

Citations of published material of possible pertinent interest.

These are from various annual reports Board of Indian Commissioners. These are not to be confused with the more common and easily available Report of the Commissioner of Indian Affairs for which one was published annually.

The Board reports are smaller books, running one-fourth to one-fifth as large as the common annual reports, contain in a few cases parts as published in the larger books and more frequently material that is not published in the annual reports.

I have some 10 on hand. In random scanning, I find the following:

From 8th annual report of the Board of Indian Commissioners for year 1876, Wash. 1877. Three color map facing p. 42 showing:

Nez Perce Reservation under Treaty of 1855; Nez Perce Reservation Under Treaty of 1865; Wallowa Valley Demanded by Young Joseph.

Ibid: Council at Lapwai Agency, Nov 8, 1876, pp. 51-65--(p.56) George Waters sub chief at Kamiah (At this council George Waters, a full blooded Klickitat Indian, later-day Yakima chief (head) and an ordained minister, apparently represents himself as a Nez Perce. This, and subsequent references will bear out the trend of assimilation by tribes, Yakima and Nez Perce.

P. 58-59 Joseph--"The country was made without demarkation and it is no man's business to divide it." [This is a fundamental of the Indian religion, which was applicable at the Celilo fishery and other fisheries along the Columbia, but perhaps not been taken into fullest evaluation. It was the fundamental belief that the earth and its ~~pan~~ food roots, fish and animals were provided "free for the taking" to be shared by everyone. This right to take fish from the Columbia was extended to all visitors to Celilo --no one went away hungry. But in years, as the old religion passed into decay, and with the

ent of commercialization, this ceased to be looked upon as a religious fundamental and attempts were made, and successfully carried out, to hold choice fishing locations. Hence, those who were formerly guests, begat descendants who continued to resort to fisheries but came to look upon them as "real" possessions.]

p. 59, Sixth Day of Council, Nov. 14, 1876--(commissioner)--

We will ask the President to provide for the Nez Perce, including Joseph's band, fishing and hunting grounds in addition to their homes..."

p. 61 (Commissioner Jerome)"...We also will endeavor to furnish you hunting and fishing grounds..."

p. 62 (General Howard)....Then steps will be taken to secure to them fishing grounds...."

p. 62 (Young Joseph, 13th graph)"... I see no place but the "allowa Valley. It is my home. Everything grows there in the earth. I do not think so much of the fish..."

p. 63--(Joseph 10th graph)"...I love my land and do not wish another."

p. 64...General Howard asked Joseph if he lived in the "allowa Valley the entire year. Joseph said:"There is much snow there in severe weather. We go to Imnaha. There is good hunting there."

[It would appear that the complete treaty council report as made to Washington, would include material concerning fishing provisions. It would appear that this would be significant inasmuch as it is not indicated herein (in the council report as published in the annual report) that reference is made to the Celilo fishery. But there are two references to provision to be made for fishing]

Annals of the Nez Perce War, 1876-1877, Vol. 1, p. 100. The following is a list of the names of the Nez Perce who were killed in the war, as reported by the Nez Perce themselves. The names are given in the original Nez Perce language, and are followed by the English translation of the name. The names are given in the order in which they were killed.

SIXTH Annual Report Board of Indian Commissioners, 1874---

pp. 51-52-Lapwai, ~~Letter~~ Letter J.B. Monteith "... they must be prevented from going to the buffalo country every year...a great many Indians live outside the reserve...during the summer they roam all over the country, hunt and fish and when winter comes settle down on some stream of water and live in idleness...the quickest and surest way to make the able bodied men work is to devise some means whereby they can be made to give up their nomadic habits, and this cannot be done as long as they are suffered to live thirty to seventy-five miles (underlines inserted) from the boundaries of their reserve.

Comment A specific reference is made to preventing the Nez Perce from going to the buffalo country each year, to prevent contact with intoxicants and other evil influences. A specific reference is made to them roaming all over the country hunting and fishing, and then it is qualified by stating "as long as they are suffered to live thirty to seventy-five miles from the boundaries of their reserve..." in connection with nomadic habits. This distance certainly would not put them at the Celilo fishery!

FOURTH Annual Report Board of Indian Commissioners, 1872 .

pp. 175-177 contains correspondence of Oregon Conference Methodist Episcopal Church , on Condition of Indians, relative to the Rev. George Waters, missionary working among Nez Perce. P. 177 contains account of Fourth of July Celebration at Fort Simcoe on the Yakima Reservation, showing intercourse of Nez Perce with Yakimas "...orations.. translated into Klickitat by Thomas Pearne and then into Nez Pearce by Daniel...At 10 o'clock the people were again addressed by the presiding elder at the close of which Charley, a Klickitat , and Sophie, a Nez Perce, were united in marriage.(excerpts from letter of the Rev. H.H. Hines.)

pp. 181-182--Letter from the "Rev. C.A. Huntington (p. 182)"... during my stay...the Indians held their annual camp meeting... the interest of this meeting was increased by the presence of Rev. Mr. Spaulding, long a missionary among the Nez Perce, Timothy, a venerable Indian of that tribe with some thirty or forty others of his people accompanied him. This camp meeting was a sort of continuation of a protracted meeting held a little while before among the Nez Perce, which was attended by a delegation from the Yakima Nation led by thenative preachers Thomas Pearce, George Waters, accompanied by their head chief Joe Stwire, and a numerous company of their brethren. This Christian communication of excellent results ... on the 4th of July some 500 of the Christian Indians assembled for a celebration.

[Comment: These letters without doubt refer to the same gathering. Here it appears that intercourse was for the purpose of religious worship, that the Nez Perce were on the Yakima Reservation at the time of the fish run and not at the Melilo fishery, and that they were brought to the Yakima Reservation and the Yakima country by the religionist the Rev. Spaulding, a noted worker among the Nez Perce. Here again the Rev. George Waters returns to his own people. In other words, one time he is a Nez Perce and the next a Yakima. He was in fact a brother or half brother of ~~xxxxxx~~ Stwire or Chief White Swan, an earlier chief of the Yakimas. George Waters was converted by the Rev. James H. Wilbur, the Yakima Methodist agent, in 1866 and was ordained a minister in 1871 by Bishop Jayne of Portland. He was born in Klamath County Oregon, and was famous for his Fourth of July Orations. In 1895 he went to the Nez Perce reservation and built a church at the mouth of the Sweetwater River. He was elected head chief of the Yakimas in 1910 and held that position until his death in 1923. Here, it seems, is an example where those from the Yakima Reservation, perhaps eligible for enrollment as

Yakimas, went to the Nez Perce reservation and in cases preferred to remain there, perhaps through marital connections or otherwise.

It again raises the point: The Celilo fishery was distinctly and has been recognized as a tribal asset. Hence it would not be subject to "transfer" of an individual right to another tribe. In other words, the man in question, to secure his claim to a share of the Celilo fishery, should have "staid put" with his tribe.]

Note

These vols. from which citations are made, if not easily available and should they be desired for photostatic purposes, can be provided through the expedience of mailing to you.

Yakima reservation

Seventh Annual Report Board of Indian commissioners, 1875

Sir: I have the honor to acknowledge a letter from Hon. Clinton B. Fisk, chairman of the above mentioned board, dated "ashington, D.C., August 1, 1875 requesting information relative to a military force stationed upon or in the vicinity of the Yakima Indian reservation.

We have no military force nearer than one hundred and forty miles and have not had in sixteen years.

Their presence is regarded by the better class of Indians as destructive to morality, good order and progress in civilization. Judging from the effect produced when this agency was turned over to a military officer for eighteen months (at the time when all the agencies were manned with military officers) it would be descturtive to everything like industry, ~~moder~~ morality and civilization.

This agency suffered a loss of at least \$40,000 during said months. Drinking and drunkenness, gambling and debauching the Indian women became the common order. Quite a number of the better class of Indians left the agency and did not return until there was a change of administration.

An Indian police force for the enforcement of law and order, arrest of criminals and the prevention of incursions of evil-disposed persons would be safe and would supersede to a great extent the necessity of any military force. I am persuaded I can take a police force of Indians say ten men, and arrest and deliver over any renegade Indians or whites of this or the surrounding agencies with a mere nominal expense..

(Letter from James H. Wilbur, United States Indian agent,
Washington Territory.)

Yakima reservation--James H. Wilbur.

Report of the Board of Indian Commissioners, 1875.

Sir: Your request for a concise statement of results in respect to the Indians under my charge, showing what progress has been made, is just received and I hasten to reply.

1-Education--Two hundred and fifty have been instructed to read and write and most of that number have some knowledge of ~~add~~ arithmetic and geography and are able to do business understandingly.

2-Industry--When I began with them there was not one acre of ground cultivated; they lived on roots and fish. Now they have ten thousand acres fenced and, I think, four thousand in cultivation. Thirty thousand bushels of grain have been raised the past year, sufficient to subsist the nation. We issue nothing except to the sick and blind.

3-Adoption of the costume and habits of civilized life--The population is 3,500. I think three fourths of that number adopt the habits and costume of civilized life.

4-Disposition of Indians and families to occupy and cultivate separate tracts of land for permanent homes. --All the land cultivated by individuals and families is in severalty.

5-The cultivation of ~~re~~friendly relations with surrounding white ~~s~~ neighbors--There has never been any disturbance with the whites since the treaty in 1855.

6-What if any progress has been made toward the discontinuance of tribal relations and preparations for the privileges and responsibilities of citizens? Their land has been surveyed and they have settled upon it; building permanent fences, good houses and barns; have teams, horses, wagons, harness, plows and all kinds of tools to become thrifty farmers. There are five hundred members of the church, good edifices and the children that have been educated are capable mechanics in the different departments of business. At the expiration of the treaty the Indians of this agency will be self-supporting. (Letter: James H. Wilbur)