

he became a scout. It was then that he was given the dress uniform, sword and Colt's revolver that Mrs. Corbett now possesses. (X)

George, the Paiute boy of course, was a free man after the War of the Rebellion, because effects of that spread not only North and South but East and West, but the story doesn't end there.

(IS THIS CORRECT?)

The family heard nothing more of George, because he set out to return to his people in southeastern Oregon. But the occupation of the Northwest didn't check the Paiute raids.

Stockett was killed about that time, while riding out from the Warm Springs Reservation in pursuit of a Snake war party. He was first buried up near the Deschutes river but the body was later removed to the bluff overlooking Celilo Falls. The story doesn't end there, however.

After his death Mrs. Corbett's mother, her cousin and his wife were out on a food ~~gathering~~ gathering trip, a two-day journey from home. Six or seven Paiutes came into camp and were fed. Then that night someone came to the lodge, quietly.

Who was George, the Banrock Paiute

"Sister," whispered the caller, "I have brought you two deer." But you must hurry and flee because the Paiutes are planning to come tonight and kill all of you."

The man was George, the "Cottontail" Paiute boy.

He helped them pack ~~hastily~~ <sup>guided</sup> and showed them a seldom used trail where their horses would leave no hoof prints ~~on the hard surface.~~ Then he left and they never saw him again. (IS THIS CORRECT?) (X)

(A couple of very old ~~passed~~ melodies trilled from a very old piano ~~and~~ in a little home near White Swan the other day and a ~~great-grandmother, whose~~ <sup>whose</sup> ~~only handicap~~ <sup>were</sup> slightly gnarled hands, was the musician.

(She played "Warblings at Eve," "Roses at Twilight," a waltz; and ~~she~~ followed up with a lively march as she warmed up.

"I'm a little rusty," now said Mrs. Rose Eneas Corbett, granddaughter of the Lower Deschutes <sup>or Wyam</sup> chief Stock-etley who signed the treaty negotiated by Joel Palmer ~~visited~~ with tribes of Middle Oregon on June 25, 1855.

(And as she ~~turned the cover~~ <sup>dusted</sup> gently over the keys and turned the cover carefully down on the upright piano she explained:

"I play sometimes now when I feel a bit lonely ~~and~~ or when some of the younger children are around, but not like I used to ~~play~~ <sup>do</sup> at Chemewax or St. Joseph's Academy in Yakima."

~~And~~ That was just one of the many stories that the Yakima great-grandmother knows about the grandfather days.

(Although she was born on the Warm Springs Reservation which was created after Palmer negotiated the treaty with the Lower Deschutes, the Wasco, ~~and~~ Tenino, Tach, Dock-spus or John Day and Dog River bands her life has carried her through a historic period in Oregon and Washington, <sup>including Fort Simcoe.</sup>

(She couldn't speak a word of English when she was <sup>5</sup> ~~five~~ years ~~old~~ and was enrolled in the Forest Grove school, ~~and~~

It was in 1880 that Capt. M.C. Wilkinson was detailed by the Army to establish <sup>the</sup> a school at ~~Forest Grove~~ in the Willamette Valley, 25 miles from Portland and the first pupils were ~~14 boys and five girls~~ from the Puyallup Reservation.

~~Recorded in~~

~~Children from other reservations were added in the next few years, and Mrs. Corbett was among them.~~

In 1885 fire destroyed the ~~principal~~ main buildings at Forest Grove and a tract was purchased five miles north of Salem on the shores of Lake ~~De~~ La Bish, an old camp site of tribesmen in ~~the~~ a locality known as Chemawa, meaning "old home."

The ~~two~~ boys were sent ~~out~~ <sup>ahead</sup> to construct ~~the~~ shake houses and clear some of the tangled wilderness for farm land.

"When it came time for us to move, we had our choice of going by train or by wagon. We decided to go by wagon so we could pick blackberries ~~and~~ and what a meal we had that night when we reached ~~the new school,~~ <sup>Chemawa</sup> ~~and~~ <sup>Said</sup> Mrs. Corbett.

Col. John Lee was superintendent of the new school and by 1886 \$17,500 worth of buildings had been constructed. <sup>They consisted of a</sup> two story school room, chapel, a boys' dormitory, dining room, kitchen, girls' dormitory ~~and~~ sitting room for the boys, office and store room, and all were steam heated. Most of the 171 acres of ~~the~~ land had been cleared for farming and ~~the~~ the school was ~~so~~ hopeful of acquiring <sup>an adjoining</sup> 85 acres ~~adjoining~~. The ~~enrolled~~ pupils, starting with 50, had added 1,600 to their account and a student published newspaper, the Indian Citizen, ~~expressed~~ voiced the feelings of the students:

"We hope the government isn't too poor to buy more land for us, but if it is, we will try to buy it ourselves as we can make an improved farm out of the wilderness in six or eight years. <sup>and</sup> If we had the land we ~~could~~ could earn money ~~and~~ become independent just as other people are, and we speak for every boy and girl at Chemawa when we say we will not always depend upon the government for our bread and butter. We will earn it by our own hands as soon as our education is complete."

~~None of the pupils could speak English upon entering the school~~

where they were given English names. Half of them were of the

~~while the others~~ worked in the shops, laundry, kitchen or on the farm

until ~~the morning~~ after lunch when ~~the women~~ ~~continued~~ they

Went to the class rooms  
went to the shops ~~and the others took up~~ *the shops being home or fields.* *went to*  
~~class studies..~~ Eight girls, working one-half day periods for

11 monthw turned out 2,096 pieces of clothing and bedding, ~~and the~~ *The*  
boys made shoes , boots and took care of all blacksmithing.

Three pianos and one organ were at the school for the music lessons and there was singing besides. The boys had a 16-piece band.

The routine was of a type Mrs. Corbett doubts modern-day pupils would relish. "But" she said, "we enjoyed it, because ~~because~~ we were working with something definite in mind."

Rising hour was 5 a.m. and 30 minutes were given to tidy the rooms.

<sup>B</sup>reakfast was at 6 o'clock followed by chapel at 7 and the first classes

were from 9 to 12 o'clock. The afternoon schedule was reversed, *double*  
*shifting to the forenoon*

~~everyone had an equal chance at studying in the shops or sewing rooms.~~

School was ~~also~~ dismissed at 4 o'clock, supper was at 5 and drilling was held from 5:30 to 6 o'clock.

"We girls drilled just the ~~same~~ same as the boys, ~~We had special~~  
uniforms, said the great-grandmother.

At 7 o'clock the pupils marched ~~to~~<sup>into</sup> the class rooms to study for the next day and the retiring bell rang at 8:40 o'clock after which "lights out" and quiet was enforced. ~~Thereafter~~

Wednesday evenings were devoted to prayer meetings. Sunday mornings the boys and girls blackened their "shop" produced shoes, attended Sabbath school and were given the afternoon off if ministers did not come out from the city to address them.

2 D.E. Brewer was the disciplinarian . Joseph A. Sellwood was the principal ~~and~~ teacher, Laurence M. Hensel the physician and Miss Leona Willis was the music ~~teacher~~ instructor. Later a Mrs. McConville, whose husband was the ~~disciplinarian~~ disciplinarian, was the music teacher.

By ~~1980~~ the late '80s there were ~~se~~ 70 girls and 111 boys at Chemawa, coming from 29 ~~B~~ tribes in four states and Alaska

One of Mrs. Corbett's closest friends was "Attie Enos" a young  
 Enos 00000 girl.

Around 1888 she completed school at Chemawa and while there she had her
 ~~first experience in the use of the telephone.~~

mother, who was living on the Columbia River, decided to come to Yakima for a visit. That was when she ~~entered the US~~ *came into Russia as she was* ~~had entered~~

St. Joseph's Academy where Sister Joseph taught her to sing the High and

Low Masses, adding besides to her musical ~~instruction~~ instruction.

The Academy was founded in Old Town by the Sisters of Providence in the fall of 1875, about the same year that Mrs. Corbett started to school at Chemawa.

The <sup>S</sup>isters ~~Blandina~~ Blandina, Dorothy and Melanie came up the Columbia by boat River from the Motherhouse at Vancouver, and ~~overland~~ overland by wagon from Goldendale. In 1877 Sister Mary Eugene replaced Sister Blandina of the Angels and the Mother House gave permission to construct the first convent in the Yakima valley. The Academy was moved to North Yakima, ~~a convent~~ <sup>convent</sup> ~~opened~~ in 1887 and a ~~convent~~ <sup>convent</sup> opened in this city the following year. So Mrs. Corbett knows much about the

early Academy life in the new town, ~~stories~~ <sup>academy</sup> about Father Garratt who ~~used~~  
to ~~drive~~ a wagon, transporting children from North Yakima to the new  
Catholic Church near Fort Simcoe ~~where he was buried~~. They took  
along a new organ for the church dedication. / He has played the ~~organ~~

music for High Mass offered in Takima by the Bishop Edward O'Dea,

~~CONFIDENTIAL~~ who was appointed to that capacity

in 1896 while serving as rector of St. Patrick's Church ~~at~~

Portland, upon the death of the Right. Rev. A. Junger.

was appointed Bishop



~~It~~ It began when

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Stockwhitley was on an expedition against the "aiutes ~~one day~~, long before the Civil War, when they came upon a camp. He was riding along when he heard a child crying and stopped just before the horse ~~sharply~~ could step upon ~~a place~~ the place the baby was hidden.

Stockwhitley investigated and found the baby covered with grass in a shallow depression. He tied the child on ~~the saddle~~, ~~across~~ in front of him, on the saddle, and continued pursuit of the enemy, firing as ~~he approached~~. It was his ability to fire with deadly accuracy from ~~the~~ seback that won him the name, "Sharpshooter."

The baby was brought home and reared by the family and released when the Civil War came. ~~He~~ The child had been given the name George Whitley.

~~It was~~ ~~after~~ after the chief's death and when some of the "arm Springs women, including Mrs. Corbett's mother were on a food gathering trip into southeastern Oregon that she was saved from death ~~at the hands~~ of the ~~marauding~~ Paiutes.

They were camped ~~and~~ One night someone knocked on the tepee. "It's George," said the ~~man~~, ~~said~~ and addressing Mrs. Corbett's mother. He said he had brought some deer for them to eat, ~~then~~ ~~he~~ warned them to flee for their lives because the "aiutes were on a raiding party and were ~~coming~~ soon. ~~and~~ he guided them to a trail that ~~last~~ slight traces of the horses.

The party escaped ~~safely~~ and made its way back to the "arm Springs Reservation. And that finished Mrs. Corbett's story.

~~Corbett~~ "If my hands weren't quite so tight," ~~I~~ I'd play ~~you~~ some ~~more~~ more music," she said.

let me in. I don't want to go home to his people

approaching

hand-rock

Yuck

but

my mother

Rosa Eneas Corbett's mother was born on Toppenish Creek (down by Fort Simcoe).

Stockwhitley's mother was born up the canyon, up Toppenish Creek.

Mrs. Corbett was at Fort Simcoe five or six years, after death of husband, who was father of Dave and Pete Eneas.

She remembers, there were teachers of all kinds. Employees. They had 1 cook and one building. They lived in one of the houses, one on north end, on west line of houses.

She told of snare drummer who walked on parade grounds. Soldier drummer. One of the employes saw him too. Said to his wife, he should come in and eat supper.

They had Christmas trees at old celebrations at Fort Simcoe. Scholars got gifts, sent by parents. Teacher was a Mrs. Perkinson.

They had quadrilles. She played piano. There were three violinists, two guitarists.

The old St. Mary's Church at White Swan was located on the Eneas place. Some of the wood in this house (one at south end of place) It was up toward front of the place. Years ago only see where outlines were left. Part on this place, part on another man's property.

The Catholic Graveyard is here. Now it is a family graveyard.

Stockwhitley's uniform, given him by the soldiers. The Indians they fought were the Yannock and Shoshone Snakes. .

Stockwhitley was the leader of the group of Indians who escorted priest to oldest Catholic church, down to Mexico. Six men took him, and a broker. (Six in all she corrected) He came down the river. He lived close to the Dalles because of the Paiutes. Mother called him Father

Louis. He called mother Dorothy and that was when mother and father grand-  
lived at Warm Springs with adopted brother, George, the adopted Paiute or Cottontail Paiute boy.

Gun: Has "Address Col Sam L. Colt, New York, U.S. America. Colt Pt  
1,8912.

Epluts (spelling?) Sword. In reality a bayonette.  
Said "Hand protector" had blood on it and it was buried.

Army took picture and sent back to Washington.

Great-great grandson is Lex Rodriguez, he will be 2 years old  
Feb. 20th.

Father is Sgt. I.C. Edward. Lex was born in Texas.

Father is now stationed at Denver. He was stationed in Germany a year, where  
three of them lived. He also served in Korea, was there alone.

Youngest granddaughter is junior at Toppenish High School. She  
plays. Her name is Hazel Corbett. She is 17 and is princess at coming  
Toppenish Pow Wow, 1955.

While Mrs. Corbett was at Yakima, just a girl, around 16, family group  
came through on stage. Wanted to take her to Europe with them to sing.  
Mother Relatives said no. She remembers Father at Aldo.

In connection with Paiute massacre story: There were six or seven,  
Paiutes, all men. Her mother, George Her cousin and his wife, there  
hunting food, some three days trip in southeastern Oregon. Men came to  
camp, where they were fed. George came then and told them to flee,  
as they were planning to massacre the group and take their things etc.

She remembers mother telling how Stock would shoot rifle and pistol at the same time.

Her father was born at Satus. She only year and a half old when he died. Her father went to Modoc war as a scout and with his uncle in law.

"Nathan Olney's wife and my grandmother were full sisters. She was Wascopum and Tenino .

"Nathan had a store at The Dalles.

They had two brothers . That was all in the family.

Gun: Wooden handle rimmed in brass. Hectagon barrel. Frontier 44.

Shoots caps. Cylinder, necessary to spin to shoot.

Re:

Suggestions that the toll bridge across the Columbia River near Vernita ~~and Midway~~ on Highway 24, scheduled for completion about Oct. 1 be named Richmond have been sent to Gov. Daniel Evans.

The governor has forwarded the suggestions to Charles Prah, state highways director and to the Washington State Toll Bridge Authority.

~~Mr~~ Jackson P. Richmond, who died in 1955, ~~was~~ operated the Richmond Ferry ~~and for the bridge site~~ for many years not far from the bridge site and was postmaster at the now non-existent Vernita Post Office.

The Richmonds were pioneer ~~settlers of the~~ residents of Union Gap or Old Town. The ferry operator had land ~~and a~~ along the Columbia and lived there from 1909 until the Atomic Energy Commission inaugurated the Hanford operations.

A pioneer-day post office in Grant County, ~~added~~ in the area of present Priest Rapids Dam was named Mitchell for Richmond's mother. His post office was located in a homestead shack.

Richmond was always interested in development ~~of~~ of the Columbia Basin and in farming and hydroelectric development along the Columbia. The Richmond Ferry was one of the long-established pioneer-day ferries.

first ad

000 operating along the Columbia, transporting wagons, 000 00 buggies, horse and foot traffic across the Columbia as well as sheep, and and other livestock.

~~Spencer~~ Advocates of the name, Richmond for the new bridge, built at a cost of \$1,434,809 point out that little recognition has been given to such old time ferrymen and advocates of Columbia River and basin development, in new bridges and other construction along the river.

After evacuation of the area because of the atomic development Richmond ~~xxxx~~ resided in Yakima until his death and still had faith in development of the river area.