

Application for enrollment No 222

Application for enrollment with the Indians of the 14 original Yakima Tribes of the State of Washington Under the Act of August 9, 1946 (60 Stat. 968)

English name Julia Pims (Sohappy)

Age 50

Sex F

Date of Birth 1898 (unknown date of month)

Loretta Sohappy, 16, F March 9, 1932

Lorena Sohappy 11 F Dec. 9, 1938

Viola Sohappy 6 F November 24, 1942

(pg 2) question 8- Are you a descendant of persons of the blood of the 14 original Yakima Tribes who received allotments on the public domain within the area ceded by the Treaty of 1855 (blank)

Question 13-What is your degree of Yakima Indian blood and to which of the 14 Yakima tribes do you belong

7/8 Yakima 1/8 Umatilla of Yakima Tribe
degree tribe

16--Give place of birth of yourself and each of your minor children

I was born at Ahtanum, Washington.

Loretta was born at Wapato, Washington etc.

Give the names of your mother and father and your mother's name before her marriage. If either is a white person, so state.

Father-English name Louis Pims 4/4 Yakima

Mother-English Name Sashasney Pims 3/4 Yakima 1/4 Umatilla

Father was born on this reservation

Mother was born on this reservation

22-Give the English and Indian names of your grandparents on both the father's side and mother's side, if possible. If any white person, so state.

[Comment: Compare with degree of blood shown 4/4 Yakima for mother's name - Julia Pims, shown on Application No. 540 preceding].

So Happy, John

or John Nason

Yakima Indian Agency , Toppenish

May 28, 1937

Mr. E. K. Brown, lawyer

Olympia Block

Ellensburg:

Dear sir:

Your letter of May 12 to the Superintendent of this Agency relative to the estate of John So-Happy, also known as ~~John~~ **John** Nason, deceased, has been referred to me for attention. The answer to your letter was delayed pending reply to inquiries made to the Colville Agency. A copy of their letter to you of May 8 is at hand.

The decedent was not enrolled or allotted with the Yakima Indians nor does it appear that he ~~was~~ **had** inherited property on the Yakima Reservation. It appears this his father George Schappy is a White Bluffs Indian and this his mother (name not of record here) was of the Ellensburg and Wenatchee Indians, and that her father, Charley Nason, deceased, had a homestead in the Ellensburg district. The decedent's wife, Ida Joseph is Yakima Allottee No. 3025

The records here do not show that the decedent ever applied for enrollment or allotment with the Yakima Indians. A number of Indians of the White ~~Bluffs~~ **Bluffs**, Ellensburg and Wenatchee tribes have been so enrolled and allotted here and it is indication that ~~more~~ **more** or all of them were eligible.

etc.

James T. Rahily

Examiner of Inheritance

B

ENCLS

The tenth census of the United States, aside from census of
Paiutes, shows, in miscellaneous census forms in Yakima agency office
at Toppenish, (unfiled, miscellaneous historical documents)

"People of the Yakima Nation, tribe belonging to Yakima Reservation
without exception, excepting for several...

People of the Klickitat Tribe belonging to the Yakima Reservation...
etc.

The enumerator of this census, in most forms checked, was Charles
Olney. I do not know whether he was any relation to the Olney on
the present ~~alleged~~ enrollment committee or not.

The question comes to my mind: Why would the Klickitats ^{be} regarded
as a separate tribe or listed in the census of 1880 as a separate tribe
the only ^{one} of the 14 tribes making up the Yakima Nation, and, would
the complete census roll, (not on file in Yakima agency) show any of
the other 14 tribes?

Enumerator's sheet, 9 lists, (as Klickitats).

Wah cha chie Homer James farmer 29 head horses, 12 cattle, 40 acr

Susan James wife

Caleb James stepson

Benjamin James son

Alsie James daughter

Aha tinch mother-in-law ho usekeeper

sheet 10

Catoese George Waters head Farmer-minister 27 horses 20 cattle

Nancy Waters wife , housekeeper

Elah Waters, daughter

Norah Waters, daughter

Sheet 12

Moise Dan Boone Saddle maker

Wap Shu Law Jannie Boone Housekeeper

The

~~A new publication~~ Grammar and Dictionary of the Yakima Language

by Rev. Mie Cles Pandosy, ~~and~~ Oblate of Mary Immaculate, translated by George Gibbs and J.G. Shea and published in an edition of 100 copies by the Cramoisy Press, New York, 1862, ~~gives~~ gives a few insights on the ~~Yakima~~ ^{Yakimas} and the various tribes and the language, as observed by ~~a~~ ^a highly educated man, who was thoroughly ~~familiar~~ familiar with the language.

Preface states:

The bands enumerated by Father Pandosy belong to the Sahaptin family of Mr. Hale. This family he divides into two branches, the Sahaptin proper or Nez Perces and the Walla Walla in which later he includes all the others.

The country occupied by them extends from ~~the Dalles~~ ^{the Dalles} of the Columbia to the ~~Sierra~~ Bitter Root mountains, lying on both sides of the Columbia and upon the Kooskooskie and Salmon Forks of Lewis and Snake river between that of the Selish family on the north and of the Snakes on the south.

The Pahwanwa pam band, usually called Yakimas, inhabit the Yakima river. The word signifies the Stony Ground... Roil-roil-pam is the Klickitat country situated in the ~~the~~ Cascade mountains north of the Columbia and west of the Yakimas. Its meaning is "the Mouse country," The name Walla Walla is explained by Father ~~Pandosy~~ Pandosy. The band so called occupy the country south of the Columbia and about the river of that name. The Tairla, usually called Taigh belong as stated in the text to the environs of the Des Chutes river which drains the eastern base of the Cascades south of the Columbia and the Palus, usually written Paloose live between the Columbia and the Snake. All those bands are independent and in fact, most of them are divided among several chiefs...

have retained their old speech, ~~On the Columbia River and the~~ and their old customs, by the ~~same~~ same token that they chose to remain along the Columbia River, at their hold home, at the time of the Treaty. And, that their religious leader taught them not to intermarry with other Indians. The intermarriage has come about within comparative ~~recent~~ recent years because there was no one left to marry, but someone outside of the tribe. Moreover, the desire for social intercourse with other Indians, such as dances ^{or} ~~on the Yakima reservation~~ and root feasts on the Yakima reservation, as well as the necessity of subsistence, which brought them shoulder to shoulder with other Indians in the hop fields of the Yakima Valley, has acquainted the younger Wanapums with a knowledge of the "dialect" of the Yakimas and the Yakimas with a speaking acquaintanship with the Wanapums. It does not stand however that the young Yakimas can interpret the language of the old Yakimas, ~~so~~ rapidly, effectively or even intelligently. I have had educated Yakimas, who were tribal leaders, tell me they could not interpret the conversation of the old Wanapums, and could only gain a vague idea ~~of~~ of the topic of conversation, ~~which~~ which dealt with old days and old things.]

Henry White, unallotted and not enrolled, one of the Wanapums of Priest Rapids was the son of a Priest Rapids man whose name was Kwy Wyon Put and whose father's father bore the same name.

His mother was a full blooded Priest Rapids ~~of~~ ^{woman named} ~~Stah Quos Hi Yet.~~

(brothers are)

John Tomalawash and Harry Tomalawash, Wanapums, unallotted and unenrolled. Their father was Tomalawash, a Wanapum, who lived at Pasco. He was not a Yakima. He was not a Palouse, but spoke the language of the ~~people living there which~~ Priest Rapids people which was not that of the Yakimas or Palouses.

The mother of the Tomalawash brothers was named Hee Ouch Pahl. ~~She~~ She was a Priest Rapids woman and her mother bore the same name.

The Wanapums did not look upon Pasco as their land, ~~as their~~. They did not look upon Kosith there as their village, it being postulated that the place was occupied and used by many ~~other~~ other tribes, all at the same time during the long fishing season. There were people from Priest Rapids, White bluffs, the Palouse country, Nez Perce, ~~and~~ Yakimas, Wenatchipums, ~~and~~ Coeur d Alenes, sometimes even Spokanes and the Na-hayeem or Snake River people (those living up the Snake river who spoke neither full Yakima, full Palouse nor the Wanapum tongue, living there at the same time during the fishing season. It was a community ground, a melting pot and common meeting place ~~for~~ for fishing and social intercourse. It was an eel fishery and salmon fishery.

The Wanapums called the Yakimas who lived along the Yakima River from Union Gap down toward Pasco Mamachets. It is an old name, seldom used now and ~~not too commonly~~ ^{ONLY} known ~~other than~~ by the old people.

Marriage and divorce file 026 Yakima Agency

Department of Interior, Office of Indian Affairs, Wash. D.C., April 5, 1901

directive on marriages

Yakima Indian Constitution and regulations and customs of Indian Marriage

First: As the father and mother has a son, they attentively and accurately advise their son to become married under their instructions of Indian customs, providing if he acknowledges his becoming married, then the son has nothing to say whatever regarding to the advice of his mother and father upon becoming married, providing that if he respectfully sees fit, to whom he becomes married to, to taking the advice of his father and mother respectively, making selections of disinterested parties or parties, to whom they desire, then elected parties are to notify father and mother of the daughter to whom their son becomes married.

Second: If the father and mother advise their daughter to become married and providing if she respectfully sees fit, then she also has nothing to say whatever according to her father and mother's advice, then selection is made of disinterested party or parties as above specified.

Third: Then the selectman is to take into consideration the amount of horses, cattle or whatever it may be.

Fourth: Then to obviate the stock from bride's side, at the time they are to have wedding dinner then they take the stock from the bride's side to the home of the groom's side at the time they have the wedding dinner, during the wedding dinner they exchange their clothes to the parties on the groom's side, then those present at the wedding dinner witness the marriage ceremony of them being married as man and wife.

Dated at Toppenish Washington November 16th, 1912.

By Harvey Shuster.

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Second: If the father and mother advise their daughter to become married and providing if she respectfully sees fit, then she also has nothing to say whatever according to her father and mother's advice, then selection is made of disinterested party or parties as above specified.

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3 - " Mooney 14th pt II pg (Oct 7/16 71)

Shakaptem.

West of miles + longitudes:

North - Moses Columbus:

N-E = ~~Spokane~~ Moses shaded w/ palus -
no contour w/ Spokane:

East = palus -

S-East - wam + Inabre:

~~S = ~~halla~~~~

~~E = ~~halla~~~~

S = ~~matillos?~~

~~halla~~

matillos:

Paluse:

English	wanapum	Counting yalkima Release	(Kawachkin) Gual Wach Chin (mosses Columbia) naugh
ONE	W o k s	W a g h s	
Two	n u p t	n i p t	T a c h k o u s e
Three	m i - t a t	m a - t a p	k a h t h l a s
Four	P i n u p t	P i n e p t	m o o s e s
Five	P a c h h a u t	P a h h a t	C h e e l e x t
Six	O e L u k s	P f a r m i n s	w a t s a n a c h t
Seven	O e n u p t	T o s K a s	S i s P i l t h
Eight	O e m i t t a t	P a h a t m a h t	T o o w i n
Nine	T h a m u s t a	T c h m m i s t	h a h h a n o o t
10	P a u t t u m p	P o t u m	h l c h t h l c h t
20	n a p t t i t	n e p t t i t	s a l h l c h t h l c h
thirty	m i t t i a t i t	m a t a p t i t	h a h h a u p t
50 50	P a c h h a u p t t i t	p a h h a p t i t	—
100	p o u g h t a p t i t	P o t a p t i t	h a t c h e t c h c h u k

Before the Indian Claims Commission

The Yakima Tribe of Indians petitioner

no. 181

The United States defendant

Kiutus Jim on stand

p 56 Kiutus Jim, direct

Commissioner O'Marr: Oh, Enrollment Committee.

A 1950 I think it was when they elected me

p. 57

A Yes, I had access to the old-old enrollments and enrollment regulations and one that was created by the enrollment act of 1946.

Q-Yes, and did you use those records in your investigations?

A- Yes sir, I used constantly the old records.

Mr. Niebell: Will you mark this Exhibit 1 to testimony of Kiutus Jim (whereupon, enrollment application No. 706 was marked as Plaintiff's Exhibit No. 1 to testimony of Kiutus Jim)

Commissioner O'Marr: Were they all Yakima Indians

A-Yes sir, they were all Yakima Indians.

p 59 Kiutus Jim, direct

A-This person-this individual is Martha Johnny who individual is a daughter of Johnny Buck, Puck Hyah Foot. We had considered this lady and we came to the conclusion she was a four-fourths Yakima.

A-Does she have any Wanapum blood?

A-She has some Wanapum blood from her--from her father and also Palouse and also so-called Wahnahwish.

Q-Does this application show the Indian blood of Johnny Buck?

A Yes , sir, it shows in the application of admittance of his daughter.

Mr- Yost: O_n what page?

Mr. Niebell: O_n Page 3(Q) What degree of blood does this application show him to be?

A-Well, in accordance with his daughter she claims him to be one-half Palouse and one-half Wahnahwish. (Kiutus Jim, direct) p. 60 Kiutus Jim direct.

A-As far as the enrollment committee had investigated it seems to me these Indians were called Priest Rapids Indians. We decided that they were entitled to enroll as four-fourths Yakima.

Q Did the old application show that they were entitled to enrollment and were they enrolled on the Yakima Reservation?

A-Previous to the Act officials had looked at them as a part of the Yakima Tribe under the treaty and they were accordingly entitled to the enrollment and---

Page 62 Kiutus Jim, direct

Commissioner O'Marr: Does his (question mark) ~~APPEAR~~ name appear on the old rolls?

A-yes.

Commissioner O'Marr: You saw that, did you?

Mr. Yost: I object to that as a conclusion. He is ~~not~~ not entitled to speak for the council as a whole.

Q- Was Johnny Buck ever enrolled on the Reservation?

A-He was never enrolled.

Q- Was his daughter?

A-Yes.

Q-Did he have any grandchildren enrolled?

p. 63, Kiutus Jim, direct

A-Many of them. Many of them. I have some of them on the record.

... Whereupon enrollment application of George So-Happy was marked as Plaintiff's Exhibit No. 2 to testimony of Kiutus Jim).

p 64

Kiutus Jim direct

Mr. Niebell: Well, it shows that he isn't a full

p 65

blooded Priest Rapids Indian and that he can't parade as a full blooded Priest Rapids Indian, and that the records of this agency show that he is entitled to enrollment here.

Mr. Yost: No, sir, that is the statement of his daughter, and is not conclusive.

.... p 66 Kiutus Jim, direct

Whereupon said application No. 706 of ~~Martha Johnny~~ Martha Johnny was received in evidence as plaintiff's exhibit No. 1 to testimony of Kiutus Jim, and is hereto attached and made a part ~~of~~ hereof.

p 67 Kiutus Jim, direct

A-This is the George So-Happy application I believe, the application of George So-Happy in his own talking. Anyone who applies for enrollment, they do their own talking and tell who they are and who they descended from.

A- Was George So-Happy enrolled as a Yakima Indian?

A- He is--he is enrolled as having four-fourths Yakima blood.

A- And what is his blood as shown by the application?

A- In his own statement he was Wenatchee blood.

Mr. Yost: Counsel, I don't see the purpose of having the witness read from this document which is as the evidence shows--

A- Four-fourths Wenatchee and Priest Rapids--

p 68 Kiutus Jim, direct:

Mr. Niebell: Well, I will ask him what they do on did on this.

Commissioner O'Marr: Yes, ask him what they did.

Mr. Niebell: (Q) What did they do about this application of George So-Happy?

A-Well, we went into detail.

Q-Did you examine the old application.

A-Yes, the old application.

Q-Is that on file at the agency?

A-It is on file.

Q-Was he an allotted Indian on the Yakima reservation.

Mr. Yost: I object to that.

A-He wasn't allotted.

Commissioner O'Marr: Well, what I am getting at, in considering these applications, did you keep a record of those meetings in which appo those applications were considered?

A-Yes, we have the decision of three men and they must come to agreement.

Commissioner O'Marr: Yes, I know, but did you have a written record of what you did in those meetings when you considered a specified application as this?

A-We write up our decision what we agree upon.

Commissioner O'Marr: Where is that record.

A-It is down at the agency.

Mr. Niebell: Can you supply us with a copy of that record?

A-I don't believe I have any with me.

Q-Can you furnish it later?

A-I can do that later if necessary.

----- pg 70 Kiutus Jim, direct:

Mr. Mibbell: (Q) Did your committee pass favorably upon the enrollment of George So-Happy as a full blood Yakima Indian?

A-Yes, sir. We come to the conclusion that he was entitled to enrollment and he was entitled to be ~~000~~ four-fourths Yakima Tribe.

Commissioner O'Marr: It is admitted subject to motion of the defendant to strike.

Whereupon, said application of George SO-Happy under act of 1946 was received in evidence as Plaintiff's Exhibit No. 2 to testimony of Kiutus Jim, and is hereto attached and made a part hereof.

Mr. Niebell : (Q) Was George So-Happy a follower of Smohalla?

P 71 Kiutus Jim, direct cross

A-Yes, sir, he was one of the men who believed in the beliefs of the so-called river Indians.

... A. Everyone of them ^{that} are living today are enrolled with the exception of five that I know of. Of course, I don't look back into what is not enrolled but there are only five that I know of that haven't come in and registered under this new act.

A-If those five had come in and registered would they be entitled to register as full blood Yakimas?

A-Yes, sir.

Mr. Niebell : That is all

Cross examination.

p 73..

Commissioner O'Marr: Now , wait a minute, what about people who are not members of this main group (referring to the 14 in treaty) but who live within the area ceded?

A-Who live within the area ceded?

Commissioner O'Marr: Yes

A-They are considered under the Treaty if they live in a ceded

area, under this act they are entitled to enrollment.

Commissioner O'Marr: Whethery they are members of these fourteen tribes or not, is that correct?

A-The enrollment Committee has never found anybody that lived within the ceded area wasn't included in it, or be entitled to enrollment.

Commissioner O'Marr: Well, the Wanapum Tribe of
p 74 Kiutus Jim, cross

Indians, do you class that group as a tribe of Indians?

A- Well, they are--

Commissioner O'Marr: Well, no, do you class them as a tribe?

A-Yes, just a minute, they are not a so -called tribe. They are only merely known as River Indians . Wana is river and therefore we refer to them as a people that live at the R00 river.

Commissioner O'Marr: Yes, Are these river Indians known as the Wanapum?

A-They only call them that because they live there. It isn't any particular tribe. We called them Wamapums during Smohalla, they dwell along the C olumbia River on this south border.

Commissioner O'Marr: Well, are these river people any of the fourteen groups named in the t'reaty of 1855?

A-They are. They are.

Commissioner O'Marr: Which One?

A-Owhi. They belong to the Owhi.

Mr. Niebell: Owhi. What other tribe up there is included?

Mr. Yost: I object to that pro edure, he is still on cross examination. Counsel may res me when cross examination is over.

Commissioner O'Marr: I don't see that name in the groups of
p 75 Kiutus Jim, cross
Indians represented in the Treaty and listed there.

Mr. Niebell : Owhi was the chief?

Mr. Yost: He was "a chief, he was actually a chief.
Mr. Niebell: hat is right, Owhi was a chief.

"- Some people are called by the leader and some was called by the various particular places that they live.

Commissioner O'Marr, Yes, I understand:

"-And you will notice that most of the people was named by the leader and most of those people did not go to Walla Walla to sign the Treaty, and so there were the other fourteen members of the group that did sign for all of these Indians.

.....

p 75. Kiutus Jim, QQ cross

Mr. Yost: Well, as he understood the Act he said anybody in this area was entitled to admission to the Tribe.

p. 76

Mr. Niebell: That ~~On record~~ isn't what he said.

Commissioner O'Marr: Now, let us go back. What is your purpose? You are trying to show QQ that they are Indians enrolled on the Yakima rolls?

Mr. Niebell: Yes, on the Yakima rolls.

Commissioner O'Marr: ON the Yakima rolls.

Mr. Niebell: And have always been considered as Yakima Indians.

Mr. Yost: May I comment?

Commissioner O'Marr: Yes.

Mr. Yost: It is my understanding that counsel's purpose is to develop that the Wanapum Tribe or band or village or group were actually a party to this Treaty though they were not mentioned in this Treaty; and counsel can correct me if I am wrong, and that therefore they are entitled to have a status as one of the interested parties who would be ~~entitled~~ entitled to some distribution if the claim succeeds, that the Treaty cession was entered into for some ~~unconscionable~~ unconscionable consideration.

Commissioner O'Marr: Well, I think your own witness Mr. "elander testified yesterday that a number of these Wanapum people were enrolled

on the Yakima Reservation.

Mr. Yost: Well, that is true, but he did not testify that they were entitled to so be (copy) because somebody considered that they were Yakimas. They asked him on cross p 77 examination and he said and we don't deny-that some people that have Wanapum blood are enrolled; but what has all happened since the Treaty of 1855. I understand that the only issue that counsel desires to prove is that the Wanapums were a party to the treaty of 1855 and subsequent events could not change that.

Commissioner O'Marr: Well, it is very doubtful whether this witness could testify on that question.

Mr. Yost: Well, I think that is what we are getting at.

...The question is whether there was a record made by this committee of its action in accepting applications for enrollment. Is that right?

Mr. Yost: Yes, sir, and I think he said yes.

Commissioner O'Marr: And he said that there was such a record and it would be supplied later.

Mr. Niebel: Yes, that is right.

Commissioner O'Marr: And your only purpose was to show that there were some people that at least this committee considered as Wanapum Indians who were enrolled P 78 Kiutus Jim, cross and whose names appear on the enrollment?

Mr. Niebell: And that these applications show the degree of blood, part as Priest Rapids and part as the rest of them within this reservation, and that part of them are enrolled as four-fourths Yakima.

Commissioner O'Marr: I suppose his reference to the location of the Indians as being at Priest Rapids, for instance, in the case if they were members of a group who are referred to as Wanapum, is that it?

Mr. Niebell: Well, the Wanapum people, Commissioner, your honor, as Kiutus Jim stated, were not a tribe in themselves, but were a group of people who preferred a certain area and the took the name of the area; but even Mr. Yost's witness testified that the Smohalla people were not a tribe.

Mr. Yost: Now , wait a minute,--

Mr. Niebell: They were a religious group composed of a group of religious people , and as a matter of fact on the Reservation they practiced this doctrine, the testimony shows.

Mr. Yost: Well, the testimony shows the exact opposite.

Commissioner O'Marr: Well, let us get along here, gentlemen, I have lost track of the objection. We can proceed and we can consider this question on the motion raised by the Government to strike.

p 79

Mr. Yost: And may it be understood that I want the right to call this witness for further cross examination at a future date when I have seen these rolls?

Commissioner O'Marr: Oh, yes, I assume that it would follow naturally.

Mr. Niebell: Yes.

.... Mr. Yost: (Q) Do you know where Owhi lived, where his home was?

A-He lived in a district up here around Schanapum.

A-Can you tell us, if you know, where that is by the some modern description of that?

A-Ellensburg.

~~Q:Ellensburg~~ Q-Wllensburg?

A-Yes, Ellensburg, Well the dwelled pretty much pg 79 Kiutus Jim cross all over, what fishing and stuff they did, although they had locations,

you know, wherever they dwell and live.

Q-But you say their home was considered to be where: Ellensburg, now, is that true?

A-How was that.

Q-I will let that go. Do you know whether Owhi has descendents living on the Nes Perce reservation.

A-They may have moved.

Q-I am talking about his descendents.

A-They might have moved after deciding to go away from this district. We never kept track of where they moved.

Q-They might have moved on the Nez Pe ce Reservation?

A-Well, we didn't keep track.

Q-Do you know when that was, how long ago?

A- It must have been shortly after that Treaty was made, that was when they moved away.

Q-Shortly after the 1855 Treaty?

A-Yes. They are still a party to the Treaty and so they must have moved afterward.

Q-Well, "Owhi" wasn't the name of any tribe, was it?

A-Owhi was the individual name, the name of the person.

A-And do you know whether he belonged to a certain tribe of Indians?

~~Assigned to~~ p 81 Kiutus Jim, cross.

A-He belonged to, you might say to all of these people that lived--the Yak ma people were pretty much related to--he has some relations on the Yakima reservation.

Q-Do you know anything about his father and mother.

A-There is--they were people that lived up in this district, which all Indians were mixed up in marriage.

Q-Up in the same district we are talking about?