

Report of the Commissioner of Indian Affairs--Year 1871

PPs 131-135

(and others)

Testimony or statements of Yakima chiefs, who were at Treaty with the Yakimas in 1855, contained in "minutes of council held with Simcoe Indians at their Reservation, Washington Territory by Commissioner Felix R. Brunot, July, 1871..." of possible use because statements are a matter of record, (nothing special about fishing or hunting promises, however..."

Chiefs listed included Aeneas, Man-I-wach, Watch-chum-kee, (who signed the treaty), Hezekiah ...and others, including those brought from Vancouver and raised in the Willamette (possible fishing significance as to sites.. "

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No. 10 Office of Special Indian Agent, Fort Colville, Washington Territory, September 1, 1871

Sir: I have the honor to submit the following as my annual report of Indians under my supervision, they having never been treated with or placed on reservations and reside within the following boundaries, viz: commencing at a point where the forty-ninth parallel of latitude crosses the Cascade Mountains; thence along the main ridge of the Cascade Mountains to the point where the northern tributaries of Lake Chelan have their rise thence southeasterly on the divide between the waters of Lake Chelan and Methow River to the Columbia River; thence crossing the Columbia River on a true east course to a point whose longitude is 119° 10'; thence in a true south course to the forty-seventh parallel of latitude; thence east on said parallel to the one hundred and seventeenth degree of longitude (being the line of Idaho Territory,) thence north to the forty-ninth parallel of latitude; thence west along said parallel to place of beginning. The Indian

tribes living within these boundaries are the Methows, Okanagans, San Poels, Colvilles, Lakes, Spokanes, Calispels and part of the Coeur d'Alenes.

The accompanying map will show what part of this district is occupied by each tribe under my control.

P.293 The Methows, residing on the river of the same name, number three hundred and two and have never received any assistance from the Government, and desire to be furnished with agricultural implements.... (fish dependancy)

The Okanagans, numbering three hundred and forty reside on the Okanagan River and its tributaries; they have only four farms on which they raise.... they depend mostly on fish, roots and berries for subsistence.

The San Poels and Nespelems number five hundred and thirty eight, and reside on streams of the same name, and on the Columbia River;...that the land on which they reside is their lands; that their fathers gave it to them...

The Colvilles, numbering six hundred and thirty one and residing on the Columbia, Kettle and Columbia Rivers have thirty-five farms; they raise wheat, oats...

The Hudson's Bay Company post established in 1820 and situated on the east bank of the Columbia River opposite the mouth of Kettle River and a mile above Kettle Falls (the great fishery where the surrounding tribes get their annual supply of salmon) was recently purchased by the United States, and in the event that these Indians are placed on a reservation would be one of the most suitable places in this district for the agency buildings, being near the falls where the Indians congregate at the mouth of Colville and Kettle River valleys, and at a point where the various trails meet. These buildings are now occupied by Angus McDonald, a chief trader of the Hudson's Bay Company, who informs me that they are situated on his homestead claim. That part of this valley having never been surveyed I question whether he can acquire any title as a homestead settler. Furthermore Angus McDonald is simply an agent of the Hudson's Bay Company and the possessory rights of that company and title to these buildings was

acquired by the United States in their purchase. I doubt whether his occupancy of these buildings will give him any title to them or to the land, and that he must be holding possession by sufferance of the Government.

The Catholic fathers established a mission in 1846 at Kettle Falls, called St. Paul's for conversion of the Indians; and in 1868 they established another, called St. Francis Regis, five miles east of the first(P. 294)

....

The Lakes, numbering two hundred and thirty reside on the Columbia from Kettle Falls north; they have never made any attempt at farming until this year, and a very unusual high water in the Columbia overflowed and damaged their crop...

The Spokanes, numbering seven hundred and twenty five reside on the Spokane River; they are divided into three bands, the upper, middle and lower , with a chief to each band and Garry as head chief;...

The Calispels reside near the Pe d'Oriell River and on Camas Prairie, numbering four hundred and twenty...the surrounding tribes assemble on this prairie in June to dig camas, which they bake and dry for winter use...

...The Coeur d'Alenes reside on Spokane Prairie and their number (P 295)living in this Territory is about one hundred and fifty...but subsist principally by hunting and fishing...

Kam-i-a-c-kan, head chief of the Yakima Nation, with a small band of Indians resides on Rock Creek, the northwestern tributary of the Palouse. He does not visit this agency and refused last November, when I visited him, to receive presents, saying he preferred to have the Government indebted to him than to be indebted to the Government. His band cultivates a small parcel of land, raising corn and potatoes.

Of the various tribes in the district those who are Catholics or prefer Catholic teachers are as follows: Okanagans, Colvilles, Lakes, Calispels, Upper Spokanes and Coeur d'Alenes, numbering 2,137. Those preferring Protestant religion and teachers are the Methods, San Poels,

and Lower Spokanes numbering 1,212

To better enable you to see at a glance the country comprised in the several treaties with the Flathead, Nez Perce, Yakama and Cayuse Indians, also to show you the tract not treated for, I have prepared a map showing these facts. The greater part of this tract is not treated for is in this Territory, and all the Indians located on it reside in this Territory, except part of the Coeur d'Alenes who reside in Idaho. A greater part of this tract is fact settling up, it being near or on the line of the proposed Northern Pacific Railroad. It is no more than justice to the Indians and settlers to have the Government indicate what it intends doing with these lands. To let the question remain unsettled until all the arable land is occupied by settlers is not justice to the Indians, and to allow settlers to occupy the land and afterward to establish a reservation for Indians covering their claims is not justice to the settler. Whatever appraised value they might receive for their improvements would fall far short of the real value dependant on a location near a railroad in a country where arable land is scarce. Men do not go on the frontiers, endure hardships to be paid just the value of their labor; the prospective value of the places they may settle on is the inducement to leave civilization and all its enjoyments and settle in the wilds of an Indian country.

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Wm.P. Winans, farmer in charge
etc.

General T.J. McKenney
Superintendent of Indian Affairs,
Olympia, Washington Territory.

Washington Superintendency

Makahs 271 males, 279 females, 550 total , wealth in individual property \$90,000

Yakima Nation 2,700 (report of 1870) no listing for wealth in individual property.

Colvilles, Spokanes and Pend d'Oreilles, 1,117 males, 1,632 females, total 2,794, wealth in individual property \$90,000.

On the Columbia River, etc. Scattered Indians, 200.

Total in Washington Superintendency 10,566

P 620-Farm and other produce value production listing.

NOTE: Documentation for this period, 1871, if not found in Bureau of Indian Affairs or National Archives, may be pursued in military archives following: P 94

"Military Division of the Pacific: Maj. Gen J.M. Schofield, commanding - in accordance with authority and orders received from the War Department the following instructions are given for the government of Indians subject to military control in the Territory of Arizona. (What was true there ~~was~~ would be true elsewhere. There was a period of several years the agencies were under control of Army officers.)

Indian tribes and Chiefs. Treaties. Populations

Commissioner of Indian affairs--1870--71.

Treaty of Point Elliott, January 22, 1855

Dwamish-Jim Seattle, 189 men, 214 women, 263 children--total 666

Lummi-General Taylor, 108, 98, 129--335.

Snoqualmoo-Dan-a-wa--133, 95, 73, 301

Sno-ho-mish-Napoleon Bonaparte --99, 87, 105--291

Nook-sac-Hemphill-Colam-71 60 87 218

Sobal-rak ---- So-sum-kin 44 50 89 183

Swinomish Joseph Talawalh 58 51- 49 158

Muckleshoot Lewis Nelson 5106 35 63 149

Skai-na-mish William Stechelch 49 44 51 144

Squin-a-mish Thomas Kamot 46 45 65 156

Skagitt George Snateland 49 43 30 122

Nook-na-cham-ish Watchal Kanein 35 30 45 110

Sim-a-mish So-how-alh 31 34 45 110

Kweut-te-ah-mish A-ya-nad 18 19 29 55

Kik-i-alles Johnny English 35 27 48 110

Scodam-ish Za-ne-mish 17 21 26 64

Sachimers Kro-ko-ot-hat 19 18 27 64

Sko-pe-a-mish Rethepked 14 14 2 9 22 57

Kwa-zack-mash Ka-yaka-do 17 13 12 42

Che-baah-ah-bish Alas-sa-da 15 12 11 38

Total under treaty 1093 1010 12 76 3,384

Treaty of Olympia made July 1, 1855 and January 25, 1856

Quinalt Hay-a-litel 33 46 51 130

Queets Hon-yatl 29 38 28 95

Hoh Kli-was-a-him 18 22 33 73

Guillehutes Ko-ko-she-ta 63 75 96 234

Total under treaty 143 181 2 08 532

Treaty of Point-No-Point Made January 26, 1855

S'Kokomish	Spah	73	106	112	291
S'Kallams	Chets-mo-ka	194	237	199	630
Total under treaty		267	343	311	921

Treaty of Medicine Creek made December 26, 1854

Puyallup	Sitwell	113	142	203	478
Nisqually	Dick	64	72	72	208
Squaxon	Bob	45	53	44	142
total under treaty		242	267	319	828

Treaty with Yakimas Made June 9, 1855

Yakima nation, ~~thor~~ fourteen confederate tribes

Kamalakum	854	942	3000	1,704	3,500
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Treaty of Neah Bay Made January 31, 1855

Makahs	Clap-lan-a-ho	146	158	252	558
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Parties to No Treaty east of Cascade Mountains

Pend D Oreille	Victor Ah-lame-kun	119	105	179	403
Colville	Kin ka-now kla	172	170	274	616
Sanpoil and Nespeelum	Qua-tal-v-kin	137	147	248	532
Lake	Kis-a-wee-likh-	54	66	109	229
Mithouic	En-e-moo-sat-sa	70	78	153	301
Spokane	Garry	176	174	366	716
Isle de Pierre	Se-quat-al-coo-sum	255	245	500	1,000
Okanagans	Ponaskut	85	106	149	340
Coeur d Alenes	Cel-tee-se	45	60	95	200
Total east of Mountains		1,113	1,151	2,073	4,337

Parties to no treatiest west of Cascades

Chehallis	John Highten	95	103	157	355
Satcap					

Wy-noot-che	Tye-Sam	96	100	154	350
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Ho-ki-um					
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Whis-kah					
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Hump-tu-lups	Charley	85	56	51	192
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Chinooks	No chief	87	60	73	230
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Cowlitz and Klickatat	At-waine	90	105	122	317
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Total west of mountains	453	424	557	1,434	
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total number of Indians in Washington territory

4,316 men 4,476 women 6,702 children

grand total 15,494

Morals...influences of whites.. Report of Felix R. Brunot, in report on Indians affairs in 1871.

pps 122..

The condition of the Indians on Puget Sound....on the other hand there is a dark side to the picture. Many gain their subsistence by fishing or lounging about the white settlements and are the most degraded human beings possible.

Their women are corrupt and disease universally prevalent.

There are white people who have grown comparatively rich from the process of Indian demoralization and others who have reached the level of the most degraded of the Indians.

Near Seattle is a den of infamy known as "the mad-house" where fifteen or twenty Indian women are kept to join in the drunken carousals of its patrons and it is said there are or have been similar establishments near every town. This case was addressed by a person in the proof of the hopelessness of doing anything for the Indians." He did not see that its existence involved the fact of a larger number of still more degraded white men who are its patrons.

The greatest obstacle to the elevation of the Indians and the most potent agent in their degradation and destruction is their passion for intoxicating drinks and they are more exposed to its influences here than anywhere else.

The United States laws against selling or giving them spirits or wine is evaded by men who make cider or beer the medium by which to convey the poison. The territory law which included these does not admit Indian testimony. These defects added to a general unwillingness to do justice to the Indian as against a white man render it exceedingly difficult to procure the conviction of even the most pronounced offender.

....

Another and most serious obstacle in the way of Indian civilization and specially damaging to the advancement of those who have made some progress toward it is the fact that they are left entirely without civilized law in regard to the commission of crimes against each other. An Indian may murder his wife, his daughter or his neighbor and no punishment can legally be inflicted. If by any chance he should be arrested and imprisoned for the crime, the courts would necessarily order a discharge.

During the year ending September 1869 there were no less than nine murders committed by the Indians connected with the Tulalip agency. Eight of the murderers were arrested by the agent and punished by short confinement in the block house.

Report of Indian Commissioner, Felix R. Brunot..year 1871

"...Warm Springs Reservation is about forty miles square and is as miserable country as can be found in Oregon. Mountainous, rocky or sandy. It is covered with sage brush and much of it produces no grass. The tillable portion occupied by the Indians consists of 500 acres stretched along two small streams which unite where the agency buildings have been erected, for a length of four or five miles on each. The roads are bad, but little more than pony trails to fail from drought or to be destroyed by grasshoppers three years out of five.

A party of U.S. surveyors in running lines on the reservation have called attention to another spot called the "Sinnemarsh" about 15 miles from the agency which is supposed to be fit for cultivation. It is perhaps large enough to make small farms for about fifty families. I visited and examined this land and have some doubt as to its availability except for grazing. It appears to be 1,000 or 1,500 feet higher than the land now cultivated and is probably subjected to deep snows and late and early frosts; nevertheless the experiment should be tried. The frequent failure of crops has compelled the Indians to resort to all their old methods of subsistence by fishing, hunting and gathering roots and berries and greatly retards their advancement in civilization. Their chief fishery is at the Dalles of the Columbia, seventy-five miles distant where they are subjected to many demoralizing influences from the whites and live for several months in their mat houses in the utmost filth and seeming degradation.

The reservation was established by the treaty of June 25, 1865, when the tribes parties to the treaty, were confederated.

A census taken in 1862 stated the number to be 1,066.

...a smaller number of white men would find it difficult to sustain themselves by cultivating the soil of the Warm Springs reservation and certainly the Indians never can subsist themselves without it. Their right to fish at The Dalles should be restored to them. It is guaranteed to them in the treaty but they were induced to relinquish, by a former superintendent for the sum of \$2,500.

The only access to the fishery is over a piece of ground or rock now claimed by a white man who charged \$60 for the right of passage for the present season. This should be purchased. Other details will probably be suggested by the agent in his annual report.

Yakima Reservation. Smohalla. Drummers. Origin of Indians on Ya. Res.
Wilbur. (Three religions on reservation)

Minutes of a council held with Simcoe Indians at their reservation
Washington territory by Commissioner Felix R. Brunot.

Simcoe reservation, Washington territory, Monday, July 31, 1871.

Left Dalles for Simcoe reservation Friday July 28 arriving Saturday evening, July 29. The reservation is situated from Dalles about 65 miles north. Went to religious service Sunday morning; found the church a neat building erected by the Indians crowded. Two Indian ministers preached and some thirty Indians professing Christians took part in the meeting. The Kliqu tal and Yakima tribes are on the reservation. They have a good body of land and are making good use of it. Some two or three hundred are professing Christians.

On Monday morning a council was held in the church...

Aneas: Long ago gov. Stevens by his treaty introduced law into this country. I was a boy. I heard what he said and kept the law in my heart. Today I see the commissioner from Washington. I am glad to see him. I never saw a man who talked good words to us before; my heart is glad. Governor Stevens in the treaty said we could go onto the reservation and take a piece of land and remain on it. Not many of my people came here. I came and took land and raised a good crop for three years. I am pleased today to hear the same good words from you and I take it into my heart. There are few of us here today; we do not know that we have done anything wrong. The law that the great chief made and we have kept. It is not in my heart to find fault with the agent here. If the commissioner says anything is not right we will change it. I have confidence that what is done is good. There are some white men who say that we will not be permitted to remain on the reservation. I do not feel badly about it. I did not make this land. God made it, and I was placed upon it. All I fear is the passing away from the world. My heart is quite and I don't mind what the white people say about our leaving the reservation. Long ago, the Great Father said; "This is

your land and here you shall remain." White men come and say we want to put cattle on your land by and by; they say we will pay for it and so they will do now. I have my cattle here; occasionally I lose some or perhaps the drovers take them away. My idea is to let them increase here and not to lose them. I want to know what you think of other people's cattle being kept here on our land.

MAN-I-WACH* I Heard Gov. Stevens's law and recollect it. I was one of them who made the treaty. At that time it was said we were all to be friends and here I am, a friend of the whites. Governor Stevens was sent by the President and today another great chief is here from Washington. My heart is glad. The President is our father and does not forget his children away out here. I never saw the president; he is far off; but I think of him often; this is my heart.

OWA WOO SHA-WA -NIE-(James) Long ago I knew nothing. : It was as if I had been asleep and just woke up. We often disputed about our chiefs years ago but Joe Stuires, our chief now, takes good care of us. My mind is that Joe Stuires should always be our chief. Some of the Indians say they don't want Joe Stuires to be chief and they are hunting another man. That is all I have to say to the great chief.

WATCH-CHUM-KEE-(An old man who signed the treaty) My heart is glad to see the great chief today. The President has sent you and it is as if the President talked himself to us. We want you to instruct us. We have hearts that we cannot express. We can listen but cannot express what we wish to say. There are on the reservation three persons as it were. Our people have different hearts. It is good that you have come to see this people, looking like your people and to see how our hearts are. Our hearts are good and we want to do what is right. Long ago we had foolish hearts and wanted to go to war but now all is good. The great chief (President) has sent word to be quite and friendly, and so we are

Half of us have taken the great chief's advice and our children are growing here and we are happy, and our cattle and horses are increasing. We love our land and we don't want it taken away and we feel sad when you white men talk of taking our land. Today I tell you our hearts, and you will tell the president for us. All over the land all is peace. Our old men who fought have passed away and all is good.

DRUMMERS...

George Paul--My heart is glad today to see the great chief. My heart is warm. It is not all right here. It is as there were three people; the Catholics, the drummers (or heathen) and ourselves. This does not give us good hearts. We do not all agree and come to get good advice. Half do not come to receive the instruction that is given. Today you will see for yourself. We would like all to come up and get good advice. We would like the others to be separated from us and those that are left would be as one. These young men are like my brothers. We like your words of instruction and will always keep them in our hearts. On Sabbath I felt my heart was weak. Only the Great God sees all my heart. My heart is glad today. Although the great chief (President) is away off you represent him; you rouse us up. All are happy as we were when Wilbur was returned as agent. It was then as if we had been asleep and woke up. Mr. Wilbur brought good laws and we keep them; we throw away what is bad. A long time ago when Lee and Perkins (missionaries) came to the Dalles, the older Indians were like dead; they woke them up but the old Indians are almost gone. Mr. Wilbur came here and woke us up as Perkins did the others. We are happy here. White people tell different stories but we don't get them into our hearts. We are happy fixed here and when we do wrong we will lose the reservation, but if we do right we will always be here and will be happy. There are three heads. There are drummers, Catholics and Mr. Wilbur's people. We don't like it. Our hearts are glad; we want to follow the advice of Mr. Wilbur.

JOHN LUMLEY--Long ago I lived at Fort Vancouver. I did not know anything when I came here. I heard Gov. Stevens say good words. He said if we did right we would ~~and~~ be well and so it is. The great chief (President) sent Mr. Wilbur here and when he came he ~~and we~~ we knew nothing. All we young men used to do what was bad and we liked it. We did not get along well. Mr. Wilbur said to throw what was bad away. ~~Too~~ My heart was like a stone for two summers and two winters; then I took Mr. Wilbur's advice. The President said all the Indians should be good and I took that advice. Our parents were wicked and knew nothing that was good. Now that we have taken the heart of the whites my heart is happy. Today the advice given is good; we do not want to do what is bad. Whatever the great chief (commissioner) says we will do. That is the heart of the young men.

GEORGE TOPNISH* I see the great chief. he is a great man. The president has sent you and you bear his message. My heart is glad to see you today. This land our mother earth will understand what you say.

PAN-O-PL-E-O-Pike* I see two chiefs here who came from a great way off. Our Great Father is ~~gone~~ a great way off, but he sends his children to see us. I am a red man. The ground is here. My father took care of it. Here is where the red man grew on the land. Long ago your brothers came here and talked about this land. It's hard for others to step in and take ~~too~~ our country from us. The sun is there and watches over the earth and the Indians that are on it. The sun looks at the earth and wants to weigh it. O^u being interrupted and told the interpreter could not understand him he said: (Smo-haul-er is not my father." O^ur Father is in Heaven. God gave us Hearts. God made all as one and none are strangers. That is all...

Smohalla.

GEORGE WATERS (An Indian preacher-) Long ago I lived at Fort

Vancouver. Ithere heard the soldiers were going to take the Iⁿdians and bring them up to this agency andteach them and that they would become likethe whites and not remain alwayslike Indians; that they would gather the boys and girls together and teach them the law of the Lord and so it has been done. I came here inthe spring and Mr. Wilbur came in the fall. Mr. Wilbur had begun school and at once I went to it. My brothers, Itell you the old people do not take hold."e take the Advocate (paper) and read it to them but they don't understand it. I heard the Indians were to be ins ructed and left on the reservation. We understand the Methodist way of worship. The Catholics make as it wer two people; some have good hearts. These drummers do not understand what is good and they do what is bad.

JOE STECK-I don't know how to talk much and make mistake. I know the hea ts of the whites; from a boy I have been with them. I am a Kliquitat. I was raised in the Wilamette. In time of war we were brought her. I was nsed by General Wright as a guide. I do not want to say anything except that my heart is good. I am like my o ther friends. We think much of the three heads, Catholics, drummers and our own. Every day we talk about them. My mind is that the great chief ought to know all about it. My heart is glad that the great chief has come. It is as if thePresddent were here and I talked with him. You have taken pity on us and will help us by your coming to this country. The President gives us presents; we don't care much for them; but we want a good man like Mr. Wilbur to remain with us. I am afraid ofmen who are sent who are not Christians. Many white men abouthere want to be friends with men. They say Mr. Wilbur is fooling me, not to mind him; such is not my heart. Governor Stevens and General Palmer said when we found good men to stick by them and I find it is good advice. Two years ago it was as if we had been a s^lo^p asleep and when we awoke had found our good man had gone. We want

Mr. Wilbur to be left always with us. Kendall, who was superintendent, turned Mr. Wilbur away and our hearts were sad. "e are contented with our agent and all is well. MOC "hese common white men say that which hurts mewhen they say Mr. Wilbur takes our money , but I can see he don't. If you see anything that is wrong, tell us.

TOM-I do 't know anything. Long ago I lived away down the valley. "hen I came to this country I remained awhile at the Dalles and heard of the trouble between the whites and Indians. My heart wept for I thought soon I would be killed. In a little while I heard peace was made and was glad. Soon Mr. Wilbur came and all of us then were like as if we were sleep. Mr. Wilbur took pity on us and made us make up and that pleased me. My mind is to keep up this instruction. I want all my people to love Jesus and to do what is right. I know this is the heart of the whites, to do good. "e love Jesus and want to make friends with us. Long ago they did not like us but now they make friends with us and I am glad. I know nothing. I am young but yor advice will do us good. My heart is pleased to see you, who have come from so far away to see how the Indians live. Many of our people are well off and I would be glad if all were so.

KLIQUITAT PETER-I was a boy and knew nothing. "hese young men are my brothers; these old men my fathers. Joe Stuire is the best chief. He is always doing something good for young and he don't do anything wrong. Our hearts are different. Some say what we do is not right. "hat is not the heart of od. Our fathers knew nothing; they heve took good advice. od knows us. The president watches over us. It is with us as among the whites. Some are good and some bad. "e are glad to go where good instruction is given. "e want to follow good advice and it is good that you help us. This is all our minds. "e don't want to do anything bad. "e like Mr. Wilbur and want him to be here and give us advice. Sometime ago Captain Smith came and almost ruined us.

"Some whites said it was good; but that is not our heart.

HEZEKIAH-Lung ago I was a boy and I heard General Palmer and Governor Stevens. They came and told the Indians the words of the Great Father. We received their instruction and they assigned us these lands. These old men are dead. ~~"Some of the old men followed the instruction and the good and~~ a new generation has come up. The young men think it good that the land is ours. We want to follow the instruction from Washington. Some Indians don't want to. The chief at Washington wants to lift up the Indians. Mr. Wilbur instructs the people here and they follow his advice. Captain Smith was here and remain awhile. Soon the Indians followed no good advice. Mr. Wilbur came back and it was as if he had gotten up ~~on again~~ us up again from our wild ways and so you find us.

JOE STUIRE (the chief) I was raised among the whites and know many things about them. I never thought I would be a chief. I was always a friend to the whites. When they said I should not do wrong I listened to what they said. I try to do right. I don't steal from the white. My heart was always good to them and so it is now. I see the great chief who came to us. I heard what he said and I will keep it in my heart.

I will always remember what you say. Some of these young men whom you see, this is not the country of our fathers. The treaty brought them here. The government wants to give white men's hearts to us and these young men take advice of the white men. We want to do as white men do. We want to get the Bible into our hearts; we hunger for it. We are glad you come to help us. Some of my people are wild and get into trouble with the whites. I am ashamed of them because they are my people.

THOMAS PEARN* A Preacher. I am a man and see the great chief who visits us. My heart is glad. I never thought a great man from Washington would come. The president is away off but sends you to see us. This ~~is~~ is not my country. We ~~had~~ were not raised here, but about Fort Vancouver. The tribes that belong here do not want the whites to come here and they always want to make trouble. When a boy I heard they would

war on the whites I was at Vancouver. I learned to work I saw soldiers traveling about. We did not know anything about this country. The commanding officer put the Indians in a fort to keep soldiers from killing us. We remained one year with guards to keep us and we were safe. The commander then told us this land was assigned to us and the tribes who belonged here left and we came here and found an agent. We were strangers and feared to come to this country alone and we were brought here. We were Indians then, not men as we are now. We were in old times like the old Indians--great fighters. We fought other tribes and people. Soon a missionary came and we wondered whether he would be a big man. Dr. Lonzedale and Mr. Wilbur came as missionaries. They fixed up a room and hunted children for a school. He found us and said "Boys won't you come to school.?" I said "Yes." Then the people who had left the country began to come back. They hate us and say it is not our country. We know the president assigned us this country. ~~The old~~ We did as the agent said and we received an education. I am a man. I have a new heart. The old heart we received from our fathers has passed away. We can write and why should we not be pleased toward the president for he sent teachers for us, and we are pleased toward him. We want the president to know we are learning. We want Mr. Wilbur to remain. Now I have a license to preach. We have two churches. The great chief sits in one of my pulpits and I am glad. I want to say a word to you. You see these people. We never could find one to take the place of our agent, Mr. Wilbur. Some maybe would like another. They would say they obey the laws of the President but don't take the advice of the agent. We must obey Mr. Wilbur if we would obey the President. I tell you the feelings of our young men. Mr. Wilbur does not tell me to say so but it is our heart. We want him to stay and we want the president to know that he is the man for us.

CHAI-LOT-I am a common man, no chief. Nobody gave me advice to make my heart good. Now I see the great chief who has come to us and what he has said we take it into our hearts. The great chief has talked good to us and we want to keep it. Some of the Indians say they never get advice. Now they get it from you. The president wants all to have one mind. Your men and women are my brothers and sisters. I don't say we all have ~~one~~ only one mind., but these young men and women have one mind. Mr. Wilbur understands us. We went the president to know our hearts.

WAH-TUM-KEE-I have forgotten part of ~~my~~ my mind before when I talked. Joe Stuire is like my brother; he talked about the difficulties. I was at the fight just here. Colonel Wright gave us good advice at that time. He told us then all the Indians would live here. I kept his words; he said that half way from the Dalles was the line. He said the Kikuitat Indians from below would come here first. The treaty brought us here and nobody can fault us for living here. Only the common people find faults with others coming here. The chiefs don't say anything. I have watched what has been said. Colonel Wright gave us good advice and I kept it. ~~and soon you will have plenty~~ he said no one could drive cattle into our country; only the Indian cattle could be kept and soon you will have plenty. One time I was a leading man but the young men have taken things in hand. I said nothing about the cattle. There are plenty of cattle on the reservation belonging to the whites. We lose cattle and dare not say anything. That is what I want to say.

SKUCUM(John) We look upon Mr. Wilbur as our father. There was a chief came from ^vancouver with us; he died; his ears were open to good advice. We ~~we~~ were not raised in this country. The president wanted to give us a place to live; he gave us this country. At first we heard nothing good here; we knew the president as father had assigned this to us; we took his advice and came. Our ~~our~~ parents came here and before

they died they told us to listen to good advice from the President and follow it; this is our heart. The good talk of the great chief is here. "theadvice he gives is good. "e have good houses and plenty of Food. Instruction from te president is always good news and we follow the advice.

MR. BRUNOT. I have heard from many and I think they hve said the hearts of all. Is that so? Some things yo have said I will speak about; you said some of the Indians were not here. I want some one to answer why they are not. There are two reasons; one is there are some who are afraid of a good talk; others did not know of our meetings, being too far off. I am sorry all are not here; you must tell the absent what is good and get them to do what the president wants all of them to do. Le@OdOtOd@all

One said the whites say you won't be allowed to stay here always. You can make sure that you will always live here by cultivating the land and getting others of your tribes to do so. Learn to talk English and you will be the same as the whit3 man and no one will want to00 you to go anywhere else. Some day some of your children will go to Washington and will help make laws for whites and Indians. If you want that you must work for it. Mr. Wilbur has taught you many things but you must learn to do more and I hope the time will come when your country will be00 all be cultivated. You must send your children to school and teach them all you know; and when you grow old your children can read and write and will know what 0000 God wants them to do. This is what I want all of you to keep in your hearts, not to be satisfied with things as they are now, who but keep trying to do better. The president will some day have the land surveyed and you will get a paper that will tell that the lands are yours and your children's and I hope more of the children will have lands marked out for them.

DRUMMERS

You speak of three kinds of people. One kind is the Drummers; what

good does their religion do them? They are no better than when they were wild. You know what is right and we want you to do it. There is one other thing I want to say a word about. There are some Indians who have more than one wife; this is bad; it is against the white man's laws and God's laws and where the Indians have more than one wife they are dying out.

FRANK: I lived long ago at Simcoe. My heart was, as it were, asleep. I used to hear good talk while I lived here. I was like a good man. Mr Wilbur gave me a good advice and I took it. Now it is like as if I had thrown away good things. I went away; I went among those who did all that was wrong. My heart was sick. Common Indians and common white men do wrong and I say nothing. I feel as if they had found something and hid it. When I see the white man they are my friends. I don't steal white men's cattle. I don't want to steal. I want to do well, to farm and I am away by myself among bad people.

Mr. Wilbur: I know you all, how and where you live, who keep the laws of the President and the laws of God. I want all who have heard what the president's messenger has said to take it into your hearts and keep it there.

S. Mohalla.

After the council three Indians came and said they wanted to talk with the great chief. They belong to the heathen Drummers or Sn Snoohollers."

WAN-TOOSE (A Snoololler Indian said:); The commissioner has come to this land. The president has done a good thing to send him here. We are glad to have you bring the message of the president to us. We are glad ~~to have you~~ and you have seen our lands and know our condition. ~~and what~~ Our land is as dear to us as our flesh and bones. The talk from Washington is good and what you bring is the same. Our mind is the same. The talk you bring makes us up, and we will keep it. As the sun gives light to the world, so your words give light to our hearts and as we are

pleased to see the sun, so we are glad to see those that come with good hearts to the Indian. When Sunday comes our mind is to make a good heart to God, as we do; when we deem it is only a different way of getting a good heart toward God. When the sun shines it brings vegetation so the sunlight is good for all and dispels darkness; when we grow up in the light we grow up great men. Our mind is that we ought to live as one, the whites and Indians.

Weo-Ni-To (Snookholler) This is our land. We have been planted and grown like a tree on the land. As a tree is valuable on the land, so is our being planted here good for the land. First was the earth, then riches were placed in it, then man was placed on it. It is good for man and woman to be together on the earth; a home is given and they are placed in it. We do not know how the earth was made nor do we say who made it. The earth was peopled and their hearts were good and my mind is that it is as it ought to be. The world was peopled by whites and Indians and they should all grow as one flesh.

Mr. BRUNOT You have not got it quite right. God was first. He made the earth and all things. He made the whites and Indians; the whites away to the east, the Indians here. God gave the white man the bible to tell about Him. The white and red men were all bad once. God took pity on them and sent His Son Jesus to die instead of having all the people die. We would have you learn of all this.

Before leaving the agency we visited a large number of Indians in their homes and found them living very comfortably. There are a large number who are quite well off and almost all seemed contented and happy.

Thos. K. Cree, secretary.

NOTE

Material, ~~submax~~ embodied in the government policey of 1872, copied in the following two pages, is of the type which should be included in an updated publication dealing ~~with~~ also with Yakima cultural material.

In this means, and this means only, it can find its way into schools, college s, classrooms, and "Indian studies" and long-overdue proper publicity begin to redound to the benefit of the Yakimas especially and the Indians generally.

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