

Enrollment History

The Yakima Indian Agency contains few records, traceable beyond fifty years, that deal specifically with enrollment. But there are fragments of records in which occasional old names are found, some old ledgers that are of no great aid, and some miscellaneous loose material, unclassified and unfiled, that was retrieved by a far sighted agent from discarded material.

The enrollment record books, set up in later years have eliminated, almost entirely, the names of the fourteen tribes that made up the Yakima Confederation. And in some cases, for a reason that is not apparent, some of those enrolled follow other tribal or band names. This confuses any uninterrupted or easy search and necessitates a knowledge of tribal or band names.

When the enrollment history is scrutinized to the extent the records permit, this becomes evident:

The actual enrollment appears to have been done by the Indians themselves. This indicates that those qualified in years past were the ancestors of those who in ensuing years were to file the multiplicity of claims against the government of the United States of America. The descendants in many cases meanwhile had inherited land, or married persons who were descended from one of the original fourteen tribes named in the Treaty of Walla Walla, 1855. A few fragments of enrollment affidavits do not make it clear that those approved for enrollment, and/or allotment, were actually of the blood of one of the fourteen original tribes.

Of course the government and agents of government had no one to rely upon but the Indians themselves in determining who was allotted or enrolled. But who else could the government or agents of government rely upon or turn to, then the Indians themselves whose kin are now establishing claims?

Enrollment procedure in 1912 is indicated in a document among the miscellaneous enrollment affidavits:

"We, the undersigned, hereby certify that we were selected by the general Yakima Tribe to represent it at a meeting called by the superintendent of the Yakima Reservation, for the purpose of passing upon for enrollment with the said Yakima Tribe; that we are full blood Yakima Indians enrolled and allotted with said Tribe of Indians and that we hereby certify that we were all present at a meeting called by said superintendent of the Yakima Indian Reservation on May 27, 1912, at the Yakima Agency, Ft. Simcoe, Washington, for the purpose of passing upon applications then on file with said Superintendent for enrollment with the Confederated Yakima Tribe of Indians; that we have carefully considered all applications submitted to us by said superintendent through Abraham Lincoln, our interpreter, and that the foregoing detailed report prepared by said superintendent has stated correctly and fully our action on each separate application; and that this certificate is signed as our free act and deed, on the afternoon of May 27, 1912, at the close of said meeting of the committee held at Fort Simcoe, Wash., for the purpose hereinbefore stated. Witness to all marks Lancaster Spencer.

Stwire G. Waters

Tecumseh Yakatowit

Yalup

Benjamin Yowyowwin

John Lumley

Chas. Scumit

Klickitat Peter

Louis Andy

Dan Hoptowit

Alex Towessnute

John Dick

William Cree

Louis Simpson

(Signed, foregoing to be true, etc. Abraham Lincoln)

[Comment: It might be pointed out that the various affidavits of enrollment are dispersed throughout various agency offices, and files, being actively in use by members of the Yakima Tribal Council for various purposes. This makes it more than difficult to obtain a historical background of enrollment and written records pertaining thereto].

The procedure of the last enrollment indicates the following history of its establishment carried out as result of Public Law 706, 79th Congress, Chapter 933, 2d Sess., HR 6165, Approved August

9, 1946. [One copy of which is appended].

A Mr. Bennett was the tribal attorney and advisor at that time, his selection being finally approved by the Commissioner of Indian Affairs.

The rules were established by the Commissioner of Indian Affairs.

They provided that those desiring enrollment had to make application and then be processed by the enrollment committee.

The committee toured through the Northwest visiting reservations and making contacts there to provide a working background.

The committee included: Kiutus Jim, Philip Olney and Eagle Seelatsee. After an application was processed, the applicant was notified by the superintendent of the committee findings.

The applicant, if the return was unfavorable, had thirty days to take exception. An exception could be presented at the next meeting of the council in full session.

The Council was to review the applications considering three categories:

- 1--Name of Indian rejected.
- 2--List of those eligible.
- 3--Same for section 2 of the Act.

Then approval was necessary for a two-thirds vote of the Council. The result was finally submitted to the Secretary of the Interior.

Keeping the roll current is left to the Council. Those enrolled cannot be expelled.

The committee was to trace back to the individual's own full blood parents. For instance: The application number of Schappy, one of the Priest Rapids Wanapums is 706. The enrollment book shows him to be a Yakima (meaning the Yakima Tribe in general). The application record makes reference to Chart R 4/4/ Priest Rapids; 4/4/ White Banks [Loose translation of White Bluffs].

The application of Martha Johnny refers to Chart 17, but no

charts were immediately found. She is the daughter of Johnny Buck [Puck ~~Hyah~~ Toot] of the Priest Rapids people. She is an admitted enrollee and subject of photostats that were introduced in evidence by the Yakimas at the Ceded Lands Hearing in Yakima.

A form was issued by the United States Department of the Interior Bureau of Indian Affairs [One copy appended] containing 24 questions to be answered by applicants for enrollment and headed Action Taken on Application for Membership With the Indians of the 14 Original Yakima Tribes in Accordance with the Provision of the Act of Congress of August 9, 1946, (60 Stat. 968).

On the forms thus far examined, it appears that questions which if answered completely would have clarified matters, are not specifically completed.

See p. 1 of appended form.

See also p. II, question 13-- "What is your degree of Indian blood and to which of the 14 Yakima Tribes do you Belong?"

Degree.....Tribes.....

P. III contains valuable ethnic data as to the names of father and mother, grandparents on both the father's side and mother's side together with spaces for degree of Indian blood and band.

P. IV contains the warning:

Any person or persons who shall knowingly conceal or cover up by any trick, scheme or devise a material fact in making an affidavit before ~~go~~ government agency shall render themselves liable under the Act of April 4 (52 U.S. Stat. 197) Penalty for violating this law is a fine not to exceed \$10,000 ~~and~~ or imprisonment not to exceed 10 years or both.

DEPOSITORY PROCEDURE--All inactive records are forwarded to Records Centers. One center in St. Louis is for personnel files. All other inactive records are sent to Seattle, under the direction of the General Services Administration. It is assumed

they are sent to these Centers because of lack of space in the National Archives or until such time as the Archives complete microfilming work, converting the extensive records into compacted space.

Retained at the Yakima Agency, as a part of the Old Fort Simcoe Agency records, for historical purposes are Letter Record Books--- incomplete for all the years--- and miscellaneous unfiled material, also deemed of historical value. This material was rescued from destruction at a time such material was destroyed by the ton at The Dalles, Vancouver and other old Northwestern Army posts. And much of this type of material from Old Fort Simcoe was destroyed when the agency was moved. No counterparts of many of the loose, unfiled records have been found in the National Archives

Many of the Letter Record Books have been searched by the Yakima Tribal Council for material on which to base or substantiate the numerous claims. Various claims attorneys have also searched the books, and their time, necessarily, was limited in comparison with the extent of the material.

Copies of letters that might be used for this purpose [the preparation of claims] no doubt are in my collection which I have endeavored to accumulate in as complete form as possible. And while the work of transcribing the material is far from finished, such copies as are available, would be provided to the Department upon call. Some of the letters undoubtedly will indicate contentions and bases for some of the various claims.

Also, possibly accessible to me, I believe are recently discovered letters and documents dealing with The Dalles and including The Lang Letters. These were found in trunks and boxes in storage at The Dalles recently and were privately acquired. I do

not believe this material is yet known to librarians, archivists or scholars, nor do I know the range and extent covered, other than some relates to the Celilo fisheries and Fort Simcoe.

ENROLLMENT AND CENSUS NOTES.

The Yakima Census for 1937, taken by M.A. Johnson, employed Form 5-128, as on other reservations for the same year.

Present....Last...Surname...Given Name...Sex...Age at Last
 Birthday....Tribe....(Always Yakima) ...Degree of blood....
 Marital status....Relationship to Head of Family....At Juris-
 diction where Enrolled.....Yes....No....Elsewhere.....County...
 State....Allotment, Annuity and Id. No.....

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An examination of the present enrollment records reveals a greater mixture of blood of outside tribes than at Umatilla or Colville Reservations, this mixture being indicated by degree as compared with the remainder of Yakima only.[And Yakima ~~XXXXXXXXXX~~ could be any of fourteen other tribes, not specified].

This raises the question of why the committee could be so efficient in detecting outside blood, yet so "lax" when it came to specifying the other degrees of blood, unless the members had been advised to record it as Yakima only. And it is noted that the "Whyumpum" has been brought extensively into the records and only in recent years. This I would believe to be Wyam [Wyam name of the tribe, Wyampum, tribe plus people]. These were the people who occupied a section along the Celilo fisheries.

Examples of mixed bloods listed as "Other Indian Blood" follow:

1/2 WP [Nez Perce]

5/8 Dumawish-Squamish.

1/8 Modoc

13/32 Snoqualmie-Muckleshoot.

37/64 Duwamish-Puyallup.

3/32 Chinook Cascade.

1/2 Whyumpum.

Umatilla

5/8 Tenino-Whyumpum-Cayuse.

3/8 Puyallup
 1/2 Cowlitz-Wisqually
 1/2 Snoqualmie
 1/4 Umatilla
 1/8 Umatilla
 1/4 Colville
 3/16 Umatilla-^Whyumpum
 13/32 L.Cowlitz-Cascade-^Wasco.
 9/32 Puyallup-Clackamas-Cowlitz/
 1/4 Puyallup
 1/2 Nez Perce
 1/8 Umatilla-~~B~~annock
 1/2 Cowlitz
 7/32 Lower Cowlitz-Snoqualmie
 9/16 Wasco-^Warm Springs-Umatilla
 1/8 Nez Perce
 1/4 ^Wasco
 5/8 Grand Ronde-Siletz-Umatilla
 1/2 Wasco
 15/32 Chinook-Cascade
 5/8 Tulalip-^Wez Perce
 7/16 Nez Perce
 1/16 Clackamas
 1/4 Flathead
 1/2 Nooksack
 5/8 ^Whyumpum-^Wasco-Shoshone
 1/8 Squaxin
 1/4 Calapooia-Modoc
 1/8 Modoc
 1/16 Modoc
 1/2 Skokomish

5/16 Colville-Wasco
 3/4 Walla Walla Nez Perce
 1/2 Warm Springs
 1/7 Lum
 1/8 Lower Cowlitz
 1/4 Cherokee
 3/32 Chinook-Cascade
 1/4 Cascade [Many in this category]
 1/16 Nisqually
 1/2 Chehalis
 3/8 Wasco
 1/8 Sioux
 1/2 Wasco [Many in this category]
 1/8 Snoqualmie-Skagit.

[The above is the most extensive development of "fractions" on any of the reservations and shows the efficient, thorough and deep study given by the Yakima enrollment committee]

On October 17 , 1910, there was transmitted by the Department of the Interior, Office of Indian Affairs, JTR WRL JFA Land Records 19377-1910 77375--1910 JMW Circular No. 480 containing instructions.

"...There is transmitted herewith for your guidance a copy of instructions prepared for the preparation of Individual Indian Records, showing the family relationship, history, etc...to the instructions are attached guide forms illustrating the manner in which they are to be prepared.

"All individual Indian Records, formerly known as "family histories" made hereafter should be on these forms. You will observe that the new forms call for some information, very ess-

ential in determining relationships, for which no space was provided on the old forms. If your records do not show this information, it should be obtained and placed on the new form...

"As the responsibility for determining the heirs of Indians is placed, by recent acts of Congress, on the Secretary of the Interior, and he must rely verymuch in reaching his conclusions on the information furnished him by the officials of this Bureau, no laxity or carelessness in keeping these records will be excused... The preparation of these records was commenced under instructions issued from this Office April 24, 1908, and you are requested to advise the Office as to how nearly your part of it is completed.

In case they can not be completed by January 1, 1911, please give a full statement of the reasons therefore (etc.)....
F.H. Abbott, Assistant Commissioner.

"...Instructions..This "Individual Record" is to consist of an "individual record card" (5-153), "Marriage Cards," (5-153a,... one for each Indian each time the Indian is married, and a "land Card(5-153-B,) all of which , together with correspondence and other pertinent data regarding the Indian , is to be kept in an "Individual Record Folder" (5-152).

[Comment: Regarding marriages, because of the recognition of Indian custom marriages, this is verymixed up and even at the time these instructions were issued, many men had several wives, even though most treaties specified the people abide by laws.

This laxity of the Indians providing information about their marriages, divorces, remarriages, just as the whim struck them, no doubt is responsible for lack of clear-cut records]

"...4--The English name of the Indian 5-The Date of the Indian's birth. 6-The date of the Indian's death. 7-The Indian name, if he has such a name. 8-The English translation of that Indian

XXXXX

name. 9-The name of the Indian's father, and of the father's parents, together with the date of their death, and allotment or other number that was given each of them. 10-The name of the Indian's mother and the name of the mother's parents, together with the date of their death and the allotment or other number that was given each of them. 11-The names of all brothers and half brothers, sisters and half-sisters and the allotment or other number given each of them. If any of these brothers, half brothers, sisters or half sisters is dead, the date of the death must be given on the line provided for that purpose. 12-Half brother or half sister should be indicated by the figures 1/2 following the name, thus William Red Day (1/2). 13-The names of all the uncles and aunts on the father's side and on the mother's side, as well as the allotment or other number for each of them...this record should be a history of the Indian showing every important event of his life.

"...The degree of blood and the race, or tribal relationship of the allottee should be given in the manner indicated...An abbreviated form should be used, as for example N for negro, R SX for Rosebud Sioux, C.C.SX Crow Creek Sioux, C.R. SX for Cheyenne River Sioux, "A" for Arapaho, "K" for Kiowa, etc.

"...Marriage cards...11-Whether this marriage is the first, second, third, etc. Time this Indian has been married. 7-The manner in which the marriage was effected, whether by tribal custom, license duly issued by legally authorized officials, or otherwise. (7a Full information must be given on this point. 10-The manner in which the divorce was effected, whether by tribal custom; by legal proceedings; properly taken, or otherwise..."

[Comment: Indian enrollment committee man has testified that he and the committee had access to all the old records in making up the enrollment.

[The statement was made by petitioner's witness at Yakima Ceded Lands Hearing that the Indians are so extensively intermarried now, that it is impossible to find a full blood of a specific tribe or band...(see Kiutus Jim testimony) This testimony was apparently given to indicate extinguishment of tribes etc. How then can the Indians fall back on tribal custom in marriage ~~and~~ and divorce, if tribes, as such, are non-existent? It would be indicated that they did just as they wanted to, individually in many cases of marriage and divorce, and these records should be an accurate part of the enrollment records.

[A survey of an Individual History Card specimen, provided for the guidance of enrolling authorities, shows]:

Tribe--	Crow Creek Sioux	Sex F	Census or Allotment No. 456
English name	Young Woman	Born 1859	Died 7/19/1900
Address	Sheridan, Wyoming		
Indian name	Wikoske	English translation of Indian name Young Woman	
Father	Flying Crow	1/2 W	Died 1880 Census or Allotment No 1,000 Siss.
Father's father	Black Hawk	Siss. Sx 1890	910
Father's mother	Pretty Girl (a captive	1870	U890 Siss. Cen. 1869
Mother	Red Head 1/4 R.Sx 1/2 N	-----	Rosebud
Mother's father	James White 1/4 Pawnee	1898	510
Mother's mother	Little Leaf 1/2 Pawnee		
	1/2 R.Sx	12/10/1882	U118 2d.Q 1882

Brothers and half brothers

William Red Day 1/2	11a 1050 C.C.SX	Uncles Father's side Racer or Fast Man died 10/1870	U.189 Siss.
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(etc. carrying through sisters and half sisters, aunts, father's side; aunt's, mother's side.)

[Comment: Any enrollment cards of the Yakima or other

reservations would or should show not only various tribes but especially the fourteen tribes constituting the Yakima Nation if those were tribes to begin with. And, failing to do that, it would show that since the tribes were disbanded as such, by the enrollee's own acknowledgement, the Indian custom that is part of such a tribe should also have been abandoned and the laws of the state and nation should have been observed as provided in most treaties and as attempts were made to enforce, by the old-time agents and superintendents.

[Failing in this the region-wise adherence to custom, would indicate a nation, opposed to the contention in the Palouse claim No. 222, that the Yakima "nation" did not exist as a nation]

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The following application for enrollment dealing with Martha Johnny, daughter of Johnny Buck [Puck Hyah Toot] leader of the Priest Rapids people, are of interest because of lack of consistency.

[The application of Martha Johnny was introduced in evidence by the petitioner at the Yakima Ceded Lands hearing in Yakima, August, 1853. Compare it with the application of her own son, Louie Dick, now of Cayuse, Oregon, an educated Indian who can read and write, and who is regarded by the old "anapums as the one man who can interpret the "anapum language correctly.]

He lists the father on his mother's side [Johnny Buck] as 4/4/ Priest Rapids and the mother on his mother's side as an unidentified woman, 4/4/ Priest Rapids. This was three months after his mother had made application and she listed the father on her mother's side as 1/2 Palouse and 1/2 Wahnawish and the mother on her mother's side as 1/2 Wahnawish and 1/2 Priest Rapids.

The applications were signed by the same committee, Philip

Olney, Kiutus Jim and Eagle Seelatsee.

It is my feeling that the committee realized that the application of Louie Dick would not be accepted because he had not fulfilled Yakima reservation residential requirements. But in Martha Johnny's application, "Wahnawish" was used as a band.

Wanawish is the fishery on the Yakima River below Prosser, which was a Yakima fishery, and the Columbia River at Pasco, which was a fishery for everyone who cared to come there, it being the religion of the predominate Priest "apids people who occupied the area.

It is my feeling that inasmuch as the Yakimas did not, to my knowledge contest the passage of State of Washington legislation permitting Puck Hyah Toot and his band to fish at Wanawish, even though they were not "reservation" Indians, they later wished to establish claim to this fishery of Wanawish. Which must have been done on some sort of legal advice, in preparation for a claim.

Moreover, why bring in such a "band" as a "Wahnawish" when emphasis is given on all records to Yakima?

[A copy of the State Law relating to the Wanawish fishery is included in the Palouse notes].

[Place names covering the ten miles along the Yakima River from Rosith or Pasco, to the Wanawish, as given by the Wanapums, were contained in Wanapum: Categorical Answers to Memorandum MSI.]

While it is reasonable to expect that Yakima informants may know the names of some place locations on the Lower Yakima River, I would anticipate that were the Yakimas questioned separately, where they did not hear each other, could give no more than a few of the names. And I doubt that they could give the meanings.

[It is noted that the Palouse reference on the application of Martha Johnny --a point played upon by the petitioner in Yakima

Ceded Lands Hearing--is contrary to the contention of Claim 222 relating to non-intercourse between Palouses and Yakimas[.

The two applications follow:

[On file in Yakima Agency]
(Written in pencil: "Section 2")

Application No. 706

Martha Johnny 50 F 1898

Louie Dick who is now of legal age and married and have family.

Lester Umtuch 10 M June 8, 1938

17--Give name of your father and mother etc.

Father--English name Johnny Buck (Pah-Ki-Yah-Tot) 1/2 Palouse
1/2 Wahnavish

Mother--Too-Mi 1/2 Wahnavish 1/2 Priest Rapids

Grandparents

Father's side

Mother's side

Pat-yous-sonny 4/4 Palouse

Tamalwash 4/4/ Wahnavish

Chil-Lat-Mat 4/4/ Wahnavish

Hue-Pah-Pah 4/4/ Priest Rapids

[Priest Rapids spelled "Preist" Rapids]

Referred to the tribal council for their consideration under Sec. 2 of the enrollment Act. Aug. 9, 1946.

Philip Olney

Kiutus Jim

Eagle Seelatsee 8/12/48

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Louie Dick, Application Number 698

Louie Dick 33 Male March 13, 1915

Child is enrolled at the Umatilla reservation.

Father--Harry Dick, Indian name Pen-aw-hat-sat Squeoch 4/4/ Rock Creek

Mother--Martha Johnny, 4/4/ Preist Rapids

Grandparents

Father's side

Dick Squeoch 4/4/ Rock Creek

Bemat Squeoch 4/4/ Rock Creek

Mother's side

Johnnie Buck 4/4/ Priest Rapids

Don't know 4/4/ Priest Rapids

(Does not qualify under sub-section C)

Philip Olney

Kiutus Jim

Eagle Seelatsee 11/12/48

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[Notes of allotment affidavits and forms of allottees are recopied to show forms used, questions asked, etc. These instances of possible interest in No. 222 because they may show intercourse between the people. Moreover, the names of some tribes are used instead of the more common Yakima (meaning any Indian who is full Indian blood although perhaps a mixture of many tribes) All on file in Yakima Agency].

Affidavits for enrollment

Yount-Sonny Aff. 180

Sister of Wood Sheal-shute who is allottee Umatilla Number 912
No. 3771

State of Washington, county of Yakima, SS:

I, the undersigned Yout-son-my, a full blood Palouse Indian about 40 years old, first being duly sworn depose and say:

That my father was Smin-a-con a full blood Palouse Indian who lived all of his life at Palouse and who is now deceased:

That my mother died when I was very young and of her I remember nothing; that I was never told who my mother was.

That I was born at Palouse where I lived until about eight years ago when I moved to the Yakima Indian Reservation with my husband; that I have lived on the Yakima Indian Reservation for the

past eight years;

That I was married about twenty nine years ago to Palouse Louis, a Yakima Indian allottee, who died two years ago, and who was a full blood Palouse Indian: We never had any children.

That Yakima George, a Yakima Indian who lives on his allotment near Toppenish is a cousin of mine;

That I never had any allotment on the Yakima or any other Indian Reservation, nor any land in any public domain.

That I consider that I am entitled to enrollment with the Yakima Tribe of Indians and to an allotment on the Yakima Indian Reservation, through the strength that I am directly related to Yakima Indian Allottees and that I have shown in the foregoing statements that I am a full blooded Palouse Indian, which tribe are entitled under the Treaty of 1855 to enrollment with the Confederated tribe of the Yakimas and to allotments on the Yakima Indian reservation.

That I hereby make application for enrollment with the Yakima Tribe of Indians for an allotment on the said Yakima Indian Reservation.

Yent-son-my (her mark) Aug. 27, 1910

Allotment Affidavits (Folder 5)

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Annie Morris makes application for the enrollment of her minor son, James Morris, aged 10 years. Her application shows that she is $3/4$ blood Indian, $1/4$ blood Palouse and $1/2$ blood Yakima, residing on the Nez Perces reservation at Fort Lapwai; that her father is Felix Corbett, a one-half blood Palouse Indian allottee and living on the Nez Perces Reservation; that her mother is a full blood Yakima Indian, now deceased, who was born and raised near the Nez Perces Reservation and died unallotted, and she was a first cousin of William Wanto, a Yakima allottee....The application

received favorable action before the committee by a unanimous vote. I recommend that the application be given favorable consideration. Nov. 28, 1911)

Allotment Affidavits (Folder 5)

Report of action of the Representatives Indian Committee on Applications for Enrollment as members of the Yakima Tribe of Indians when in session at the Yakima Indian Agency Fort Simcoe, Washington, on November 28, 1911.

517-518-19-20

David Weyuckhinuct makes application for the enrollment of himself and three minor children, Lalocka, son six years of age, Twuepum daughter age 3 years, and Lucy, daughter aged one year. The application shows that the applicant is a full blood Indian 29 years of age, residing at Salem, Oregon; that his father was a full blood Indian who resided on the Columbia River; that his father's father was a full blood Yakima Indian and his father's mother was a full blood Yakima Indian and his father's mother was a full blood Indian belonging to the Oregon of the Columbia River; that his mother was a Palouse Indian who resided on the Columbia River, that neither the father nor mother were allotted on any reservation nor had homesteads on the public domain; that the applicant has never applied for nor received an allotment on any reservation, nor a homestead on the public domain. The applicant states that he has been associated and affiliated with members of the Yakima tribe of Indians on the Columbia River, both with those living there and those visiting in that vicinity from the Reservation, and that he will make his home on the land allotted to him on the reservation. This application received favorable action before the committee by a unanimous vote. I recommend that the application be given favorable consideration.