilities} Major Granville 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~~ ^{unexpectedly} by Kamiakin's warriors on "Top-nish" Creek.

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

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

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 Wright 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~~ ^{with} 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)~~ ^(GAP) ~~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

cut very
Peo Peo Mox Mox
7 1/2 x 14 picas

7 1/2 x 14 picas

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 Meo 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^S was not ratified until March 8, 1859, ~~and was proclaimed April 19 by the President.~~

But when the people were brought onto the reservation, ^{Come,} 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 suyasos 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 ^{Colonel} ~~General~~ Wright and was killed on the Tucannon River while attempting to escape. ~~This was while he 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, was 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, a few hours.~~ ^{had,} ^{and in a few hours joined}

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 ^{bulk} ~~bulk~~ and stature, a chieftainly personage, with a fresh glazing of vermillion 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~~ ~~grandfather days before beads were used, so his~~ ~~buckskins were daubed with vermillion clay.~~

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

^{also} 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."

GARDEN AT THE AHTANUM MISSION

(SB)

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

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), ^{who} ~~He~~ was born in 1870 ~~in the Palouse~~ and lives at Nespelem.

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 ^{trustingly} ~~in good faith~~ only to meet violent ends.

Cleveland Kamiakin -
7 1/2 x 10 Picas
Cut No. 10

7 1/2 x 10 1/2 Picas

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

The agent, ~~Mr~~ Dr. R.H. Lansdale, ^{wrote} ~~writing~~ to Superintendent Edward R. Geary from Simcoe in July, 1859, ~~stated:~~

"It is evident Kamiakin has his misgivings, fearing the whites, ~~may defend 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.~~ ^{Kamiakin} 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 ~~real~~ condition of affairs."

"The character of Kamiakin is, I am afraid, not ~~on~~ 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.~~

White Swan elected CHIEF OF The Yakimas (SB)

~~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.

White Swan's

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 ~~had~~ ^{weakened} with the ^{seasons,} ~~was 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.

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

~~Winans reported that Kamiakin felt and ~~believed~~ 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. *And his wife had no home to go to when the settlers occupied Kamiakin's last ~~home~~ Place.*

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 *mournfully* 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 ~~explains~~ explained to Governor Stevens at the Treaty Council of 1855, to the Earth, *where "we are all in one body."*

(5)

BIRTH AND GROWTH OF A RESERVATION

9 on 11 Regal

Creation of the Reservation brought together fourteen tribes and bands, in some instances of different linguistic stock or dialects, compelling them to ^{adapt} ~~follow~~ economic pursuits ~~that were~~ alien to their tradition and ~~to adapt themselves to~~ unfamiliar value systems.

Three years before the agency was born at Fort Simcoe, the slow process of gathering the scattered, leaderless people ~~was~~ commenced.

When F. Robie was local agent at The Dalles on August 30, 1856, he wrote to Governor Stevens that Captain Frederick Dent, brother-in-law of Wylsses S. Grant, was working on a wagon road from The Dalles to Fort Simcoe and that Major Robert ~~Selden~~ Garnett was "getting on well with his improvements," (Fort Simcoe).

The gathering place was the White Salmon. ~~There were~~ ^{were} 900 there, 1,200 at the Cascades and The Dalles, and 1,200 in the Simcoe Valley, ~~or~~ ~~which was called~~ "Simkwee, a place name for a saddle in the hills north-northeast of the fort. ~~Their daily subsistence amounted to 1,500 pounds of flour and one beef.~~

Because Kamiakin would not come upon the reservation, the Yakimas were adrift and their guidance too often was entrusted to inefficient agents.

The first regular agent, Dr. R.H. Lansdale came from Olympia when that

town had only a few houses and where he was the town's doctor and justice of the peace. He wrote to Superintendent Edward R. Geary, December, 1859, that "Kamiakin is much needed. ^N ~~I know of no one who is adapted to supply his place.~~"

James C. Geer was living in the Simcoe Valley in August, 1857, acting in an unofficial capacity as local agent ^{and} ~~X~~ Bonner & Co. had a license to trade near Fort Simcoe. ~~established a trading post a mile away contrary to the wishes of Major Garnett who ordered the building torn down. The traders were later allowed to locate a quarter of a mile from the fort while soldiers were posted to see that troops did not patronize the place.~~

The Army was responsible for feeding and clothing those in the Simcoe Valley. Local agents at The Dalles, Cascades and White Salmon cared for the people there as best they could. The war had upset the traditional food quest ^{migrations} ~~which took the people to different areas~~, and they were overshadowed by hunger and want.

In 1852 Captain Jordan, an Army officer ~~stationed~~ at Fort Dalles, fenced land north of the river. ^{and} ~~At the same time~~ E.S. Joslyn located near present Bingen, built a home, set out an orchard and cultivated land which became the White Salmon Agency.

Joslyn left during the war but returned, demanded the property and

re-established his home until 1874. His return compelled the government to look for another location and Fort Simcoe was selected.

In 1859, the same year that the territorial legislature formed "Clickitat" County (December 20), and located the county seat at Rockland ~~across from the Dalles~~ ^{the} at present Dallesport, Lansdale was instructed to remove the "White Salmon Agency" to Fort Simcoe. He wrote to J.W. Nesmith, superintendent of Indian Affairs at Salem, Oregon, May 16, 1859:

"Captain Archer of the Ninth Infantry (James J. Archer of Maryland, ^{a Confederate general}) later ~~General Archer of the Confederacy~~, in command of this post, has been ordered by General Harney and as arranged by the general and yourself, turned over all public buildings at this place." (There were twenty-one, valued at \$30,000).

Archer, writing from Fort Simcoe to Headquarters, Department of Oregon on April 18, 1859, said: "I have this day turned over all ~~public~~ buildings to R.H. Lansdale." Archer and some of the troops marched off to join the Northwest Boundary Survey ^{and} occupy Fort Colville, ^{The} ~~and~~ others were ordered to Fort Dalles, leaving a detachment ~~of fifteen~~ to guard the military stores.

Lansdale ^{went} ~~removed~~ to the agency on June 2 and ^{then} ~~from there~~ wrote Geary: "I have ~~also~~ commenced farming operations, purchased crops of grain

growing in the field."

By spring the employes were feeding and taking care of stock, procuring rails for fencing and preparing an orchard and gardens.

Three hundred trees, mostly apple were set out under Lansdale's direction on the old parade ground ^{and} ~~and men were plowing to sow grain.~~
~~Lansdale said that~~ "the wheat sown last fall has proved a total failure because of alkali ~~in the soil~~ or lack of rain."

Geary contracted with James Knox of Linn County, Oregon, on May 29, 1860 to purchase 100 head of cattle, paying \$10 a head for yearling heifers and \$17 for two year olds, ^{as well} ~~then he bought an additional fifty cows and calves and five bulls,~~ re-introducing livestock into the Yakima Valley. Kamiakin, as early as 1836, ~~acquired cattle~~ obtained cattle from the Hudson's Bay Company at Vancouver by trading horses, ^{but his} ~~and developed~~ herds ~~that~~ were scattered or killed during the war.

When the salmon run surged up the Columbia, George H. Abbott, sub-Indian Agent at The Dalles was directed to help lay in a supply for winter use and to purchase a ton or two of salt and fifty barrels for curing and packing the fish.

A saw mill was under construction, \$9,000 having been appropriated to build it and a proposed flouring mill.

Fort Simcoe - 18 pikas wide 3 camp

18 X 24 pikas