

Indians Taxed and Indians not Taxed in the United States, 11th Census; 1890 . Government Printing office, 1894.

Condition of Indians--Idaho.

p. 233

Lemhi Agency

The Indians of Lemhi agency are Shoshones, Bannocks and Sheepaters, but all are now considered as one tribe. They have ranged in eastern Idaho and western Montana since the white man had any knowledge of them. The Lemhi valley has always been their headquarters, and they have been on the Lemhi reservation since its establishment in 1872. The Shoshones and Sheepaters are one tribe. The Bannocks are a separate tribe; but the few on the reservation have married and intermarried with the Shoshones. These Indians are on the increase. The Shoshones, or Snakes are divided into four bands; the Western Shoshones, in northern Nevada, on Duck Valley reservation; the Shoshones on Lemhi reservation known as Tendoy's band; the Shoshones on Fort Hall reservation, Idaho; the Shoshones at Fort Washakie, Wyoming. These are all one-tribe---
Egbert Nasholds, United States Indian agent.

Nez Perce Agency

The Nez Perces , since becoming reservation Indians, have always been on the Lapwai reservation. This tribe has no mixture of other tribes in it. The reservation is a part of their old roaming grounds. The Nez Perces occupied this region at the time the reservation extended as far west as Wallawalla, Wash. over 100 miles west of its present boundary line. The reservation is now in the state of Idaho. There are none but Nez Perce Indians on this reservation.

Joseph's band of Nespilems, which is now located on a reservation,

the Coeur d'Alene, under charge of Colville agency, Washington, is credited in part as being of the Indians of this reservation. This band is composed of Nez Perce Indians. They were deported to Indian territory at the close of the Nez Perce war in 1877, and located at Ponca agency, and were returned to Idaho and removed to Colville agency in June, 1885--Warren D. Robbins, United States Indian agent.

Indians in Idaho in 1890

Joseph's Band--Early in the summer of 1877 troubles arose in regard to the occupancy of the Wallowa valley by white settlers, it having been withdrawn in 1875 as a reservation under treaty of 1873, because of the failure of the Indians to permanently occupy it. An Indian belonging to a band of nontreaty Indians under Chief Joseph was killed by some settlers; then the Indians insisted upon the removal of the settlers and the restitution of the

p. 234

valley to them. Upon the refusal of the government to do this, and after further efforts to compel all the nontreaty Indians to come into the reservation at Lapwai, an outbreak occurred, under the leadership of Joseph, which resulted in a number of pitched battles, with great loss. He was compelled to retreat, the forces under General Howard pursuing him eastwardly across the headwaters of the Snake river and through the Yellowstone national park, where the pursuit was taken up by the forces under General Terry, resulting finally in the capture of Joseph and his band.

On the morning of September 30, 1877, Chief Joseph and his Nez Perces were met and surrounded by Colonel Nelson A. Miles and his command in the valley of Snake creek, northern Montana. On the 4th of October, 1877, they surrendered. The length of this raid, the march of the troops and the tact displayed by

Joseph form one of the most extraordinary chapters in the history of Indian outbreaks. Eighty-seven warriors, 184 squaws and 147 children surrendered. They were sent under guard to Fort Abraham Lincoln, North Dakota, thence to Fort Leavenworth, and afterward located in the Indian territory and finally at the Ponca agency, Oakland. In 1885 they returned to Idaho. They were located at Colville agency, where they now reside in peace, and in 1890 numbered 148.

Little, if any, change has taken place in the Indian tribes living within Idaho except the gathering of them upon reservations.

Coeur d'Alene reservation is under the charge of the Colville Agency, Washington.

The country now called Idaho at its discovery by Europeans, contained but few Indians except those in the north, the Shahaptin Nez Perces; in the south were a few Shoshones, Bannocks, Snakes and Utes, all of Shoshonean stock.

Fort Hall Agency

Report of Special agent H.M. Austin on the Indians of Fort Hall Reservation...

Fort Hall Reservation

Origin of the Shoshones--the tradition among the We-he-nite-to (knife people) now known as the Shoshones or Snakes (Togoi) is that they originally came from the far east.

p. 235

Prior to the advent of the white people the Shoshones lived principally upon fish, roots, seeds and berries. Their fish were mostly salmon, taken with spears from the waters of the Salmon river, and its tributaries and the Snake river below Salmon falls. Their roots gathered consisted of camas and yamps (pah-se-go and

ot-se-go). The camas, which is the larger and more plentiful, has a sickening sweet taste and a blackish appearance inside and out. It is liked by the Indians and will fatten hogs, making very fine flavored meats...

At Fort Bridger, Utah, on July 3, 1868, there was a treaty entered into between the United State and the Shoshone (eastern band) and Bannock tribes, in which they were promised a reservation which was to embrace a reasonable portion of the Port Neuf valley and Kansas prairie, but the facts are that the Indians understood that they were to have the Port Neuf country and Camas prairie. There is not and never has been any place in this section known as Kansas prairie. It is quite evident that those representing the government at this treaty were not familiar with the geographical lay of the country, and supposed that the two sections mentioned were adjacent when in fact they are separated by more than 100 miles. Be this as it may, this little misunderstanding or blunder was a bone of contention on the part of the Indians who visited Camas prairie about the 1st of June each year, remaining there for a month or more, during which time the squaws gathered and dried a supply of roots for winter use, while the men gambled, raced horses and traded with the Umatillas, Nez Perces, Piutes, Sheepheaters, and other tribes and bands of Indians that were wont to meet there each season for the same purpose.

As the country became more thickly ~~populated~~ settled by white people the prairie proved not only an excellent field for stock ~~gag~~ grazing, but also a fine place for hogs, which would thrive and fatten on the roots that from time immemorial had formed a good part of the Indian's winter food. Bad blood sprang up between the stock and hog men and the Indians, which

calminated, in the summer of 1878, in the massacre of the white settlers, the Indians regarding them as intruders. The question of ownership then received an arbitrary settlement by the government in favor of the white people. The soil is now the home of thousands of farmers. The Camas stick has been superseded by the self-binder. This appears to the Indians as a great injustice.... The Fort Hall reservation embraces 864,270 (a) acres of land; one tenth is wild hay land, two tenths rocky mountainous land, upon which grows considerable scrubby pine as well as cedar. The land-designated farming land requires irrigation and nothing can grow without it except wild hay on the low bottomland along Snake river.

As the land is close to an extensive mining region, crops of all kinds bring a better price than they do in the middle or eastern states.

Gold dust is known to exist in paying quantities on the southwest portion of the reservation along the banks of Snake river. It is known as Snake river, "fine dust." Much of the mining ground close to the reservation line has been worked with rockers using copper plates and quicksilver, the miners making from \$2 to \$10 per day.

This is good stock country, and cattle killed for the Indians from the range are nearly as fat as stall fed cattle. The greatest revenue of these Indians is from the sale of hay. They have this season, with their own teams and machines, put up at least 2,500 tons, which is being sold to stock men at \$5 per ton in the stack. ..p. 237

About one-fourth of the Indians on this reservation are prosperous...

The Indians of this agency had placed to their credit last July

\$6,000, which was the second installment of money under the treaty entered into with the United States in 1880 (ratified in 1888) by which they relinquished their right to some 350,000 acres of the southern portion of their reservation. This treaty gives them \$6,000 a year for 20 years. They also made a treaty in 1887 granting for the Pocatello town site some 3 sections of land.

Lemhi Agency

...The Indians of this reservation are the same, with the same history, customs and habits, as are to be found at Fort Hall among the Shoshones and Bannocks. They have intermarried and associated together so long that they are virtually one tribe.

p. 239

The reservation is located in Lemhi county, Idaho, about the middle of the Lemhi valley, which is 10 miles wide. ...The Lemhi agency is located about 1 mile from the south line of the reservation, midway from the ends. It is beautifully situated on Hayden creek, a tributary of the Lemhi river.

Nez Perce agency

Report of Special Agent Henry Heth on the Indians of Lapwai reservation, Nez Perce Agency, Idaho county, Idaho, October, 1890.

Name of Indian tribe occupying reservation: (a) Nez Perce.

The unallotted area of this reservation is 746,651 acres or 1,167 square miles. The outboundaries have been surveyed and some land subdivided.

It was established by treaty of June 9, 1863, 14 U.S. Stats. p. 647. Indian population, 1890, 1,715.

Lapwai Reservation.

The Nez Perce agency is located at the mouth of Lapwai creek

where it empties into the Clearwater, 10 miles from Lyonton. Further on the Clearwater empties into Snake river.

The census of these Indians shows a population of 1,715.

Most of the Nez Perces belong to the Presbyterian Church, and, owing measurably to the efforts of two pious missionaries, they have made considerable progress in religion. There are said to be about 100 Catholics among the Nez Perces. There are 4 churches on this reservation, 3 Presbyterian and 1 Catholic, and the Indians are very attentive to their church duties. These Indians are self-sustaining; still, issues of agricultural implements and wagons to a limited number are annually made by the government. They subsist by farming and raising cattle.

⚡ (The statements giving tribes, areas and laws for agencies are from the Report of the Commissioner of Indian affairs, 1890 (pages 434-445.) The population is the result of the census. p. 240

Their lands are now being allotted to them. The reservation contains 746,651 acres. The number of acres under cultivation is estimated to be 6,000; under fence, estimated 10,000. The fences are indifferently constructed. Some of the Nez Perces are good farmers, and several own large herds of cattle and horses. The intruding whites hold as many cattle on this reservation as the Indians and possibly a larger number. The grass is all eaten off by the cattle of the whites by winter, the Indians losing much of their stock by starvation. The only remedy for this state of affairs is to station a detachment of United States cavalry on the reservation in the early spring, drive off the cattle of the whites and should they permit them to return or bring them back, impound the cattle and make the offenders pay a fine.

The present value of the government buildings is estimated at \$24,000, which includes the estimated value of 2 mills, one a steam gristmill and the other a grist mill and saw mill; also a school and boarding house, which probably cost \$10,000. Two-thirds of the Nez Perces live in houses and one-third in tepees. Their houses are generally indifferent and not clean. About two-thirds dress as whites and the rest partly like the whites. The morals of the christian Nez Perces are tolerably good, of the pagan Nez Perce band.

A court of Indian judges settles their disputes and punishes offenses. In common with all Indians, they are much addicted to gambling and there is more or less drunkenness among them.

There are six white employes at this agency, at a cost of \$5,680 and 8 Indian employes, at \$1,980, making a total cost to the government of \$7,600 per annum for salaries and compensation.

This does not include the cost of maintaining the Indian industrial and training school, a bonded school, located four miles from the agency.

Nez Perce School at Fort Lapwai—This school is located at old Fort Oooodd Lapwai, which was abandoned by the military and turned over to the Indian department for school purposes. It is a government industrial and training school. In its management it is separated entirely from the agency. The average attendance during the fiscal year ended June 30, 1890, was 99; males 56, females 43. There are 10 buildings with a capacity for 150 children. Six hundred and forty acres of the old military reservation are now a part of the school grounds. There are 87 acres under cultivation. The school is well supplied with vegetables from the school garden, cultivated by the boys under the direction of the industrial teacher. The usual diet of the

children is beef and vegetables. There were 3 deaths among the pupils during the past year. The locality is considered very healthy, and the small death rate would indicate it. This school, October 18, ~~1889~~ 1890, had only 35 pupils. The Indians were still in the mountains hunting and collecting berries and roots. When the snow falls they are driven to their homes and then the children are sent to school. Carpenter, blacksmith and shoemaker shops are to be built. The boys will be taught these trades and farm work. The girls are now taught sewing, washing, cooking, and general housework, in addition to a fairly good English education.

p. 240 (facing)

Full page picture of Tomasket, Nez Perce Chief. 1889.,
C.M. Bell, photographer, Washington D.C.

Indians Taxed and Indians Not Taxed in the United States, 11th Census, 1890. Government Printing Office, 1894.

Condition of Indians-Oregon

p. 562

Umatilla Agency

The Umatilla reservation was established by the government in the year 1860, and the following tribes have been here ever since:

The Cayuses, who are natives, lived on the banks of the Umatilla river on this reservation.

The Umatilla tribe, who occupied a section below the reservation to the mouth of the Umatilla river and up and down the Columbia river, on either bank, for about 20 or 30 miles in Oregon.

The Walla Wallas, who originally were inhabitants of the banks of the Columbia river for about 80 miles above the mouth of Lewis river, and upon said river, and the Walla Walla for about 20 miles east, and on the west along the Yakima river for about 30 miles in what is now the state of Washington.

The tribes and bands named are situated much as they were when first visited by white people and Lewis and Clarke, and retain their habits and customs. As in former days, each band lived distinct from the other, but are gradually overcoming some customs. They do not intermarry among the 3 tribes--John W. Horsford, United States Indian agent.

Indians Taxed and Indians Not Taxed in the United States, 11th Census, 1890, Government Printing Office, 1894.
Condition of Indians-Oregon.

p. 562

Warm Springs Agency

The Warm Springs Indians came from near The Dalles, Oregon, in 1858-1859; the Wascos from The Dalles or near it, in 1858-59; the Teninos, from near The Dalles in 1858-59; the John Days, about 30 years ago, from or near John Days river, 40 miles east of The Dalles.

The Piutes (Pah-Utes) were formerly located on the Malheur reservation, Oregon, but after the Bannock war of 1878-1879 they were taken to Fort Vancouver or the Simcoe agency, Yakima reservation, most part to the latter place; those from Vancouver came here in the fall of 1879; those from Yakima came here mostly in 1884-1885.

The section of country embraced by the Warm Springs reservation, and southeast of it toward Harney Lake and the Malheur country, and even beyond, was once claimed by the people to whom the Piutes (or Snakes) belong. After the Bannock war the Malheur reservation was abandoned and the Piutes were scattered.

The Warm Springs, Wasco, Tenino and John Day tribes have resided along the Columbia river below, at, or above The Dalles, from time immemorial. They were parties to the treaty of June 25 (copy) 1855, and were named "The Confederated Tribes and Bands in Middle Oregon."

In the early days of this reservation there were several bands of what are now called Warm Springs Indians, as "The Tyghs," "The Deschutes," taking their names from the locality in which they then lived.

The Tenino tribe took its name from a fishing point on the

Columbia river some miles above The Dalles, called "Tenino."

Among the Wasco tribe are some that were called "Dog Rivers," a stream above the cascades of the Columbia and running into river. It was called by the white people "Dog River," and from whence some of these Indians came to this reservation--James C. Luckey, United States Indian Agent.

p. 569

Umatilla Reservation

The Umatilla reservation is situated in the northeastern part of Oregon, in the county of the same name, and contains 268,800 acres. A large portion of this area is fine wheat land, yielding an average of 35 bushels to the acre. The balance is good grazing and timber land. The eastern boundary of the reserve follows the middle of the channel of Wild Horse creek and the Union Pacific branch railroad line from Pendleton, Oregon, to Spokane Falls, Washington, traversing the reservation along this creek for a distance of 20 miles. In this distance 2 towns have sprung up just off the reservation, one known as Adams and the other as Athena or Centerville. The former has a population of about 400 and the latter about 1,000. These towns are about 18 or 20 miles distant from the agency, and are favorite resorts for those Indians who drink rum. The land along Wild Horse creek in the vicinity of these towns is occupied by mixed bloods and whites who claim rights on the reservation by reason of their Indian blood, their adoption or their marriage to women of Indian blood. This matter of the adoption of mixed bloods has been a constant source of dissatisfaction to the Indians of the other tribes. Adoption carries with it the right to take land in severalty on the reservation, and as the persons adopted are generally married to white men or are mixed bloods who have always lived among the whites and who, prior to taking up their residence

on the reservation, were citizens, they have selected the choicest land and when the time comes for allotment the Indians, who have hereditary rights, will be compelled to take inferior land.

...Shortly after treaties were made with the Indians of eastern Oregon and Washington an Indian named Smohalla, who with a few followers had refused to go on any reservation and who was living on the Columbia river near where Celilo now stands, began to preach a new doctrine. Smohalla had listened to the teachings of the priests and missionaries and had gained considerable knowledge of the beliefs of different denominations. From the knowledge thus gained he formulated the doctrine which he preached for many years. He taught the Indians to refrain from eating the food of the whites, to avoid their mode of dress, and to abjure all their habits and customs. He preached against schools and churches and advocated plurality of wives, that the number of their people might increase and speedily accomplish the extermination of the whites. Smohalla would go into ~~trance~~ trances, claiming to visit heaven, and predicted the resurrection of dead warriors, who would lead them to victory against the whites. He predicted the utter extermination of the whites and the restoration of all the country to the Indians. This religion of Smohalla has

p. 570

still a firm hold on several of the tribes of the northwest. The Indians of the Walla Walla tribes on the Umatilla and Warm Springs reservations are believers and the chiefs of the tribes are high priests. Services are held regularly once a week, generally on the Sabbath, and are always attended with religious dances.

Smohalla is still alive, but is ~~old~~ an old and decrepit man.

p. 571

Columbia River Indians-Scattered along the Columbia river between the Cascade Locks and Celilo are a number of Indians

who have never been on any reservation. They live in huts along the river and subsist almost wholly on salmon. As a rule they are dirty and lazy. Some of them are neat in appearance and industrious, but they are the exception. Nearly all are believers in Smohalla. They own nothing. The government has provided them with an agent, who decides disputes among them and looks after their welfare.