

There were fifty different ~~kinds of~~ crops, <sup>an acre</sup> ~~raised~~, <sup>an acre</sup> ~~the acreage value~~ <sup>value ranging</sup> from \$21 on the lowest, hay crops, to a high of \$1,342 <sup>at</sup> ~~for~~ apples. The next ~~highest value crop~~ was sweet cherries ~~with an average~~ <sup>at</sup> ~~value of~~ \$1,193 followed by hops, \$770; apricots, \$559; pears, \$546; potatoes, \$443; plums and prunes, \$402, onions \$381; ~~potatoes, \$559~~ asparagus, \$358, and berries \$346.

~~The~~ The suyapos of the Yakima Valley honored Kamiakin for his far-sighted view of irrigation when they gathered ~~at the old mission~~ in Wiley Grove at the old mission in 1918 <sup>drove an iron stake to mark</sup> and placed a historical marker. <sup>ditch</sup> ~~This marked a ditch~~, a quarter of a mile long, that fed from ~~the waters of~~ Antanum Creek.

~~And~~ Father Wilbur's letters are replete with references to irrigation.

One, in 1880, is typical:

~~An immense amount of labor, digging and repairing irrigation ditches~~  
~~has been done~~ "...at least ten miles of ditches have been dug..." ~~Two years~~  
~~later~~  
 In 1882 he put a high value on irrigation "...we have completed a ditch  
 twelve feet in width, in some places three or five feet deep, over four  
 miles long."

twelve feet wide and five feet deep,  
 He told how the ditch was cut, fifty acres of land cleared, eighty broken  
 to seed (when the cost of clearing and breaking ground was \$7.50 an



acre ) with Paiute labor and "at the cost of \$195 for regular employes."

*IN 1892*

~~That same year~~ Colonel <sup>W</sup>illiam F. Prosser of Yakima City was notified that a contract for a ~~ditch on the~~ <sup>ditch</sup> reservation was unacceptable to the Commissioner of Indian Affairs. Prosser, who homesteaded the Benton County seat ~~was~~ for which the county was named, was ~~an energetic~~ energetic in early Yakima Valley irrigation before going to Seattle.

~~Yakima~~ The city of Yakima was unborn when Alex Reed, secretary of the Sattas Ditch and Irrigating Company of Walla Walla was notified by ~~Agent~~ Milroy that "the only objection made at a council was that a dam would prevent the salmon run up the Sattas and cut off an important source of food."

*The original*  
financing for the Wapato Project ~~was~~ was through ~~\$27,000~~ <sup>a comparatively</sup> in funds which  
*Small Payments*  
the Yakimas had received from the sale of their Wenatshapam fishery that Kamiakin insisted on reserving at the Treaty.

~~A general council convened on March 28, 1885 at Stwirsville (White Swan) for the purpose of "considering the question of granting the right of white men to construct an irrigation ditch out of Satus Creek, but this was refused on grounds that it would damage the salmon run."~~

Jay Lynch, agent in 1891, was censured by settlers and cattlemen for contesting the Northern Pacific, Yakima and K Irrigation Company's



proposed dam on the Yakima River. He asserted that appropriating water from streams <sup>bounding the</sup> ~~that bounded the reservation~~ reservation "would become a serious question in time..."

Paul Schultze of the Northern Pacific, who like Doty the <sup>T</sup>treaty secretary later committed suicide, called a <sup>Public</sup> ~~mass~~ meeting at Yakima City and there again Lynch insisted that the dam would "...seriously interfere with the rights guaranteed by treaty of 1855 in regard to fishing... they also need the water for irrigation."

[Agent Erwin pointed out in an official communication that it was costing the government <sup>"</sup>~~more than~~ \$3,000 a month to run the reservation and pay the forty-two white and other employees. "It must be remembered," he wrote, <sup>"</sup>that this is gracious on the part of the government for they fulfilled their Treaty obligations fifteen years ago."

He said the answer <sup>was simple</sup> ~~could be put in one sentence.~~

"Help them irrigate their lands. The idea of allotting eighty acres of barren sagebrush and expect them to go upon it and make a living sounds impossible."

He announced that \$5,000 had been placed to his credit <sup>for</sup> ~~to be used in~~ building irrigating canals and that the tribe had decided to cut a canal 25 miles long to irrigate 25,000 to 30,000 acres.



By June 6 thirty teams and seventy men were working on the ditch. By September, eight miles had been finished. In 1899 (April 13) water was turned <sup>into</sup> ~~on~~ in the "Erwin Ditch." ~~and there were several other ditches and canals~~

In 1900 the tribe received its first ~~stimulating~~ encouragement after a long procession of disappointments and in the face of continuing demands ~~"to open the reservation"~~ <sup>of</sup> ~~new-born towns and newly-arrived~~ settlers, to "open the reservation."

An error in the western boundary was acknowledged which added nearly 294,000 acres to the reservation and for which the Indian commissioners offered to purchase for \$75,000, but the Indians refused because they thought the land, mostly covered with pine timber, was worth more.

By 1924 irrigation projects had become so acute that Agent ~~Estev~~ Estep, L.M. Holt, project superintendent; and William Charley inspected 23 large ditches and many smaller ones to work out a policy and submit a litigation report.

Holt reported that farmers had 907 cars, 91 more than the year previous, and that dairy cows increased to 4,012, nearly a thousand more "due to a drive for more cattle." Hogs dropped from 5,200 to 1,100 but there were 33,000 head of sheep.

Drainage work was commend<sup>C</sup>ing, the result of recommendations of Dr.



Elwood Mead.

Crops on the Yakima Project then were valued at \$8,247,000, ~~potatoes~~ led by potatoes accounting for 71,820 tons that returned three million dollars on the basis of \$40 a ton. Apples, of which there were 1,150,000 boxes, brought \$1,400,000.

And that ~~had~~ been the story since, with development of projects and *Advancement* ~~carrying out~~ of reclamation and soil conservation practices with increasing intensity. Still, much of the land was leased and the people were still *but* learning, slowly, how to *utilize* ~~capture~~ the reservation's resources.

But other things *besides* irrigation had transpired, *leaving their* ~~and left their~~ ~~man~~ *These concerned* impact. ~~This involved~~ the Earth that was so important to the Treaty chiefs when they thought of the people yet to be born.

*It commenced with the* ~~The~~ Allotment Act of February 8, 1887, *The people* ~~worried the people. They were~~ *versus specific assignments of land,* reluctant to accept allotments, believing that the government would turn them lose but a majority finally agreed to accept land "staked out" ~~for them,~~ and 305 allotments were issued in 1891.

Special Allotting Agent John K. Rankin reached the reservation in 1892, prepared to allot about 112,000 acres under the new law which gave 80 acres to every man, woman and child, or about one -seventh of the *amounting to* reservation ~~on~~ one-half the arable lands.

only 4 2 1/2 x 9 picas



~~At the same time~~ One hundred homesteads were taken up in Klickitat County and forty patents were issued to those living apart from the reservation

The trust period under the allotment act was fixed at twenty-five years with the President having power to extend the time.

Then another complication arose. By 1902 cases calling for determination of heirs were ~~presented to~~ <sup>filtering into</sup> the Indian office.

It was assumed that state courts had jurisdiction, but ~~no jurisdiction~~ <sup>NONE</sup> was made. On May 8, 1906, an act was passed giving ~~authority~~ authority to determine heirs to the Secretary of the Interior. This created a peculiar situation, making the Secretary counsel for both plaintiff and defendant as well as judge upon the bench.

In all lands granted under the Allotment Act the government holds the fee until the restricted period is ended. When the final patent is issued the fee of the land is ~~thereby~~ extinguished in the government and ~~the Indian~~ the purchaser acquires ~~an~~ a perfect or unburdened title.

By 1905 there were 2,484 allotments and practically all of the land ~~one could~~ considered fit for irrigation had been taken. Dry Sagebrush lands were being "staked out" although it was not known how irrigation water could ever be obtained.



*That year*  
~~there were~~ 379 leases covering 28,559 acres <sup>issued</sup> ~~made that year~~ to non-Indian operators. Improved land leased from two to five dollars an acre, unimproved lands, for terms of five years, from 50 cents to a dollar ~~an~~ ~~acre.~~

It was apparent the trend of public thinking, even in those days, was toward private ownership.

By the end of 1911 there were 3,160 allotments, <sup>and in</sup> <sup>when</sup> in 1914 the rolls were closed ~~and~~ 4,506 individuals had been granted <sup>444,000</sup> ~~44,000~~ acres. Those born since then are without original assignments and if they own land, it is inherited.

Even before then good land was scarce. Those who entered a claim <sup>PRIOR to</sup> ~~before~~ 1908 were receiving marginal plots or grazing land and <sup>OCCASIONALLY</sup> ~~sometimes~~ timber.

A provision which allowed Indians to request patents placed them upon the same footing as non-Indians, their lands were subject to taxation and they were free to dispose of them. The fullblood Yakimas did not look with favor on this trend.

Land sales became frequent by 1911 and 290 had been made covering most of the patents which had been issued ~~by that time.~~

The lands were for the most part valuable irrigated land and brought prices ranging from a few dollars to ~~\$~~ 150 an acre, compared with a



Gentennial Year value of \$350.

Funds from the sales were <sup>credited</sup> ~~placed~~ to the individual's account and held in trust by the Department.

During early years strict control was maintained over funds, especially those for lands. Since 1951, however, individual Indian moneys<sup>6</sup> may be withdrawn upon request of the <sup>OWNER</sup> ~~individual~~ unless he is a minor or ~~is~~ <sup>is</sup> incompetent.

<sup>to restrain land ownership changes</sup>  
Before <sup>corrective</sup> ~~restraining~~ action was taken by Congress, ~~over~~ 90,000 acres had been alienated ~~for sale and patents~~ and 26,953 acres were conveyed in public land patents to white ownership.

The climax came in 1917, at a time that the administration had authority to declare whole blocks or groups of Indians competent without individual applications and proceeded to bestow fee patents upon them.

<sup>The Yalimas</sup>  
~~Many~~ objected and the case was brought before the Supreme Court.

The decision was that the Secretary of the Interior had exceeded his authority in waiving the twenty-five year stipulation of the Dawes Act and that those who had been required to pay property tax should be

~~It was a hardship for several counties~~ This resulted in a reimbursed, ~~this resulted in hardship on several counties~~  
<sup>hardship for several counties.</sup>

To combat the heirship status Congressman Hal Holmes, at the request of the tribe, introduced a bill <sup>which would make</sup> ~~make~~ it possible for the



tribe to purchase fractionated heirship tracts from individuals and resell them to other Indians. *The,*

~~The~~ tribal budget for the 1956 fiscal year provided ~~an expenditure~~ *this purpose* of \$150,000 for ~~acquiring such land.~~

A General Council, elected by majority vote, is the tribe's governing body. It meets at least twice a year, or ~~after~~ upon proper notice.

Every member has the right to ~~attend and~~ participate ~~in the Council~~ and may initiate measures of importance to the tribe, ~~as a whole.~~

Each has the right of free expression, ~~of opinion,~~ and debate is unrestrained. Any member, over 18, is entitled to vote, and a majority determines the issue. No more democratic meeting can be found anywhere.

The General Council's origin is ancient. Originally the people were called together by the chiefs to decide vital issues.

It was in pre-Treaty days that the chiefs, ~~were~~ confronted by the westward migration met and decided what should be done.

The Yakima Tribal Council is the business ~~and~~ committee of the tribe and is composed of fourteen members, representing the original Treaty

tribes. Members of that body are elected at General Council ~~meetings~~ *S.*

Power to transact all tribal business, excepting that expressly reserved,

was delegated to the Tribal Council in 1944. Meetings are held the



first Tuesday of each month.

The Yakima Tribe has its own code of laws regulating conduct between its own members on the reservation; and ten major crimes are handled by the Department of Justice through the Federal Courts.

Allotment rolls, made in the 1880's and 1900's were the only ~~roll of~~ <sup>record of</sup> members for many years and the ~~was~~ <sup>arose</sup> need for an up-to-date roll ~~became~~ <sup>1</sup> ~~imminent~~. In 1945 the General Council voted to seek Congressional action that would include members living not only on the reservation but also those who held public domain allotments within the ~~ceded area~~ <sup>relinquished or ceded area.</sup> ~~ceded area~~ <sup>2</sup> Legislation ~~complying with~~ in accordance with the wishes ~~of the General Council~~ was introduced in H.R. 6165, 79th Congress, 2d Session, by Congressman Holmes.

The Council had established a minimum degree of blood requisite for enrollment at one-fourth or more of the blood of the ~~14~~ fourteen tribes constituting the Yakima Nation. The bill, enacted August 9, 1946, represented the majority. A tribal committee was created to see that ~~all~~ <sup>all</sup> application <sup>s</sup> ~~was~~ <sup>were</sup> ~~not~~ thoroughly ~~investigated~~ <sup>screened</sup> before being presented for Department approval.

The past 10 years have brought about a gradual change in the policy of the Indian Bureau. Restrictions have been relaxed, leaving many major



decisions to the tribe. Simultaneously the Bureau has been transferring services to the State and County. This includes education, welfare, ~~agricultural extension~~ Agricultural-Extension, some of the roads program and cooperative assistance from the highway patrol, county sheriff's office and juvenile authorities.

Health activities will be transferred to the Federal Bureau of Public Health on July 1, 1955.

Federal appropriations have gradually diminished. Supported activities now include administration, roads, soil and moisture, conservation, grazing, dental office, forestry and part of law and order. An examiner of inheritance was provided by the Solicitor's Office to eliminate the backlog of ~~unsettled~~ unsettled estates.

To maintain services formerly furnished the public by the Bureau, the tribe has taken over financing of land, leasing and Indian money, financed as a fee collection system; and credit, financed by interest collected. The tribe also assists in forestry, fire control, law and order, road construction and maintenance.

The policy of Congress and the Department of the Interior is gradually forcing Indians to assume more responsibility in handling their own affairs.



Duties of the Tribal Council are rapidly increasing. Future programs for the benefit of the tribe as a whole, without regard to personal desires, are planned constantly. Programs are under way to benefit the landless, school age, delinquent, orphans and unfortunates.

Cooperation with Bureau officials is very good although a ~~small~~ minority group, composed chiefly of those who have little Yakima blood, persists in trying to divide the tribe and discredit activities of the Bureau.

*Jobe Charley 7 1/2 x 14 pica*  
~~While~~ <sup>W</sup> while the Yakimas continue to amend themselves to new <sup>values</sup> ~~values~~ at the same time they help perpetuate the old ways by cooperating with their neighbors at such activities as the Toppenish Fourth of July Rodeo Pow-Wow. This has grown to be a traditionally nationally-known attraction because of its Indian village, <sup>its</sup> parade and participants <sup>the</sup> ~~and~~ <sup>with</sup> their tribal costumes and Indian ponies.

Individual Yakimas have also added ~~their~~ Indian atmosphere to the Ellensburg Rodeo, another <sup>ranking</sup> ~~outstanding~~ western program presented each Labor Day. <sup>Some</sup> ~~and groups of them~~ also participate in pageants and other such as the Central Washington Fair, celebrations, ~~far and wide~~ as individuals or groups.

The "grand old man" of the Toppenish Pow-Wow is Chief Jobe Charley, wise in the ways of his people and rich in the lore of the tribe.

He has been rodeo chief since the founding of the Pow-Wow. The late

*Jobe Charley 7 1/2 x 14 pica*



Jim Looney ~~is~~ of the White Swan Long House was chosen later to serve with him and in 1954 Eagle Seelatsee was similiarly honored.

To ~~serve as~~ <sup>be</sup> queen or princess of the Pow-Wow and other functions is an honor <sup>highly</sup> ~~coveted~~ by Yakima maidens, noted for their beauty.

A Yakima girl, Arlene Josephine Wesley, won the honor as Miss Indian America I in 1953 at Sheridan, Wyoming, American Indian Days, over contestants from twenty-five other Western and Plains tribes.

In ~~these~~ <sup>such other</sup> ways, <sup>moreover</sup> than adapting themselves to new needs, the Yakimas are proving themselves good neighbors. ~~and~~ they are learning how to utilize the earth's resources.

~~##~~



(Frontice)

Treaty Centennial

1855 1955 - 10

THE YAKIMAS

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Dedicated to the  
Treaty Chiefs and  
Yakimas Yet Unborn

~~Yakimas~~  
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~~Wilson Charley~~

Wilson Charley

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(Imprint)

Ring



OLD DAYS AND THE PRESENT

By Alex Saluskin

(Section VII)

7 on 11 Regal

Long ~~before~~ <sup>before</sup> long ago, the mythic hero Speelyi or Coyote prepared

Tales about Speelyi

the country for the Indians. ~~These tales~~ were perpetuated in legends ~~the~~

OF my People. But much later

~~Grandfather Stories~~ <sup>^</sup> ~~But in later years~~ (there was another way that

bits of history about ~~our people~~ <sup>were</sup> recorded.

The ~~old~~ people kept a supply of hemp weed called tahos.

They used it to make baskets in which to gather Creator <sup>-bestowed</sup> ~~given~~ roots and berries and to store dried salmon. It was used to weave rye grass or tules for summer homes and was made into rope ~~with which~~ to snare small game.

So let me explain a custom of the young daughter when she was married off and left her mother and father, to make her own way in life.

(She was trained by her parents or by the leaders of the tribe to do many things.

She collected everything for a home. She cut the wild hemp in the fall and striped the tough fiber from the ~~stalks~~ <sup>stalks</sup>. From this she made twine to help weave the mats that were ~~put over the lodge framework~~ <sup>stitched onto the framework of the lodge</sup>. The hemp grew new from the Earth each season ~~just as she grew~~.

The lodge was built with the <sup>roof</sup> ~~slope of the roof~~ so steep that rain water could not penetrate nor could snow remain to weigh it down



She worked many days and her friends helped. Finally everything was finished. Wood was collected and cooking utensils were handed down to the couple, either from the ~~bride's or the bridegroom's~~ family, *of the bride or bridegroom.*

And as a final use for the string, the young wife used it to tie her history or dairy. To do that she marked her first courtship. She made a mark or knot for her marriage. *There* would also be a knot tied each day for the first Sunday, the first month, and the first ~~year~~ year. It was her unwritten ~~history~~ diary for that first year, her second year; when her father died, or her mother died. Each year the story was tied into the ball of hemp.

The first year the ball, which was called *"Ai Ya To Mat"*--Counting the Days or Counting Calendar--was small, but the story after she grew to be *60 80* ~~sixty~~ or ~~eighty~~ years old was ~~sometimes~~ sometimes divided into twenty-year *lengths* ~~sections~~ because it was too large to handle.

My grandmother kept a Counting the Days ball until she became totally blind.

She could pick up one of her lifetime histories and tell us that *a certain* ~~a knot she pointed out~~ was the time she was married to my grandfather, at a very young age.

Many horses and tribal goods exchanges hands, ~~there~~ *Knots* the ~~markers on the~~ ~~ball~~ told her, because Saluskin's parents were well -to-do, and were always

Cut No. 24 Full with cut - length undetermined.



careful to whom their children married. They never married their children to close relatives like first, second, third or on down to sixth cousin.

Another knot on the hemp string, she told us, was when ~~we~~ <sup>our we</sup> were brought to the Valley after staying in the Moses Lake area for five years. ~~We~~ left Antanum <sup>when</sup> ~~where~~ my father told my mother that the white men--they called them Pushan--were coming up the big river, bringing many guns to kill all the people. He said they had to ~~leave the Valley and~~ move to the plains where the soldiers would not bother to look for them.

One chief would tell them to stay, that they were not going to permit <sup>the Blue Coats,</sup> the soldiers, to come into the Valley, but father told them to prepare to leave and to take what things they could carry.

One time they were told to leave at night and stay <sup>hidden</sup> during the day. They crossed the Yakima ~~River~~ above the place now called Union Gap, travelling ~~travelling~~ along the plains where a highway now leads to Hanford .

Some had horses which were ridden by the old ones and <sup>small</sup> ~~little~~ ones. Most of them walked and <sup>carried</sup> ~~packed~~ their food. Some made little pack saddles and used dogs, so every means was used. They didn't want trouble.

It was in the year 1855-~~52~~ 1856 when the soldiers came into the Valley and there was a battle at Union Gap, Pah Hu Ta Quit (Gap in the Mountains) <sup>(or face of)</sup> ~~on literally, as far as you go, meaning a steep bluff~~ At that time most of the people moved out.



My grandmother, <sup>W</sup>ishkie, would say her father told her because her father was in the ~~War~~ at Union Gap.

So that is the story of the insignificant hemp weed which was used in so many ways. <sup>when</sup> But ~~the sad thing is that~~ grandmother died and her Counting Days ball died with her. And the hemp string history is buried at Ahtanum Cemetery with her, <sup>as many grandmothers and many Counting</sup> Cowiche, Footlog Place (SB)

Chief Saluskin and his family lived at Cowiche ( 'Qui Wye Ches) <sup>(Andrew Jackson Splawn)</sup>, which means footlog. It was near the place where Jack Splawn lived. The chief's great grandparents also lived there.

My mother's grandfather lived at <sup>(A PLACE OF THE PAST)</sup> Naches. My mother's grandfather lived at Nanum <sup>(Past Tense)</sup>. My mother's father was a Lake Chelan or Chelanpum (Long Lake <sup>People</sup>), the wealthy chief Timentwa who owned many race~~x~~ horses and cattle.

Chief Saluskin's oldest son, George Saluskin, went to boarding school at Fort Simcoe in 1883, finished and worked for the agency two years.

Mother Louise Timentwa attended the Catholic Academy in Yakima with many local citizen~~x~~ who in later days developed the Valley and its industries.

<sup>Weyalup</sup>  
Father farmed with Chief ~~Weyalup~~ and moved to Wapato in 1908 where he died in 1911, leaving three sons, Joe, myself and David and Vivian,

Balls were buried

We gattup  
7 1/2 pica wine 14 deep

7 1/2 x 14 pica



our sister. I am the only one of those living.

There is <sup>one</sup> ~~the~~ story about Chief Saluskin applying for a homestead at his old home at Cowiche in the early 1880's. He never wanted to leave his home land but had all his children allotted on the reservation. His interest in his people was stronger than to make personal gains.

From 1907 to 1917 he <sup>went</sup> ~~made trips~~ to the nation's Capitol to present the cause of his people whom he loved. He worked for his people and used his own funds. He died at Parker where he lived on his wife's place, Wayatooyii.

(Noah, Burned Over Timber)

His son, Noah James Saluskin, by hereditary law became chief until he died, September 12, 1936. His brother declined to become chief but the Council of the Pipes led by Jobe Charley persuaded him to accept. He wanted me to take over the leadership. Reluctantly he became one of the fourteen chiefs until his death in 1938.

~~Alpha Showaway was voted in against the protests of the old people who are now all gone.~~ Traditionally I would be in line to be chief.

(Since 1916 I have served as adviser and interpreter for all of the old councilmen.

The wisdom of the old councilmen is never to be forgotten. They feared that some day the new generation would sell the very lands which the old warriors ~~have gallantly~~ died for in wars with the Territorial Volunteers.