

Bad Men

Indians

On Friday of last week C.A. Sawyer of Konewock discovered a strange looking object lodged on one of the bars of the Yakima river in the vicinity of his ranch.

Investigation developed that it was the body of Skamowee, a Yakima Indian who mysteriously disappeared on or about Christmas day. The authorities were notified and the body was brought to the city for purposes of investigation.

Skamowee was last seen alone in the company of George Pemp, better known as Young Pemp, when they were about to start on a hunting expedition. Pemp returned alone and had in his possession Skamowee's horse which he claimed to have found, riderless.

He could, or would give no explanation of the disappearance and suspicion of foul play was naturally attached to him.

A further search was made by the Indians for the body and then they sent to Oregon for the Shaker Indians who through incantations are supposed to have great power and success in this direction.

The Shakers came, performed their mystic rites and in due time claimed to have found the place where the murder occurred, which was on the banks of the Antanum creek.

The condition of the ground gave strength to the claim, and a string tied to the bushes overhanging the creek was said to have secured the body in the water, but no body was to be found. Wagon tracks leading from the place gave rise to the theory that afterwards the body was taken away and concealed.

After the ghastly find Deputy Marshals Wills and Guiland arrested George and Louis Pemp on the charge of murder.

The jury hearing various witnesses, brought in a verdict of murder and cited that Louis Pemp was the last person in

the company of Skamowee. Later on the defendants were brought before U.S. Commissioner Henton for examination.

After the examination Louis Pemp was discharged from custody and his brother George Remanded to jail to await the securing of additional witnesses who will be subpoenaed for Wednesday, March 21--Yakima Herald, March 15, 1894.

Indians

Hundreds of Indians in colorful array are migrating to the mountain woodlands on their annual berry picking excursions.

Many families, including the children, dogs, wagons and cars are making their way high into the mountains in search of the succulent huckleberries.

Major E.W. Estep estimates that this season in 1925 there are probably 1,000 Indians gathering the fruit. Each train is supplied with bacon, potatoes, flour and hay sufficient for six weeks and a tepee with a quantity of blankets is likewise taken.

The camp moves from place to place as the berry patches attract. Every day the pickins are dried out over an open campfire which gives the berries a smoked flavor especially pleasing to the Indians.

Skill of the Yakimas as berry pickers is recognized and F.H. Umbarger one of the big Everett berry growers has been trying for some time to get a contingent of Indians to go to the west side to aid him in the harvest work--The Yakima Daily Republic, August 19, 1925.

Indians-Trapping

James Columbus, an old member of the Yakima tribe who lives on Simcoe creek came to town with his son and a bundle of hides which he disposed of for \$150 to one of the local furriers.

He had seven marten, one red and one cross fox and thirty one coyote skins. For the last named he got a bounty of thirty-nine dollars from the county.

While waiting for Deputy Auditor Phelps to sign the warrant James Columbus conversed with an interested spectator who wanted to know where he secured the animals and what he got for the skins.

The younger member of the Columbus family who sported a new coat with the price tags intact was the trapper who had caught the animals. The marten were secured beyond Fort Simcoe in the direction of Mount Adams as were also the foxes while the coyotes were caught on his ranch.

It is very seldom that skins of the marten or fox are brought to North Yakima and are quite a novelty, except among those who handle pelts. The skins were especially fine and brought a better price than the furrier wanted to pay the old Indian at first.

After big talk with the Indian who said if he wanted to swindle him he could to the extent of \$150 and he could not take a cent less. There was a twinkle in the eyes of the old fellow as he used the expression in recounting his experiences with the hide dealer.

Just as the office was closing a young man who had been trapping in the forest around Mt Adams brought in eight bob cat skins, securing five dollars on each as bounty. In addition he expected to receive a fine sum for the skins. He explained he had more at home but only brought in these to buy more traps and provisions-- Yakima Herald, March 8, 1911.

Yakima Indians

A Washington D.C. special to the Chicago record says:

Major Powell recently director of the geological survey says that the Yakima valley which is about the center of the state of Washington is the best adapted to irrigation and has the best and most convenient water supply for such purpose of any section of the United States.

The chief towns are North Yakima and Prosser Falls on the Northern Pacific railroad and the reservation of the Yakima Indians occupies a considerable area which is now being allotted in severalty. When the members of the tribe have each been given a farm the remainder will be opened to sale and settlement. There is considerable opposition to apportionment of the land and it was not without great delay and difficulty that the Indians were persuaded to it at first because they were reluctant to be thrown upon their own resources.

The reservation was held out in 1859 by treaty and is about 16 miles by 54 miles in size and contains about 1,000 acres of the best land in the northwest.

When the several tribes forming the Yakima nation selected this reservation in 1859 they well knew what they were about. Nowhere else in Washington and Oregon can a location be found combining the same advantages....Anything will grow there under irrigation. The Indians have about 3-,000 acres fenced in under cultivation and their farms average as well as do those of the white men surrounding them.

Yakima is a county of small farms. The harvest is so certain and prolific under irrigation that forty, thirty, twenty and even ten acres are deemed enough for a man to cultivate with one horse and the assistance of his family.

The Moxee ranch, which is one of the largest, has 4,000 acres and belongs to Gardner G. Hubbard of Washington, D.C., the

Make this valley full of ditches. Ye shall not see wind, neither shall ye see rain; yet the valley shall be tilled with ~~thoood~~ water that ye may drink, both ye and your cattle and your beastes." II Kings iii , 16, 17.

The Yakima Indians are the remains of an ancient race in an advanced stage of decay and will soon be exterminated by natural causes.

The largest death rate is among children. I saw men and women among them who were said to be more than 100 years old and one ~~caaimed~~ claimed to be 111.

The Yakima nation was composed of a number of tribes bearing these singular names:

Pisquos, We-Nat-Cha-Pam, Palous, Klick-I-Tat, Klin-Guist, Know-Was-Say^TEe, Ly -Ay-Was, Skin-Pah, Wish-Ham, Sky-Kks, O-Che-Cboles⁻, Ka-Milt, Pa, Se-Ap-Cat , which are so mingled by intermarriage and accessions from other tribes that it is difficult to distinguish them.

In 1859 when the treaty with the United States was made 3,675 Indians reported themselves. By the census of 1880 they numbered only 1,721 and in 1890 they had been reduced to 1,534 of whom 447 are males above 18 , 527 females above 18, 200 school children over 6 and 200 under six.

The larger portion of them are practically civilized

Most of the men and many of the women and all of the children can s speak English but the women are very shy of it.

There is a school on the reserfation with an average daily attendance of 138 last year and over 40 pupils are boarding at the Catholic contract school in North Yakima which is pretty high for a school population of 200 scattered over an acrea of 1,944 square miles. There is a Catholic church with about 150 communicants and three Methodist churches with a

They also have a blacksmith shop, a shoe and saddlery shop, a carpenter shop and other necessary institutions sustained by native labor.

They grow plenty of wheat but most of the Indians prefer to eat a flour made of the camas root, a species of the onion that grows in the foothills marshes and when dried or baked can be ground into a very wholesome flour of which they bake cakes--Chicago Record, November, 1894.

Indians

Franklin Pierce Olney, who while officiating as sheriff of the Yakima reservation shot and killed Frank Abraham on the 8th day of February is in the city and on Monday called at The Herald office and recounted the story of the shooting which in the main coincided with that published in this paper.

He said that he had a tussle with Abraham in the court room as the latter was trying to escape after being convicted of adultery, and that the young and powerful buck drew his knife and fought his way out.

Olney was ordered by the Indian court to pursue the fugitive and bring him in.

Mounting his horse he came up with Abraham and a couple of his companions a few hundred yards distant and ordered him to surrender. Abraham picked up an oak club from the ground and with a threat and foul language rushed upon the officer who in self defense drew his revolver and fired, the bullet passing through Abraham's body above the heart.

The Indian man said "That's all right," moved off a few paces and fell down, dying within fifteen minutes. As a crowd of Indians began to gather and make threatening remarks, Olney's friends advised him to leave and he rode to the agency and reported what had been done to Agent Lynch.

Abraham was a nephew of Chief Joe Stwire and the chief held a council with his followers and demanded Olney's life.

The agent and Chief Eneas commated the claims of the Stwire faction who finally agreed to compromise if Olney would give the mother of Abraham stock worth \$100 and get off the reservation.

Olney would not agree to this, as he maintained he had fired the fatal shot in self defense and in discharge of his duty

acknowledge him as chief.

Eneas is the natural chief of the Yakimas and he is looked up to as an honorable and splendid sample of the red man.

Wa-Chow_kie is the respected and time honored chief of the Toppenishes who form fully one-half of the agency Indians. He is the descendant of a line of chiefs and warriors and is now very old and blind.

Te-ian-anie, or young chief, is the successor of Ko-ti-akin, the tom-man-us doctor who held sway over the wild Indians living along the Yakima until his death a year or more ago. Te-ian-anie still goes through the weird incantations in the pom -pom dances every Sunday in the big medicine lodge below the Two B_utes or Union gap as it is better known.

These Indian doctors lead a very precarious life. They are supposed to receive the power to cure through some spiritual revelation which appears to them in youth in the form of a wild animal or a vision.

This power is exerted for good or for evil by will force, and death or health can result as the medicine man chooses.

When this power is believed to be used to bring about the death of an Indian or his relatives immediately crave for the doctor's blood and very often get, it, too and this mode of suqaring the medical bills has resulted in several murder trials in Yakima..

Some of these killins are said to have been instigated by Chief Stwire; at least he is charged with ordering the execution of an Indian doctor on the C_olumbia named Wa-pat, a brother of the late Mrs. Joe Bowser, who was killed in '68 or '69. IOOO

It was claimed that Wa-Pat had tom-man used or bewitched one of Stwire's relatives and although the old medicine man asked to have a hearing before the agent it was denied and he was killed in

cold blood.

George Paul, a doctor 60 years old, was charged with a similar offense in the winter of '79 or '80 and he too paid the penalty for superstition; for a hatchet was driven through his head.

A number of other deaths have resulted from like causes, several of them within the past few years, but punishment by imprisonment in the penitentiary in one or two instances has had a tendency to promote longevity by the Indian profession of medicine--Yakima Herald March 10, 1892/

Indians

Bernice E. Newell gives her impressions of the Red Men.

Two hundred and fifty miles riding in a carriage is a pretty good record, is it not, when it is taken in thirty or forty mile stretches?

For the past two weeks I might have been literally scoring the broad region that lies so snugly sheltered by the mountains, watered by splendid streams, a veritable garden spot in waiting, where the fourteen tribes that form the Yakima agency have their lawful and undisputed abode.

Fourteen tribes I said, though there are but the remains of each, nor are the remnants distinct at present,

save those who still are wild and refuse to receive aid of Uncle Sam or to mingle with the semi-civilized Indians.

The Yakima tribe proper are the noble red men, order and loftily ignore all efforts to better their condition or to educate their children.

The reservation is probably the finest body of land in the state. It lies east of the town of North Yakima, the splendid Yakima river forming its southern boundary and furnishing water for irrigation whenever the fields adjacent to it shall be improved.

At present the most beautiful portion of the reservation is the home of about 200 wild Yakimas. They refuse to take their land allotment, not having marked off a line beyond which, if a white man ventures, he is met with an air which plainly intimates that he considers it an intrusion.

More than one government official has been requested to retire in language unmistakably plain however imperfect the speech.

At length the withered old squaw began to speak. She exhorted in firm and unvarying tones and was seconded by a prolonged amen. from the assembly. Then our interlocutory took up the strain. He discoursed upon the tyee (agent) and told his people not to be influenced by anything he might say or do. We learned that he is known as Wild Man and is looked upon as a judge among his tribe.

At length, after much tedious talking, the orchestra raised themselves from their reclining position. Dr. Billy very impressively rang a silver bell up and down, sideways and in single taps, and slowly and solemnly the overture was introduced.

No great variety was possible, but each artist wielded his stick with precision and sobriety and the congregation joined in a hymn to the great sun that streamed in through the open space left for that purpose in the roof.

I cannot attempt to give an idea of the tune and the effect was very strange.

There were some forty or fifty people in every age and condition of Indian life. The arrogant, purse-proud doctor; the haughty overbearing judge, the deadly and overwhelming dude with his pocket mirror and his anxiety for effective poses, the ancient beldame, a veritable mummy; the baby of a few weeks strapped hand and foot on the fine board "skinth" which the mother carried on her back by means of a strap fastened across her forehead. There were two girls, 10 or 12 years old, who stood by the leader and were adorned in a sumptuous fashion with strings of shells, beads and white claws; there was a tiny boy gayly dressed who took a principal part in the ceremonies and there were the middle class, all squatted along the sides of the tent which were sumptuous in its furnishings.

They were of mattings from reeds and rushes. On went the song of praise, and pompoms beating a wild crescendo every right hand beating in unison with the musicians.

At the close of each stanza every one stood reaching towards the sunlight that shone in on the ground floor in the middle of the tent where there were three small fires burning; then a second hymn was announced and on their feet they began a slow and easy movement like a springboard exercise; it soon increased in time and energy until the whole assembly was in a state of wild excitement, beating and dancing and keeping up that unearthly howl.

Every face was painted gorgeously.

The women wore their hair in two plaits, the part from forehead to neck being painted vermillion or yellow, with great patches of paint on the side of the head. Every one kept his blanket tightly wrapped about him and thus the dance went on--now rising to a frenzy and now dropping back to a slow easy cadence.

We had enough. We were steeped in heathenism and we went out into the sunlight, glad to have it unmixed with those sickening sights and sounds.

Yakima Charlie won our hearts and we gave him all the money we had for holding our team.

"I no send my children to government school," he said. "They work too hard--too much for Indian; I no want my boys to work," and we went away, sworn tillicums--Yakima Herald, Herald, May 17, 1894.

Yakima Indians are staging a comeback according to birth statistics compiled by Dr. H.H. Smith, city health officer, whose annual county health office report was given out today.

Last year 36 copper-skinned youngsters were ushered into the world while during 1922 only 21 births were reported to his department. The difference represents an increase of 67 per cent.

The white and Japanese birth rate fell off last year. White children born in the county numbered 697 as against 747 in 1922. Fifty Japanese were born, 17 less than for the previous year. Korean births were represented by one and there were two Chinese.

A total of 793 births were reported to the health office for 1923, a decrease of 46 over 1922. Male births were 420, exceeding the female by 47. There were seven illegitimate births and 20 stillborn.

January births topped the list of monthly totals with 83 recorded. July took second place with 74 and April third with 70.

Forty one persons died from diseases of the circulatory system and 28 from respiratory diseases, pneumonia causing 23. Nervous diseases caused 23 deaths, cerebral hemorrhage leading with 16. Twenty deaths were laid to digestive ailments.

Deaths for 1923 totaled 311 of which 164 were male and 147 female.

Deaths by violence numbered 42, three more than during the preceding 12 months. Accidental discharge of firearms caused eight deaths. In 1922 only one such death was caused. There were six suicides and the same number in 1922. Food poisoning took two others--Yakima Republic, Feb. 4, 1924.

INDIANS

Toppenish, Nov. 27, '48-- (Yakima Sunday Herald)

The official membership roll of the Yakima Indian tribe now has 3,301 names listed. O. J. Bennett, special attorney acting as enrollment examiner, said there are about 400 more Indians who have not yet registered.

Only Indians whose names appear on the official membership roll may participate in tribal benefits or per capita payments, according to L. W. Shotwell, superintendent of the Yakima Indian agency.

"The enrollment was started last May," Bennett said. "Registrants must give proof of having Yakima Indian blood and the. They must trace back to the grandparents on both sides of their family besides the tribes and bands to which they belonged."

Bennett pointed out that the Yakima Indians are made up of 14 bands of Indians who signed a treaty with the United States government at Stevens Camp near Walla Walla on June 9, 1855. The 14 original tribes of the Yakima include Palouse, Piquouse, Klickitat, Wenatshapam, Klinquit, Kow-was-say-ee, Li-ay-was, Skin-pah, Wish-ham, Shyiks, Ochechotes, Kah-milt-pah and Se-ap-cat bands.

"A Yakima Indian must be a descendant of an original allottee to receive tribal benefits," Bennett pointed out. "There were 4,500 original allotments given. There is a smaller number of descendants registered."

Bennett said that Indians whose names have been refused to be entered on the membership roll will have a chance to come in and prove their ancestry.

Indians

Judge T.L. Erwin, agent of the Yakima Indian reservation, who was in the city Saturday, understands the Indians of the reservation as well, probably as he does the law.

The reservation is just south of North Yakima, reaching within five miles of the city.

It originally contained 800,000 acres, but about three years ago the line was resurveyed and a strip containing 200,000 acres chopped off. There are 2,000 Indians on the reservation but in 1855 when the reservation was assigned them, there were 3,000.

Yes, they are dwindling away. Those 2,000 Indians represent 14 different tribes. The Yakimas form one of the principal tribes. These Indians have never acknowledged the authority of an Indian agent and they treat me with the most profound contempt. They do not recognize the military power at Vancouver, though, and in this connection there is a strange little story told by them to account for their behavior. About thirty years ago they say a drunken army officer, wearing brass buttons rode through the reservation.

He told them they should pay no attention to the Indian agents. But when they had complaint to make or wanted any differences adjusted between themselves, they should apply to the military headquarters at Vancouver.

Whether the drunken army officer was a ~~myth~~ myth or reality it is true that they strictly obey his command. These Yakima Indians live in tepees, dress in blankets the same as their ancestors and are far more civilized than their red brethren.

There has been \$500,000 in annuities distributed among the Indians of the reservation since 1855, but in all that time not one dollar would the Yaki as accept.

Indians

Agent Jay Lynch states that the government holds that the Indians have the exclusive privilege of fishing in the Ahtanum and the Yakima, where these streams form the boundary of the reservation, and that he has been instructed to prosecute all whites who fail to recognize this right.

The Indian department had better provide its wards with split bamboo poles, fly hooks, leaders and creels and start them out in the world as sportsmen, for they will never make good farmers as long as they are encouraged to idle away their time in luring the trout from the brooks.

Frank Olney, the half-breed who recently killed an Indian while officiating as sheriff on the reservation is now working on the Moxee and the Indians who have banded together to revenge the death are impatiently awaiting his coming.

In the meantime they are threatening the life of Frank's brother, George, the Indian code consisting on a life for a life; and if the slayer cannot be reached to pay the penalty a member of his family must pay the forfeit.

Geogge Olney, is one of the best citizens of the reservation and unlike his brother never gives the agency officials any trouble and is always considerate and industrious--Yakima Herald, April 28, 1892.

Apropos to the agitation for the opening of the Yakima Indian reservation to settlement, The Herald representative asked one of the agency officials how the Indians would get along if they were forced to depend upon their own resources for maintenance.

"Most of them would soon die," was the prompt reply. "It is surprising how proud they are and what sticklers for what they maintain to be their rights. They are proud and indolent."

"If they are crossed in any way they either threaten to, or do, complain to the department and those who can write continually send communications filled with complaint and advice."

All but a few of the Indians are thriftless and for the maintenance of the Yakima Indians it costs the government about \$18,000 or \$20,000 a year. One of their singular customs is that of visiting. One family will visit another and take full possession. The hosts will have nothing to do but cross their hands while the visitors do all the cooking and generally remain until the last scrap is eaten up; and even the pasture and the feed for the band of cayuses they bring along is exhausted. When they do this, they strike off to carry devastation to some other family.

In this way Indians who have been thrifty and are in comparatively affluent circumstances, become impoverished--Yakima Herald, April 28, 1892.

Indians

The Spokane Review: Referring to the recent experience of the United States officials in their efforts to treat civilly with the defiant Yakimas near this city:

Some day the scholar will trace the connection between these defiant Yakimas and the sun worshipers of ancient civilization in Mexico and Central America, that rude civilization which the Spainards overran and conquered three centuries ago.

That such a connection exists is already a well established scientific theory.

Johnson's encyclopedia says that the valley of the Columbia river was for thousands of years the center of a rapidly increasing population from which successive groups of aboriginals radiated to the extremes of North and South America, that the cradle of this race was rocked in savagery and that the civilizations developed under Montezumas was the result of a more conducive environment.

This theory is supported by the common tie of sun worship, by prehistoric shell mounds found along the coast of Oregon and Washington, giving proof of the presence here of a numerous population by a similarity of idols and identity of language roots. Note the frequency of yak and qu in the following list of Northwestern Indian names:

Yakima, Yaquina, Yakh, Quinault, Quillayute, Ho-quiam, Klamath, Snoqualmie, Nisqually, Umpqua, and compare the roots with the Indian names of Mexico and Central America.

The likeness could be carried into hundreds of words and even into the names of northern and southern tribes as the Yakimas, the Yauinnas and the Yaquis.

"As yet we are too busy a people to dwell upon these researches. A generation called upon to deal with savagery of the present has small inclination to delve into the obscure past of a

during race; pioneers who give themselves little concern about their own ancestral trees can not be expected to puzzle themselves over the ancestry of a lot of dirty savages, even if they are picturesque.

But in the future there will be leisure and inclination for this research and books will be written on the subject, and people will read them with interest." ~~Spokane~~ Spokane Review, February 22, 1894.

Over 300 Indians of the "black river, Cedar river and Puyallup tribes have been holding an immense "sing gamble" near Renton, the first event of its kind in this country for 30 years or more. In early days, before the advance of the white man changed the aboriginal customs, the "sing gamble" was an annual occurrence and was always the most important as well as the most exciting event among the Indians of Puget Sound. The revival of the ancient customs at Renton has proved a howling success, literally as well as figuratively, and the sombre tom-tom and the blood-curdling chant of the painted feather bedecked bucks make night hideous for a radius of two miles.

The black and Cedar river tribes combined and tried fortunes with the Puyallups. The strike included 40 horses, wagons, buggies, saddles, blankets, jewelry, rifles, bed quilts, shawls, clothing and \$150 in cash, the whole representing \$3,500 worth of property.

The Cedar and "black rivers bet everything they possess, including their winter's food and clothes they wear. The game ran continuously for 120 hours when the gamblers, worn out with the long strain, declared a draw.