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The following applications for enrollment dealing with Martha Johnny, daughter of Johnny Buck or Puck Hyah Toot, leader of the Priest Rapids Wanapums are of interest, *because of lack of consistency.*

The application ~~for~~ of Martha Johnny ~~was made~~ was introduced in evidence by the petitioner at the Yakima Ceded Lands hearing in Yakima in August, 1953. ~~to~~

Compare it with the application of her own son, Louie Dick <sup>*now*</sup> of Cayuse, Oregon, an educated Indian who can read and write and who is regarded by the old Wanapums as the one man who can interpret the Wanapum language correctly.

He lists the father on his mother's side ~~as~~ (Johnny Buck) as 4/4/ Priest Rapids and ~~the~~ 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.

~~Note too that~~ the applications were ~~studied and~~ 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 lived on the <sup>*NOT fulfilled*</sup> ~~Yakima reservation a sufficient length of time, but in her application~~ <sup>*Residential Requirements. But in Martha Johnny's*</sup> ~~Wahnawish~~ <sup>*was used as a band.*</sup> ~~they brought in the "Wahnawish" Indian word. Wanawish~~ <sup>*is the*</sup> fishery on the Yakima River, below Prosser, which was ~~the~~ <sup>*a*</sup> 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 <sup>*Priest Rapids people who occupied the area.*</sup> ~~people, the Wanapums.~~

It is my feeling that, inasmuch as the Yakimas did not <sup>*(to my knowledge)*</sup> contest the ~~passage~~ <sup>*of state of Washington legislation permitting*</sup> ~~passage of the~~ <sup>*of state of Washington legislation permitting*</sup> 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.

Moreover, why bring in such a ~~possessed~~ "band" as a Wahnahwish? *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~~ the Palouse notes.]

Place names covering the (10) miles along the Yakima River from Kosith or Pasco, to Wanawish, as given by the Wanapums, *were contained* ~~as required in additional Wanapum notes in categorical~~ *answers to memorandum to HST.*

While it is reasonable to expect that Yakima informants may know the names of some *place names low on the Yakima* of them, I would not anticipate that several

Yakimas, questioned separately ~~next one~~ where they did not hear each other, could give more than ~~a few of them~~ *and I doubt* ~~that~~ *if they could give the interpretation of the meanings.*

~~The two applications follow:~~

[It is noted that the Palouse Reference on the Application of Martha Johnny, ~~and~~ - a point played upon by the Petitioner in Yakima Ceded Lands case - *contrary to the contention* ~~is opposed in its contention~~ *to the* ~~of~~ *and* ~~non-intercourse between Palouse and with Yakimas~~ *as cited in Claim 222.*]

~~and~~  
The two applications follow:

[on File in Yakima Agency]

Application Number 706

(written in pencil)  
Section 2

Martha Johnny 50 <sup>F</sup><sub>f</sub> 1898

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

Lester Umtuch 10 M June 8, 1938

17-Give name of your father and mother etc.

(Pah-Ki-Yah-Tot)

Father English Jame Johnny Buck

1/2 Palouse 1/2 Wahnahwish

Mother Too-Mi

1/2 Wahnahwish 1/2 Priest Rapids

Grandparents

Father's side

Mother's side

Pat-yous-Sonny 4/4/ Palouse (x)

Tamalwash 4/4/ Wahnahwish

Chil-Lat-Mat 4/4 Wahnahwish

Hue-pah-pal 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

(x) UNDERLINES inserted in these notes]

[On File at Yakima Agency]

Louis Dick Application ~~no~~ number 698

Louis 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/ Priest Rapids (X)

Grandparents

Father's side

Dick Squeoch 4/4/ Rock Creek

Bemat Squeoch 4/4/ Rock Creek

(Does not qualify under sub-section (c))

Mother's side

Johnnie Buck 4/4/ Priest Rapids

Don't know 4/4/ Priest Rapids.

Philip Olney

Kiutus Jim

Eagle Seelatsee ~~11/12/48~~ 11/12/48

[Underlines inserted in these notes].



Notes of ~~allotment~~ allotment affidavits and forms of  
allottees are recopied ~~below~~ to show forms used, questions asked,  
etc. <sup>instances of possible</sup> ~~In These specific cases~~ should be of interest in the Case 222  
~~Palouse Case~~ ~~is~~ because they show intercourse between the people.

Moreover ~~it shows that~~ ~~GeaGeGeGeGeGe~~ the names of some tribes  
are used instead of the more common ~~Seamouse~~ Yakima (meaning any  
Indian who is full Indian blood but perhaps a mixture of many tribes).

[ALL ON FILE in Yakima Agency].

Affidavits for enrollment

Yount-Sonny Aff 180

~~Charles Woods~~

Sister of Wood Sheal-shute who is allottee Umatilla ~~all~~ (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~~ <sup>was</sup> 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~~ <sup>I</sup> 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 (29) 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 Allottee and that I have shown by 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 Yout-son-my (her mark.) Aug 27, 1910.)

Allotment ~~CONFIDENTIAL~~ Affidavits (Folder 5).

627

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~~ <sup>one-half</sup> blood Palouse Indian allottee and living on the Nez Perces Reservation; that her mother is a full blood Yakima Indian, now deceased, who ~~was~~ <sup>was</sup> born and raised near the Nez Perces Reservation and died unallotted, and she was a first cousin of William Wanto, a Yakima allottee. ~~-----~~ 000

~~CONFIDENTIAL~~ The application received favorable action before the committee by a unanimous vote. I recommend that the application be given favorable consideration.

(Nov. 28, 1911).

Allotments affidavits (Folder 5)

(Palouse)

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. ~~XXXXXXXXXX~~

517-518-19-20

David Weyuckhinuct makes application for the enrollment of himself and three minor children, Lalocka, son <sup>six</sup> ~~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 <sup>Indian</sup> ~~Indian~~ and his father's mother was a full blood Indian belonging to the Oregon of the Columbia River; <sup>that</sup> ~~that~~ his mother was a Palouse Indian who resided on the Columbia River, that neither his father nor mother were allotted on any reservation nor had <sup>homesteads</sup> ~~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 <sup>the</sup> ~~the~~ Reservation, and that he will make his home on the land allotted to him on ~~the~~ <sup>the</sup> reservation. This application received favorable action before the committee by a unanimous vote.

I recommend that the application be given favorable consideration.



allotment Affidavits (older 5)

616-17-18-19

L Susan Whitefoot makes application for the enrollment of herself and minor half brothers and sisters. Her affidavit shows that she is a full blood Indian 27 years of age, residing at White Swan, Wash, on the Yakima Reservation with her husband, Elias Whitefoot, a Yakima allottee, that her father, now deceased was a full blood Cowlitz Indian; that her mother was Mary Senatus, a full blood Indian 1-2 blood, Yakima and 1/2 Cowlitz and that she (Mary Setanus) had an allotment on the public domain; that the applicant's mother's mother was a full blood Yakima Indian who lived in the Cowlitz country, in Washington; that her father's father was a full blood Cowlitz Indian; that her father has relatives allotted on the Yakima reservation who are named in the application. She states she has been associated and affiliated with ~~the~~ <sup>the</sup> Yakima Indians since removing to the reservation and at intervals when she visited said reservation; that she expects to make her home here continually and asks for enrollment. She also asks for the enrollment of her half brothers and sisters, namely John, Josie ~~and~~ <sup>and</sup> Pete Setanus, aged 9, 5 and 3 years respectively. She states they had the same mother as she but different father and that the father and mother of the children are both dead. This application ~~is~~ <sup>met</sup> with favorable action before the committee by unanimous vote. I recommend that the application be given favorable consideration.

(Dec. 11, 1911).

Allotments--Affidavits --5

(mutilated paper page 53

No. 836--Letitia Waldrick Makes application for enrollment of herself

The papers show that the applicant is the mother of applicants Nos. 825-828 inclusive and whose applicant No. 835. She represents that she possesses one quarter Yakima blood and one quarter Nisqually blood and resides at Tumwater, Washington on the Columbia River. The Committee voted 9 to 4 against the application. The superintendent recommends that the application be rejected.

Recommendation: That the application be denied.

~~[evidently short on blood requirements] Signed Sept. 5, 1918.~~

State of Washington

County of Yakima<sup>9</sup> SS

I, the undersigned, Kokstommie Pasco, a full blood ~~Yakima~~ Indian eighty years of age, residing at Alfalfa, Wash. being first duly sworn depose and say:

That I was born on the Yakima Indian Reservation where I lived for a number of years, removing to the Columbia River where I lived with my husband, now deceased, a full blood Palouse Indian, until his death in 1903, after which I returned to the Yakima Reservation where I have since lived.

That both my father and mother resided, while living, in the territory now known as the Yakima Reservation, where they died, both unallotted.

That during the time I have been on said Yakima reservation I have been associated and affiliated with the Yakima Indians; that I have never applied for nor received an allotment on the Yakima or any other Indian reservation, nor a homestead on the Public Domain.

Owing That I expect to always make my home on the Yakima Reservation; but to my age, I cannot expect to gain my self support from any land that may be allotted to me as I will have to depend upon friends for a home; but my allotment could be sold and I could have the benefit of the proceeds thereof: My daughter, Ahatinse Galalas is Yakima Allottee No. 2895, now living and married on the reservation.

I therefore hereby make application for my enrollment and allotment on the said Yakima Indian reservation, State of Washington;  
witnesses:

Kokstonmie Pasco

(her mark)



[Family tree ~~tree~~? composit, typing and notes]

WV No. 480

Henry White is regarded by the Priest  
Raping People as a Wanapum]

Pa-hat-te-ma-a-tat

Only husband: Billy Sla-we-at-sho

<sup>CS19</sup>  
Paluse Indian, Unal. died 1903.

Son: Harry Billy

Umatilla Allotte

d. /8/28/1939 (58)

wife : Nellie Billy or ~~Ann~~ie Lallashute, living

Dau: Ahatuse(Ahatinse) Colalas, living (At Pendleton)

age 60 Uakima(copy) 2895

Kokstommie Pasco

Yak 3849

d/ 7/5/1934 (103) dau: Pen nom-nah-wah

Husband Johnson White

13265-35

d. 1915 , adult

son Henry White, 33, living

unal

Pendleton

Kokstommie Pasco:

Allottee No. 3849 died 7/5/1934 aged 103. Hearing held  
3/5/1935

Heir: Harry Billy, son 1/3 share

~~Harry~~ Ahatuse(Ahatinse) Colalas daughter 1/3 share

Henry White son of Pr. Decd. daughter, 1/3 share.

Family of deceased form 5-107 Sheet 2

Marriages

Billy Salah-we-at-sho no record of marriage date date of death ~~1900~~  
1903. Tribe and allotment Number, if white, so state.

Palouse, unallotted.

~~Recopied below are notes from the agency files, which were taken~~

~~from the files of the~~

Listed below are enrollees

~~I believe are an apparent effort to list those enrolled on the Yakima Roll.~~

whom I believe to be of

~~Reservation of part Wanapum or Priest Rapids blood.~~

(Some

Most of these families are known to me, as having Wanapum relations,

~~and~~

and

(Aside from Martha Johnny, No. 706, George Schappy, ~~and~~

~~the Priest Rapids Wanapums of which Johnny Buck or Puck Hyah Toot~~

~~is the leader, and the children of Frank and Rex Buck~~

who are all enumerated ~~in the Wanapum Notes, none of the~~

NO RECORD WAS FOUND

OF Priest Rapids Wanapums of ~~whom~~ ~~Johnny Buck or Puck Hyah Toot~~ is the leader, ~~are listed.~~

~~These numbers were evidently traced in the files, through knowledge~~  
~~of the names of the individuals or relationship known to the enrollment~~  
~~committee, for the purpose of showing those of Wanapum blood~~  
~~enrolled on the reservation.~~

substantiate

EXPLANATIONS

This will ~~bear out my~~ ~~previous~~ ~~assertions~~ that many Wanapums did go onto the reservation and have descendants there, ~~enrolled and/or~~ ~~allotted there.~~

The names of ~~some~~ ~~some~~ some individuals, and ~~enrollment~~ enrollment numbers of others are ~~listed~~ listed.

~~Since they were evidently gathered for the use of the enrollment~~  
~~committee in connection with the Ceded Lands ~~claim~~ claim. And since~~  
~~they were left, perhaps ~~some~~ inadvertently in the enrollment files,~~  
~~and ~~some~~ they were copied down.~~

(Application No. 222

Julia Pims Schappy

706 Martha Johnny

225 Olive Bertram

331 Cecelia Totus

312 Boyt (Bert) Totus

2137 Reuben Umtuch



231 Frank Sohappy

698 Louie Dick

540 Amelia ~~Sohappy~~ Sohappy (father Frank ~~4/4~~ 4/4/ Priest Rapids

Mrs. Julia Pimms 4/4 Yakima. Father born at Priest Rapids

Mother born on reservation

231 Frank Sohappy father (Smiscon) proper.

Priest Rapids on rolls

John Sohappy 190

Frank Sohappy 4144

Wildman 3561

[Comment.. This is Columbia Wildman, <sup>mentioned</sup> ~~noted in Wanapum~~ in Wanapum notes <sup>MS I</sup> (and source as an informant in making affidavit in <sup>the</sup> Swindell report regarding fishery at White Bluffs and perhaps <sup>W</sup>anawish. The same ~~Wanapum~~ notes <sup>Yakima</sup> quote a letter in agency files explaining that Columbia Wildman lived there and <sup>that</sup> of all the tribal council <sup>he</sup> was the only one knowing the ~~place~~ place names <sup>ON</sup> in that section of the river].

Casiat 2773

Mot-i-cas-at 3639

Mayewe, D 838

Mayewe, <sup>A</sup> 840

Tomopuke 3082

Tompuke, N 3083

Tompuke, T 3084

[also 21 other ~~numbers of~~ enrollees ~~listed~~ noted as "Priest Rapids on rolls."

The following notes of applications are copied to show use of Nez Perce, Klamath, Wisham and other recognized tribes as well as the use of Priest Rapids and Yakima in the same application.

[Comment : To me this would ~~not~~ not ~~be~~ be consistent with

Contention  
~~testimony~~ of Kiutus Jim of the enrollment committee that they were  
~~considered one and the same Indian~~ - Yakima and Priest Rapids, ~~and~~ <sup>in</sup> ~~were one and~~  
~~the same Indian~~ <sup>others</sup>  
 because the applications of ~~others~~ lists only Yakima, not the  
 individual tribe or band to which the Indian belonged.

The same holds true as to the use of Palouse instead of Yakima,  
 since the Palouse were one of the 14 recognized tribes, ~~and therefore~~  
 may be OF INTEREST IN CASE 222.

Application 231

Frank Schappy 67 male born ~~1887~~ 1887.

(For my children see Julia Pims file)

Father - Smiscom(proper) White Banks Tribe

Mother - Chowwesupum(proper) Preist <sup>(sic)</sup> Rapids Band

Father-born at White ~~Bank~~ Banks

Mother-born at Priest Rapids.

Grandparents, Father's side:

Mother's side

unknown but White Banks 4/4

Unknown Preist Rapids 4/4/

unknown " " " "

Wash shus pum White Banks 4/4/

O. K. Action <sup>taken</sup> ~~by~~ Philip Olney

Kiutus Jim

Eagle Seelatsee 7/29/48



Amelia Sohappy Allot 4144

Yakima Indian Agency, Toppenish, Washington, March 14, 1938

To whom it may concern:

This is to certify that Amelia Sohappy is a full blood Yakima Indian as shown on the census rolls of the Yakima Indian Agency.

Respectfully

M.A. Johnson

Superintendent

Application No. 540

Amelia Sohappy 26, **F** 1/8/22

William Malayare 1 M 2/18/47

Lewis

Father's name: Frank Sohappy 4/4/ Priest Rapids

Mother's name: Julia Pimms 4/4/ Yakima

Grandparents

Father's side:

See Frank Sohappy record

" " " "

Mother's Side

Louis Pims 4/4/ Yakima

Sashasney Pims 3/4 Yakima

1/4 Umatilla

(approved)

Philip Olney

Kiutus Jim

Eagle Seelatsee 8/6/48

## Father's side

Towatite Pims 4/4 Yakima

Tehahwash Pims 4/4 Yakima

## Mother's side

Pat Yowan 1-/2 Umatilla

1/2 Yakima

Mowhatsecon Yemowat 4/4 Yakima