

Toppenish-Reservation

Toppenish will make an effort to be named a registry station for the opening of the big Yakima reservation which it is announced will take place this fall. This is the natural center of the reservation but heretofore it has been the custom to name as registry stations only those cities where land offices are located. The commercial club of Toppenish has taken the matter up with Senator Jones.

Already the people are getting ready for the opening.

Professional locaters have begun to arrive and new hotels under construction will be rushed to care for the hundreds of people expected to be here during the registration period.

Aggravated at the delay of the county commissioners in rebuilding the Parker bridge across the Yakima river near here, a delegation of ranchers and businessmen will wait on the commissioners Saturday.

By not having the bridge in use necessitates a 10 mile drive to market fruit which results in much loss. Yakima Republic, June 24, 1910.

Reservations Roads

Washington, Jan. 16-- Senator Jones today introduced a bill appropriating \$100,000 for the construction of roads on the Yakima Indian Reservation, the money to be reimbursed from the receipts from the sales of Indian lands later--Yakima Herald, Jan. 18, 1911.

On the Yakima reservation 6,000 acres will be sold.

No allotment is more than 40 miles from the railroad.

The hundred tracts of from 160 to 320 acres will be sold on the Crow reservation in southwestern Montana. The Crow reservation now has been received this time with a wealth of details regarding the reservation.

Between 200 and 500 acres will be offered on the Umatilla reservation in northwestern Oregon near Pendleton.

Yakima Herald, N. v. 15, 1911.

It will be found, however that the extent of the acreage to be thrown open on the Yakima reservation to public competition is very small in comparison with the generally accepted ideas as to the quantity of land there available. The information regarding the early availability of the land comes to North Yakima from Seattle and is alleged to have been reported there directly by the Indian department at Washington, D.C. This information follows:

Thousands of acres of valuable land in Indian allotments in the Trail, Spokane, Coeur d'Alene, Yakima and Crow reservations in the Northwest will soon be available for hungry landseekers. Land will be opened to competitive bidding before the close of the present year.

Prospective settlers will be allowed to obtain either 80 acres of valuable land or 160 acres of grazing land, the lands now being held by the Indians under trust patent. Just 5,000 acres on the Coeur d'Alene reservation will be placed on the market. About 3,000 acres, the larger part of which is agricultural land, will be opened in the Coeur d'Alene reservation in northwestern Washington.

Nine thousand acres will be offered on the Trail reservation in west central Washington adjoining Marysville. The reservation is eight miles from Everett.

1897-- legislation introduced to sell reservation., excepting
allotted land

figured 2,000 Indians, 200,000 acres, leaving balance of 800,000
acres open to settlement. Indians to be paid "1,400,000.

"government offered unusually liberal terms the Indians could not be
induced to sell."

Jan Dec. 1895-- The North Yakima Commercial Club decided to secure the
opening con Congress of the Yak reservation.

"Your petitioners, the Yakima Commercial Club embracing among
its members over one hundred of the leading citizens and the largest
propertied property holders in this county, Gress request that the
Yakima Indian Reservation be thrown open to settlement

Indians

Yakima Agency, May 4--The U.S. geological survey party under Professor Russell has been doing the reservation the past week and is camped close by us.

Chief Engineer Storrow thinks we cannot secure water by artesian wells here at the fort, but says there is an excellent basin in the canyons back of us where storage can easily be provided for large quantities of water and that is the only source of supply from which we can ever hope.

The Northern Pacific Railroad company has secured the right from the government for ditches to be taken from the Yakima when the reservation is opened, but they will hardly reach as high a point as this.

Special Allotting Agent John K. Rankin reached the fort Monday. He anticipates no trouble in getting down to work at once.

In fact a number of the better class of Indians are ready for him to begin.

Major Rankin expresses himself as very agreeably disappointed in the comforts of home life that are to be obtained at Ft Simcoe. Coming from the homes of the vicious Apaches in New Mexico where an adobe or single room shanty is the best an agent has to offer government officials, he expected nothing but a hut amid the wilderness.

He is highly enthusiastic about the Yakima country. He expects to allot about 112,000 acres, the new law giving 80 acres to each man, woman and child, which is about one-seventh of the reservation or one-half the arable lands.

Agent Lynch is at Walla Walla attending U.S. Court this week.
C.H.L.--Yakima Herald, May 5, 1892.

Indians

Almost 100 homesteads have been taken in Klickitat by the Indians, and 40 patents have been issued to them by the government.

The law does not permit them to sell or deed land until after 25 years from date the patent issued. The Indians are permitted to homestead 80 acres for farming or 160 acres for grazing purposes, while a squaw at the head of a family can enter 80 or 160 acres of land for each of her minor children--Yakima Herald, June 14, 1894.

Agent L.T. Erwin left on Tuesday for Seattle to consult with United States Attorney Brinker regarding the complaints of Indians who have settled in Kittitas county and who claim that their crops are being ruined through the diverting of streams from their proper channels- Yakima Herald, June 14, 1894.

J.K. Rankin who had charge of the allotment of the reservation lands to the Yakima Indians finished his labors ~~and~~ and left for Washington last week to make his final report.

The number allotted was 1,817, which included only one family of the Puyallup Indians and they were admitted to the privileges on account of local ties and through vote of the Yakimas--Yakima Herald, June 14, 1894. /

Indians

Legends of the Yakima Indians were related to the Lions club this noon at the Commercial hotel by L.V. McWhorter, wh has spent a large part of his time with members of the tribe collecting tales of that nature.

Along with his telling of the legends he commented on various phases of Indian lore and nomenclature.

The original Yakimas lived above Delah gap and were known as the "Dwellers Among the Rocks" he said. They were more warlike than the 13 other tribes now generally classified as Yakimas on the reservation. The Yakima Republic, May 20, 1925.

Extension of 10 years on 623 Indian allotments on the Yakima Indian reservation will be made by the government according to word received here by the Commercial club from Senator W.L. Jones. The allotments are due to expire on June 30. Yakima Republic, March 19, 1925.

Indians

The Indian council for the purpose of discussing the proposed sale to the government of the unallotted lands of the Yakima Indian reservation will be held at Fort Simcoe on Saturday.

Commissioners Goodwin and Barge will be present and all of the Indians have been notified by Agent Erwin to be in attendance.

The general sentiment of the natives is in favor of the sale but Thomas Pearne and a few others who have cattle ranging the reservation are vigorously opposed to any change. At the council a distribution of beef and flour will be made among the Indians--Yakima Herald, Feb. 18, 1897.

Reservation-Threshing

I am one of your subscribers and so of course saw your brief notice of the government machine which Agent Erwin ordered.

The statement that the Indians would now be able to have their threshing done without paying an exorbitant price is a little far fetched, as there are already three steam threshers on the reservation two owned by residents here and one the property of Bill Hackett, well known to your city.

In addition there is a horsepower thresher owned by Thomas Pearn and Charles Olney. The exorbitant price which I charge is three cents for barley and oats and three and one-half cents for wheat. Those who read the papers know that five and five and one half cents is the price charged in the Palouse country.

Now that the government machine is here, it is turned over to white men who are renting land on the reservation, while the Indians' crops are still unthreshed.

The government thresher is now threshing for a white man named Holt who rented land of an Indian, George Waters. I would just suggest to the white men of Yakima county that here is a snap. You rent land on the reserve and you have the government thresher free. It is being done here now but does not seem to greatly benefit the Indians as in the case just cited, the rent is paid in cash, not by a share of the crop.

Erwin has reported that there is one hundred thousand bushels to be threshed. I will bet one hundred dollars that there is not ten thousand bushels of grain to be threshed on the reservation except that owned by white men and Indians who own threshers. I will also bet one hundred dollars that the government toy machine will not thresh five thousand bushels of grain belonging to the Indians as long as

Agent Erwin has charge. N.H. Lillie--August 26, 1897, Yakima Herald.

Indians

North Yakima , Sept. 9-- A Philadelphia tourist stopped off at North Yakima recently. As usual there were scattered along the principal street groups of Indians in full dress of buckskin leggings, red blankets, feathers and green paint. The tourist wandered on until he came face to face with a chief. With an exclamation of satisfaction he pulled his Kodak in front of him and uncovered the slide. In an instant the red man comprehended. Perhaps he had been caught before. He drew up his hands in front of his face and shouted:

"Ug, Ugh, picture no good. Bad medicine."

The tourist only laughed and persisted. The chief stepped forward and pushed the camera to one side. The tourist gave the Indian a shove and got a blow in return. Three or four white men came to the rescue of the Philadelphian and several braves gathered around the chief and muttered while one of the youngest laid his hand on a knife. There was a parley which ended in the tourist putting up his Kodak and the chief mounting his cayuse and going down the street at full speed with an occasional whoop in the direction of the reservation. Who that has suffered from an amateur photographer will not say that the Indians do just right?

The reservation of the Yakimas lies along the Yakima river. The line is a few miles east of the city of North Yakima. The Northern Pacific traverses the tract which embraces 800,000 acres of the finest land in the new state. The white men have already fixed their eyes upon the reservation and are longing for the opening. They say the land will be worth \$30 an acre the day the government lets down the bars to settlement.

These Yakimas are a rather interesting tribe. They are well built fellows, good natured, when the amateur photographer isn't about, natural born orators, every one of them, and expert horsemen. They do a good deal of trading in the towns and manage to support themselves

The only expense the government is put to in the way of rations is in providing for the old and infirm members of the tribe. They raise horses and cattle, and sell hay from the natural meadows of the reservation. These meadows are an interesting and valuable feature of the new northwest. Hemmed in by the mountains which at this season are brown and as barren looking as possible to imagine are little valleys spread out as flat as a table with stream circling and wriggling through the midst of them. The streams are wide and shallow, and only a few inches below the level of the valley. The subsoil is gravel, through which the water works and performs the work of underground irrigation. On these natural meadows, where not a drop of water has fallen for months, will be found grass growing in great luxuriance. From one to three tons of hay may be cut on an acre and sometimes a second crop is gathered. The Indians have learned the value of the meadows and have enclosed them with substantial fences. They sell the product to the white stockmen and let their own cayuses rustle.

Superintendent Ker of the big Moxee moxel farm tells a good story of an intellectual encounter he had with the Yakima Indians. These Indians pick the hops in the Moxee valley every year. They call it their "illihé" and claim the exclusive right to the work. Most of the labor however falls to the squaws. One season the squaws struck on Mr. Ker. They refused to go ahead at the price paid all over the territory--\$1 a box and insisted upon an advance to \$1.25. Mr. Ker sent for the chief, old So Happy. The chief came, and with an interpreter the big pow wow proceeded. Mr. Ker began in a diplomatic manner by saying that the chief and he occupied much the same position. They were tyee men. They had many people subordinate to them. They were accustomed to give orders and to have those orders obeyed. Through his interpreter Mr. Ker enlarged upon the necessity of enforcing discipline. He told what he would do in case his instructions were not carried out

into cash and became an inveterate money lender. But all of his his men and what the chief ought to do if his followers were disobedient. Then he laid before the chief the merits of the situation. And, finally, he suggested that the chief issue orders to the refractory pickers that they must work for \$1 a box.

Old S. Happy smoked and listened until the white tyee, which is Indian for big man, had finished his argument. Then he removed his pipe and said.

"This is a matter of Squaw's work."

Nothing more would he say, and from that position he would not depart. He was tyee, and all tahat in his tribe, but this was squaw's work and he would not interfere with the strike. Mr. Ker was finally forced to give up all hopes of help from So Happy. He sent for Columbia Jack, a sub chief, and through him entered into negotiations with the squaws for a compromise. The difficulty was settled by splitting the difference. The hops were picked for \$1.12 1-2 a box.

There is upon the reservation a family of half breeds known as the Olneys. A romance is associated with the name. The white gather of the Olneys died recently, but to the last shunned his own race. In some respects he was like Sam Houston, but unlike Sam Houston he never repented of his self-banishment among the Indians. He was a highly Rhode Island family man and a graduate of Yale college. About the time he completed his studies the discovery of gold in California occurred. O. Olney joined the Argonauts of '49 and came west to seek his fortune. He left behind him a sweetheart to whom he was to be married as soon as he found his fortune and returned. The girl grew weary of waiting as many another of her sex has done. About a year after reaching the coast Olney received a letter announcing the marriage of his betrothed. He never got over the blow. Drifting about for a time he located in Oregon and was made sheriff of Wasco county. In those days there was usually excitement enough in the duties of sheriff to

to banish the memory of the past. But after a while Olney got tired of hunting down criminals. He gave up his office, crossed the Columbia river and became a member of the Yakima tribe. His adoption was in good faith on his part, for he took an Indian wife and raised a family. As his children grew up he educated them with care and when he died he left them well provided for. The Olneys are influential in the tribe and they exercise that influence for good. But they have no thought of leaving the reservation. They seem to have inherited from their father's disinclination for white society.

The Yakimas owe much of their advancement to Father Wilbur. It may also be said that the white people of Washington are indebted to that valiant missionary. In civilizing Indians and building churches for his own race, Father Wilbur has no superior. When you hear the godless speak with marked respect of a missionary, you may be sure he has the stuff in him. Father Wilbur was a Methodist. He was for some years the agent for the Yakimas. The way he taught them to work was to work with them. If he saw an Indian awkwardly handling an axe, he would get off his horse, take the axe and chop like the expert he was, until the Indian had fairly learned "the lick it was done with." He would go out into the forest with a saw, make an Indian take hold of one end while he worked the other. The Indian's pride wouldn't let him give up before the missionary did, and Father Wilbur's muscles were as firm as a logger's. The Indian usually got a lesson that lasted him.

The missionary helped the Indians build houses and fences. He taught them how to improve their stock. He won their hearts and then made such good Methodists of them they are firm in the faith today. When the annual conference of the church was held in Washington, there are Yakima delegates to present and participate in the proceedings.

In later years Father Wilbur was made wealthy by the advance of real estate which he had bought in Portland. He converted his real estate

into cash and became an inveterate money lender. But all of his debtors were struggling church societies in the Northwest. He loaned and reloaned. As soon as he got one church society on its feet and able to pay he required the payment of the money and immediately turned it over to another. No investment agent looked more carefully after farm mortgage than did Father Wilbur after church loans. Half an hour before he died he settled one of these church debts, waiving the interest in order to get the principal that he might turn it over to a still more needy society.

If a traveler is looking out of the car window as the Northern Pacific train enters the Yakima reservation from the west, he will see ~~what~~ what is left of Tumanimus house. That was the rudely constructed temple to which the Indians used to assemble annually to "make medicine" when the salmon began to run in the Columbia river. The theory was that by propitiating the evil spirit they could get plenty of salmon. They made medicine by showing their endurance in dancing and torturing themselves. Each season the best braves were selected. They entered the Tumanimus house and the rest of the tribe crowded around to witness the test. The brave who held out longest and subjected himself to the greatest torture was the best man

of the tribe for the following year. Howling and dancing and torturing were kept up until the best brave fell exhausted to the ground. Salouskin, the sub-chief was the hero at one of these medicine makings, shortly before the savage rites fell into disuse. It is said of Salouskin that he danced steadily for two days and two nights. He was then the only brave remaining in the dance. Feeling that he could hold out no longer he stopped, raised his arm slowly to his mouth and bit as much as his teeth could encompass. He tore the mouthful of flesh from his arm and fell in a swoon. Salouskin has since severed his tribal relations. He lives on a fine ranch now and raises blooded stock.

Yakima reservation

Portland, Ore., July 14, 1870

(Long letter from James H. Wilbur to The Dalles Mountaineer)

...Waters Carman, who has been the miller upon the agency for 7½ years, swears "that he has been familiar with the agency in all its departments, that he believes that the agency has fallen off in value from 30 to 50 thousandx dollars ~~xxxx~~ in the 9 months since Mr. Wilbur left. That there has not been a department log sawed at the mill since Mr. Wilbur left the agency. That the agency was in a highly prosperous condition when Mr. Wilbur left. It is now in a state of ruin."

Dr. S. Nelson being duly sworn says "He has for more than 2½ years been the resident physician...that of the cattle that were on the agency belonging to the Indians at the time Father Wilbur left, not more than one-fourth remain and they have nothing to show for the cattle, that the Indians are without crops except volunteer...~~that~~ the agency has fallen into a state of ruin under the present agent, Lt. J.M. Smith, that the Indians have more than one-half left the agency and gone clear away..."

...The Indians did have, as I verily believe, when I left, 1,600 head of cattle...

James H. Wilbur

-- The Dalles Mountaineer, July 19, 1870

Reservation

Jay Lynch--The civil engineer sent out by the government, Mr. Berhhardt, has completed the survey of the boundary lines of the reservation. There is a great strip of country, probably 500,000 acres, that belong to the Indians under the treaty.

During the past forty years the lines ~~marked~~ ~~had~~ marking the southern or Klickitat boundary have become obliterated though with the assistance of Abe Lincoln the engineer found many trees that were blazed for the original lines.

He will report his findings to the department. He will of course make no recommendations that will be left to the powers that be and they will determine what is just to the Indians.

The engineer took the heights of several neighboring peaks in the Cascades. He found that Mt Adams is 12,355 feet in height--Yakima Herald, Oct. 19, 1899.

James H. McNeely of Evansville, Ind., a member of the commission created in 1896 for the purpose of ~~treating~~ with various Indian tribes for the sale of part of their lands is at the Rainier-Grand, says the P.I. Mr. McNeely was appointed a member of the commission by President McKinley in 1897.

The commission has yet to conclude treaties for the sale of lands with the Flatheads and the Yakimas. The latter will be asked to sell 500,000 acres to the government. The price being \$10 per acre. The land is wild and unimproved but if the Indians agree to the sale it will be thrown open to public entry.

Mr. McNeely is a veteran newspaper man, being editor of the Evansville Morning Journal and the Evening News of the same city. He is a power in Indiana politics--Yakima Herald, Oct 26, 1899.

*Click Belander
1212 N. 32nd Ave.,
Yakima, Wash.*

The last and most important conference of the Indian commissioners and the fourteen consolidated tribes of red men who are generically known as the Yakimas was held on Tuesday and Wednesday.

All of the commissioners were present with Mr. A. L. Slemons as stenographer and the gathering of Indians was a large one.

As is usual on such occasions there was much talk and considerable formality from the government wards but the commissioners went directly at the business at hand the proposition cannot but strike the Indians most favorably.

Under the allotments already made and those which will be made before a settlement is reached the commissioners figure upon providing about 2000 Indians with 200,000 acres of land. The balance of the 800,000 acres the government deems best should be opened to settlement.

To recompense the Indians it is agreed that they shall be paid \$1,400,000. Four hundred thousand dollars of this is to be paid down \$100,000 six months thereafter and \$900,000 in nine equal installments not extending over nine years nor a less period than four and one-half years. Interest is to be paid on deferred amounts which will be devoted to educational purposes. The commissioners estimate that the interest will amount to \$200,000.

The cash payments to the Indians will be about \$700 to every man, woman and child. The agreement which is printed below will be opened for the signatures of the Indians on Saturday, one office being established in this city. Commissioner McNealey having charge of the latter. The ~~consolidated~~ commissioners plainly stated at the conference that there should be no coercion on the part of the government representatives nor would they brook any interference from the chiefs or medicine men. It is known that about one-fourth of the Indians are ready to sign the agreement and it is believed that when the balance thoroughly

understand the favorable terms offered that a good, round majority will enter into the compact.

It was not generally believed that the government would offer more than a million dollars and the favorable terms should appeal strongly to all of those interested.

The commissioners have prepared the following agreement which the Indians are to sign. While concise it is liberal in its terms and as far as those who have examined it closely have passed judgment, is found favorable to those who are mostly directly interested.

12 articles follow including:

Article 1: The said Yakima Indians hereby cede, sell, relinquish and convey to the United States all their claim, right, title and interest in and to all the lands within the boundaries of the Yakima Indian reservation, in the state of Washington, as bounded and described and in that certain treaty concluded between the United States and the Yakima nation of Indians at Camp Stevens in the Walla Walla valley on the 9th day of June, 1855 and ratified by the United States senate on the 8th day of May, 1859, save and except so much of the land on said reservation as may have been heretofore or shall hereafter be allotted in severalty on said reservation by acts of congress approved Feb 8, 1889 (24 U.S. Statutes P 288) as amended by act of congress approved February 28, 1891 (26 U.S. Statutes P. 794) and also excepting such additional lands as shall be selected and allotted under special provisions of this agreement....Yakima Herald, July 22, 1897.

Reservation

The big opening of the Yakima Indian reservation for which the Yakima valley has been waiting for a number of years is called off. This announcement is contained in the following telegram received from Senator Wesley L. Jones by the North Yakima Commercial club.

"S000 Salzman reports to department that after allotments will be no lands suitable for homesteads and probably will be no registration."

The announcement comes as a complete surprise to officers of the Commercial club and others who have been looking forward to the opening and making preparations accordingly.

While it has been known for some time that there would not be a large number of good amount of land open for homestead filing it was believed that there would be a few excellent tracts and that a large number of homeseekers could be accommodated after all of the allotments were made.

The report from Washington now indicates that the work of appraisal and classification has been completed and shows that when all the Indians entitled to land are supplied that there will be nothing left for white settlers. This being true there will be no necessity for registration and all those who can be supplied with land should do so. What land there is left can be easily handled in the usual manner.

The announcement is a severe disappointment to the people of North Yakima which undoubtedly would have been the registration station and of the other towns on and near the reservation which hoped to entertain many thousand visitors at the opening...

"For this reason" said a dispatch to the Tacoma paper, "it has been determined not to have a registration and drawing

as was done at Spokane, Coeur d'Alene and other reservations in recent years., but to throw open all unallotted land to entry under the general land laws."

Lands available are either grazing or timbered. Under the law timber must be sold separately from the land and some timber land after this timber is removed may be suitable for settlement although this is a matter of speculation. "All lands have been appraised and will be disposed of by the government at appraised values." Yakima Republic, July 1, 1910.

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