

Yakima, Wash.; January 31-1919.

Judge Harcourt M. Taylor.
Yakima, Wash.
Dear Judge Taylor:-

"There was a tribe of Indians, ~~where~~ where lived to young sisters. The oldest was: Tah-pal-louh; the younger was: Yas-lumas. Their mother told to go dig chah-kum: (an edible root) The mother said: 'Go out there and dig all day and stop there for the night.'

"The girls went digging all day and camped there for the night. When they lay down to sleep, they looked up at the sky and the oldest sister said: 'I see two stars; they are not far apart. The smallest and red star I wish would be your husband. I wish the bigger and bright star would be my husband'. This was wished five nights

"The two stars heard what the girl said, and when the sisters slept unconscious, the stars came down and took them up to their own country; took them up on the fifth night."

Such is the beginning of the poetic Yakima legend which celestial deals with the origin of the race of Chief Owhi, the son of We-ow-ikt the "True root of the Yah-ah-kimah" From the union of Tah-pal-louh and the bright has-l6: "star", a boy was born, from whom sprang the race of Owhi, renowned in tribal lore and the War Chief of the Yakimas, War of 1855-56. The legend is a long one, and deals also with the origin of the White ~~man~~ man beyond the seas. I have it in its entirety, collected and verified ^{from} by different members of the son of Sluskin, Yakimas. Chief Sluskin, the son of Twinite, ^{son of} Weowikt, was also of this celestial strain. Why should this family not be proud of ^{its} ~~their~~ origin? Can any of us boast as much?

In selecting a name for your masonic order of which you recently spoke, if you want the name of a true Yakima Chief of note, a name both musical and historic, you can not do better than to consider that of Owhi. I have much concerning his career both in tribal warfare and the War of 1855-56; even to his death by an eye witness, and all summed up, Chief Owhi was a man of more than ordinary mind and ability. According to the Yakimas proper, it was Chief Owhi and his son Qalchan, who contended to the last for cer-

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tain rights and privilage for the tribes in the Treaty of Walaa Walla, 1855. It was Chief Kamiakun, who, jealous of the power of Owhi, armed the sons of Owhi and incited them to deeds of violence which brought on the War of 1855-56. Kamiakun was an alien, a Palouse, who "hid and died" there after the war. After long and careful investigation among the Yakimas proper, I am constrained to believe that Kamiakun fled the Yakima country, fearing violence at the hands of the disapointed and infuriated tribesmen. Owhi was a fine specimen of the Red race, well built and commanding.

The Yakimas hold the name of Owhi ⁱⁿ cherished reverence. He guarded and protected his tribe with a vigilance and ability which won for him the deepest respect as both warrior and statesman. In the eyes of his people he erred but once. "The Only Crime of Owhi" has been related to me by some of the well informed Yakimas, wherein sixty Montana Indians were killed in the Kittitas country, and which Owhi himself often lamented. His death was tragic, hardly short of murder, and the Nemesis of fate seems to have pursued his descendents to the present day. In the death of Too-skas pot-tha-nook: "seven mountains", perished the last of the male ~~Owhis~~ line of the Owhis'. His narrative as given me during Indian Summer of 1911, is fraught with pathos and a vision of the twilight towards which the trail of of his race is ~~leading~~ trending.

Name your masonic order for OWHI, the Celestial, the greatest of all the Yakimas.

Most sincerely,

