

Consolidation...During the last session of Congress, at the verbal request of the House Committee on Indian Affairs, a bill was drawn ...and sent to the committee providing for the removal and consolidation of certain Indians in the States of Oregon, Colorado, Iowa, Kansas, Nebraska, Wisconsin, Minnesota and the Territories of Washington and Dakota...

...various tribes and bands of Indians embraced in the bill now occupy thirty six reservations containing 21,922,507 acres of land under charge of twenty agents...upon the reductions they will occupy nine reservations, containing 4,239,052 acres under the charge of nine agents...there will be restored to the public domain 17,642,455 acres of land and an annual saving in agency expenses in the amount of \$120,000 will be effected...

...further consolidations of like character are not only possible, but expedient and advisable...

...The Klamath Indians of Oregon, can with material advantage to themselves and the government be removed to Yakama Reservation in Washington Territory to which reservation the Pannocks and Malheur Indians will also be immediately sent..

E.A. Hayt, Commissioner

Colville report: Routine

Yakima report, Wash D.C. Sept. 9, 1878

...I have the honor to submit my thirteenth annual report of the Yakama Indian Agency, Washington Territory.

I was appointed to said agency as superintendent of teaching Sept. 1, 1860 and in June, 1864, agent. Immediately on going to the agency in the fall of 1860 I began to prepare places for opening a boarding school for children of the agency...there was no provision for the subsistence of the children. for a time. I pledged the department if they would feed the children for a time until the wild steers could be made oxen and the Indian children could be tamed to drive them, and seed planted and sowed, and time given for it to come to maturity, the school would raise enough for its own sub

sistence.

Provision was made to subsist the children of the school for eight months. I immediately gathered in the larger boys for school, and commenced my instruction in yoking the cattle, hitching them to the plow and with my wildteam and wild boys began making crooked furrows on the land chosen for the school farm. In starting out with unbroken team and uneducated drivers I needed and had a boy or two for every ox in the team, and then it was difficult to keep them on an area of 80 acres. Patience and perservance in the work soon tamed the cattle and instrcuted the boys in driving. So good work was done in opening a school farm. We plowed in the fall about 20 acres and sowed wheat and in the spring plowed 10 acres more that was planted in corn, potatoes and garden vegetables. We fenced 80 acres. When the crops were matured we had 300 bushels of wheat, 500 bushels of potatoes 40 bushels of corn with pease, turnips and garden vegetables sufficient for the subsistence of the school and seed in the spring to assist the parents of the children in beginning the work of farming. The work was done wholly by the boys of the school and the superintendent of teaching.

The instruction in the school house began in November with 25 children. The children were taken from the camps of their parents in great destitution, not having clothes enough to cover their nakedness. Mrs. Wilbur instructed the girls to sew, spin, knit, to cut and make dresses and clothing for the boys. This work in part was done in a room adjoining the school room. Mrs. Wright, matron, instructed the girls in cooking, washing dishes, washing their clothes and keeping their beds and rooms in order...

(two pages devoted to extolling progress)

(P 141) ..The bell at the station rings at five o'clock in the morning, breakfast at half past six. The bell for work rings at seven when all employes are expected to be at their post of duty. The superintendent of teaching takes the boys to the garden (if in warm season\* to work and in the winter, to sawing and splitting wood about the station. The teacher, Mrs. Headley, has at the same time the girls doing up the work of

the dining room and kitchen and those note needed in that department are put to mending and making their dresses and clothing for the boys of the school. At half-past eight o'clock the bell rings, the children put up their tools and work, wash and get ready for school, so as to be in their seats at the ringin of the bell at nine. The sessions are from nine to twelve and from one to fo r. The children have lunch immediately after the school is dismissed at twelve and dinner when the bell rings at six to stop work in the evening. The superintendent of teaching gathers the boys at the school room at seven in the evening and spends one hour (P 142) with their singing reading and praying with them and at eight they all go to bed, the superintendent seeing that every boy is in his place and the teacher, Mrs. Headley, taking the same course with the girls.

My residence upon the Pacific coast for more than thirty one years, during all the wars between the whites and Indians and my living among them for eighteen years and having charge of them as agent fourteen years and learning their language, customs and ~~having charge of them~~ superstitions I hold I know more what the Indians are and what the Indians need and how the Indians must be managed to have peace on our borders and prosperity in the Indian service than those who have gained all their knowledge of Indians in reading the reports in newspapers and from irresponsible men who claim and say "the Indian has no rights that the white man is bound to respect."

In conclusion I repeat, give the Indian good land, practical business and Christian men for their agents and moral men without exception for employes who will educate them to work; then let the government appropriate money to help them to seed, tools and teams until they can be educated to cultivate the soil, and the expense of taking care of the Indians in five years will diminish half, the Indian will be elevated, and wars with the whites will cease to the end of time.

James H. Wilbur U.S. Indian Agent

(insert) P. 140

The boys in the school after being in school for a year or two were put into the different shops at the agency where they were instructed in the useful trades-blacksmithing, carpenter work, plow and wagon work, harness making, saddle work, boot and shoe making and painting, indeed all the work in the shops, on the farms and mills that is necessary to carry on the work of the agency independent of white instructors.

...whereas all the teaming was done by white men, now it is done by the Indians..My head blacksmith is a native good workman, has had charge of the shop more than four years. The Dan Bone of the agency is a practical harness maker. Smith the saddler has the reputation of being the best saddle maker in the country. Charley Olney is a practical carpenter; Tecumseh has been educated in the plow and wagon shop and George Waters is our painter...

Our farming and stock growing has taken the lead in business enterprise. We have now under good fence at least 15,000 acres of land and 5,000 in cultivation..Within four years we have made with Indian labor 30 miles of post and board fence as good as any farmer in all the country has on his farm..The Indians have at least 3,500 head of cattle of their own and about 16,000 head of horses.~~They have~~ Very many of them are living in good houses, painted outside and in with furniture, chairs, tables, bedsteads, cook stoves, mirrors, clocks, watches, crockery, the newspaper and the Bible.The have barns, wagons, harness, plows and the improved machinery for farming. The women have sewing machines. For several years past we do not give more than 2,000 pounds of beef and the same number of pounds of flour in a year. When the able bodied Indians want food, if they work they are fed; if they won't they go hungry. If they want clothing they are required to work. If in chopping, sawing, hoeing, plowing, mowing or whatever work they are required...(Mill operation explained, also)



Dreamers. Wilbur. Medicine men. Winnemucca

Indian commissioner, reports for 1878.

Under the date of July 26, 1877, I made inquiry of Levi A. Glenn farmer in charge at Elko Nev, what action if any he had ~~taken~~ been taken by him in relation to the establishment of an Indian agency at Duck valley.

He replied under date of August 16, 1877, giving details of his action under instructions of the Indian bureau and concluded:

"I have received no instructions to induce Winnemucca and his followers to go to the proposed reservation. The tract of land referred to, as I understand it, has been reserved for the use of the Western Shoshones who heretofore have had no reservation. My experience teaches me that the Pah-Utes and Shoshones do not get along well together. I therefore believe it would be bad policy to undertake to mix them to any great extent. I intend to issue the annuity goods belonging to the Shoshones at or near Duck Valley this fall but shall issue none to Winnemucca and his followers unless ordered to do so by the commissioner of Indian affairs."

In pursuance of this information Special Agent Turner ~~directed~~ was directed to visit Winnemucca's band on Owyhee river for the purpose of inducing him to return to the agency. In his report of September 10, 1877, Mr. Turner says:

I proceeded to Powder creek 30 miles south of Silver City where I found Winnemucca and Leggins, one of his subchiefs and after a prolonged interview they agreed to return to Malheur agency. Winnemucca had abandoned his desire to locate in Duck Valley, stating that it was too cold and destitute for fuel, but earnestly begged to be allowed a valley on the lower Owyhee river in which to gather his people. I knew the locality asked for to be a worthless alkaline barren, destitute of grass and timber and I informed him that the request would not be

considered by the department as it was desired that his people should be cared for and receive the benefits of civilization.

I gave him his choice between Pyramid Lake and Malheur as my ultimatum and he gladly chose the latter.

Winnemucca complained to me that there was no blankets distributed at Malheur last winter; but his most serious objection to this agency is an unshaken belief that Otis, a subchief now located here has the power of witchcraft and that he will practice his evil enchantments until every Piute except his own little band is driven through fear from the agency.

Charley Thatcher his interpreter raised here and educated in a white family partakes of this belief; and knowing the strength of the Indian superstition I considered it useless to argue the point but assured Winnemucca and Leggins that you would exert your whole power to compel Otis to cease the practice of the black art even if it necessitated his removal as the

"dreamer "

was removed for the good of Yakima Agency by Father Wilbur.

Mr. Turner was then directed to visit the camp of non-treaty Columbias under Chief Watsac who have for several summers caused much annoyance and alarm in the settlements of John Day Valley. In his report of October 4, 1877, he says:

"On Bear Creek, one of the northern tributaries of John Day's River I found seven lodges with a headman calling himself Walsuth. This man professed great friendship for the whites but insisted on his right to do precisely as the whites do, living and going where he pleased. He told me plainly that his people would not go to either Umatilla or Malheur reservations, preferring to roam over the country gathering their own subsistence. I could only inform these Indians that the



government would soon place them on a reservation as a means of safety to themselves even if it were necessary to use force for that purpose. They promised to consider the matter, but I have no confidence in them, and do not believe their removal can be accomplished without at least a show of military force. There is a ~~loud and~~ loud and universal demand among the settlers for the removal of these Indians

They procure liquor, it is thought, usually from Chinese and when intoxicated behave disorderly and in a threatening manner and are regarded as a band of horse thieves, stolen animals having frequently been found in their possession. This feeling of hostility is growing among the whites who complain that the band have no right to any portion of the country adjacent to John Day's valley, it having belonged to the Piutes and that this non-treaty band are taking advantage of the withdrawal of the Piutes by occupying their abandoned territory.

During the past season Walsuth and his tribe have pastured thousands of horses on the stock ranges of the settlers and this practice alone if persisted in, will eventually end in serious trouble.

I would <sup>not</sup> advise any decisive action at the present time however, as these Indians are scattered over a large extent of country in small bands. I would suggest that during the winter or in the early spring when they can all be found on the Columbia River, would be the proper time to treat with and remove them as at that time their horses ~~are~~ will be unfit for a warlike campaign. These Indians ~~are~~ will have to be dealt with firmly and I believe, if convinced that they would be treated well and that a war would be the result of continued refusal to accept a reservation, they could be removed.

In reporting his visit to Chief O-cho-ho at Surprise valley near Camp Bidwell, California under date November 21, 1877, Mr. Turner says:

After hearing what I had to say his answer was substantially as follows:

"I lived at Yainax five years with my people. I was nearly starved the last year I was there. I have been three years off the reservation and will never return there. All the officers at Camp Bidwell tell me not to go on a reservation and white men around here tell me the same.

My people live hard in the winter but we could get along without killing any cattle or stealing anything. Long time ago General Crook told me I could live at Warner valley and here with my people and I don't want anybody to bother me. "

The citizens in the immediate vicinity of this camp seem to be adverse to the removal of this band of Indians as their presence is made the pretext for the continuance of a military post at this point; and it is feared that if they are removed the post will be abandoned and a source of revenue taken away from Surprise Valley.

In Goose Lake valley there are serious complaints against the band of Indians, settlers charging them with frequent thefts of cattle and hogs and there is a general desire that they be kept away.

There is no reason why this chief and his people, numbering about 100, should be allowed to go away and remain away from their reservation, without objections from rightful authority. It is encouraging insubordination in others, demoralizing to themselves and annoying to settlers. If the department desire it, I can remove all this band to Malheur before spring; but I must have the authority to call for the cooperation of the military authorities or at least the right to inform these Indians that if they decline friendly overtures and a home on Malheur, they will be placed there by force. Without this authority it is a waste of time to talk to O-cho-ho as he and his people are living a life of lazy vagabondage about the military post and will not willingly give it up. I shall make no further effort with O-cho-ho at present but will await your instructions when you shall have conferred with the department.



This report was forwarded by men to the honorable commissioner, under date December 17, 1877 with the following remarks:

In transmitting the inclosed copy of Special Agent Turner's report I would respectfully direct the attention of the department to that portion in relation to the animus of the settlers in the vicinity of Camp Bidwell.

It is identical with that of the settlers in the vicinity of Camp McDermott, Nev. During my visit to that country last spring, which is reported in my letter of April 14, 1877, I found the settlers generally adverse to the removal of the Indians and it was not disguised that their removal would involve the breaking up of the military post at Camp McDermott which is the principal source of revenue to the valley.

In this connection the annual report of this agency by Agent Parish of date, September 7, 1874, foreshadows what has since actually transpired. The rigor of the law requiring Indians to earn their living at agencies is avoided by their flocking to military posts where no such rule is enforced. About 50 of Winnemucca's people have returned to the reservation this winter and the balance are believed to be in the vicinity of Camp McDermott with others, their relatives who never came to this reservation....

Special Agent Turner has now tracked up the renegades and stragglers of this region pretty thoroughly and it will be found by his reports that they are not confined to any class in particular but belong variously to "altsac's band of non-treaty Indians of Priest Rapids on the Columbia River; to Ochoho's band formerly of Yainax Sub-agency; to Eagle Eye's band of Shoshones in Idaho and to Winnemucca's band in Nevada.

Priest Rapids (See above)

None of the Indians now off reservations in this region can be induced to change their roaming habits and the consequently

annoyance of settlers without ~~the~~ the display of more authority and force than mere words from a special agent. The work performed by Mr. Turner has proved of great benefit in many respects. His intercourse with settlers during the summer has satisfied them that the department is earnestly seeking to rid the country of the dreaded presence of straggling Indians and he has prepared the minds of the Indians themselves for the lesson which must sooner or later be taught -- that they cannot in their present state continue to roam the country at will in defiance to the wishes of the whites and in disregard to the regulations of the department's providing them homes on reservations....

In my special report of January 5, 1878 I informed the department that: It was not my design to go further with these Indians than to offer them the alternative of a home here or, refusing this, to require them to remain away and cease their annoyance of our Indians on the reserve and settlers outside.

Aside from the drunkenness, theft, minor acts of violence charged against them, they bring large bands of horses to graze upon the country. This is objectionable alike to our Indians and the settlers who are generally stock raisers. It is deemed proper in this connection to state that these Columbias and Ochoho's band in Warner valley have reservations nearer this reservation than any other and there are still others of the same bands who have not yet come in. I think there are fully 200 Indians belonging to this agency who are yet roaming at large outside the limits of the ~~res~~ reserve.

It will be seen that while 139 of the "Eisers, who never tried reservation life before, have been brought upon the reservation by Mr. Turner, few of "Innemucca's band and one of Ochoho's people who have formerly been upon reservations, could be induced to return.

This presents the question whether it is on account of defects in the reservation system, lack of sufficient means to administer the



system or purely the result of mismanagement by the Indian bureau and its agents. I am clearly of the opinion that it is the result of a combination of these causes. It is found, upon careful computation that to administer this agency upon the plan indicated by the department regulations for new agencies giving full rations and subsistence and \$12 a year for clothing to each person, \$6,000 a year for lumber, tools, implements, teams, traveling and incidental expenses and transportation and \$6,000 to pay for employes, would require \$80,000 per annum, while the amount of the appropriation by Congress for the present fiscal year at this agency is but \$15,000.

From whatever source derived, every agency must have:

The yearly supply of clothing, groceries, etc. for this agency was not received until November 14. Though the funds for their purchase and transportation were made available March 4, my first tabular statement of funds received was dated at Washington September 4, being withheld exactly six months and was received September 29. The drugs and hospital supplies were ~~bought~~ bought in San Francisco January 8 and shipped to The Dalles, Oreg. where they remained on account of deep snow in the mountains until May and were received at the agency upon the day of its abandonment, June 10 or 20 days before the close of the year--the year that they were intended to supply. These excessive delays have crippled the efficiency of the service and occasioned much complaint among the Indians. They also complain of the small quantity furnished and say I do not ask for enough or they would be better supplied

...I have discouraged the accumulation of worthless ponies but in spite of my efforts the Indian character--full of roaming and exploits in horsemanship--develops their greed for this favorite species of property. All their acquired wealth--women and wampum, is lavished upon the one cherished object of their desire, the horse, in the belief that



their spirits hold fellowship through the elysian fields of the happy hunting grounds. I find them so strongly attached to their horses that their use for that purpose forms their chief objection to farming. Indeed, they are the Indians' highest standard of value.

I reported, December 18, 1877, "that stock men are driving cattle to graze upon the lands of this reservation and the growing dissatisfaction of the Indians resulting from this cause is likely to produce future trouble. Some are so bold that they have even taken up their residence within the limits of the reservation and make no secret of their intention to occupy and use the land. Without the cooperation of the military at Camp Harney this cannot be prevented."

Lists, forwarded by the direction of the department show that twenty of these trespassers have on the reserve 1,400 horses and 10,839 cattle. I have been informed that orders were issued by the commanding officer at Camp Harney for all these parties to remove their stock but none have yet complied with the order.

On account of this order for the removal of stock from the reserve a movement was at once set on foot by the settlers for cutting off the western portion upon which they are trespassing and opening it to settlement. It is simply a repetition of the old story, to which nearly every agency might contribute a chapter. To avoid probable unpleasant complications between settlers and Indians, resulting from this conflict of interests, I recommended to the department on May 20 a proposition from settlers to lease the coveted portion of the reserve for a term of five years at a rental of \$1,500 a year.

(Two pages Bannocks, Indian outbreak of June 5.. Chief Egan follows, Page 119-120, 1876-1878 report..

W.V. Rinehart, U. S. Indian agent. Office Malheur agency, Canyon City, Oregon, August 1, 1878.

Chinese--Indians

report of commissioner of Indian affairs, 1878.

Grand Ronde agency, Oregon.

...The presence of Chinamen in this state of late years is causing the Indians of the agency to lose a considerable revenue which they have formerly secured by grubbing, making rails and harvesting and picking hops etc. for the white settlers of the agency, as they have formerly been generally employed to perform this class of labor which is now almost entirely performed by Chinamen.

Commissioner of Indian Affairs report for 1879

...III..Universal call for land in severalty..I ndians asking for opportunity to work..loss of buffalo a blessing in disguise..custom of sending Indians to penal colony at Saint Augustine, Fla, disappearing.. (p XV ) Chief Moses and his people...rese vation created for Moses and his people by executive order dated April 19,1879, creating Columbia Reservation adjoining Colville Reserve..

Malheur Agency,Ore. report,August 15,1879 and removal of Piutes to Yakima Reservation, Pps 127\_131 vy W.V.Rinehart

(Here another example of material that should be included in Yakima Reservation updated historical and cultural publication..Bannack war reprecussions)

(P-141-) Colville Agency,Fort Colville, Wash,Aug.1,1879..

...The decision of the department to make no more reservations but to give the Indians the alternative of going upon such reserves as are already established or adopt the habits of civilization has had a very beneficial effect upon the Indians of the agency and they are gradually preparing to conform to that order of things...the application of Indians to make homestead entries have in some instances been refused, the reason being given that there was no law enabling an Indian to avail himself of that act. As one of the main objections in the mind of an Indian to becoming a citizen is his dread of taxation I would recommend that some provision be made to relieve him from the payment of taxes during a limited period, as it is only by actual experience of the protection afforded him that he will ever become reconciled to the system...

..account of visit and description of various Colville Indian farms, some up to 300 acres PPS 141 144, by James O'Neill,farmer,Colville Agency.

Yakima Agency reportFortSimcoe, Aug. 25,1872--Wilbur's account of Moses' his confinement in jailk attem ts to release him...search for



Perkins' murderers...

(P158)--The Piute and Pannack Indians came to the agency on the 2d of February, 1879, numbering 543. They were brought by the military, Captain Winters in command of two companies of cavalry from Camp Harney at an expense (as the captain informed me) of about \$50,000. They came to the agency without my having any official notice of their coming and of course no arrangements for giving them rations. I received them and receipted for them on the 10th of February and moved them from the lower part of the reservation to within six miles of the station. We built a house 150 feet long for them before they were moved; the storm continued a week; snow was three feet deep. They were in a very destitute condition. Money was received from the department, articles most needed were purchased and issued, which has made them comfortable. When the weather became warm I said to the able bodied men they must go to work. They said that was not what they came for. They refused at first to work. I said to them kindly but firmly if they did not work I should not feed them. I ordered them to meet me next morning they came, were furnished with tools and put to grubbing. They cleared more than 100 acres of land and helped to make two miles of post and board fence. They had no team or tools. With the help of the department teams they doing what they could, the land was cleared was put into wheat, corn, potatoes and other vegetables. The wheat has yielded a harvest of 926 bushels; the vegetables are not gathered. They cut 75 cords of wood for the agency and manifest a willingness to do what they are told and will, if they are encouraged and kept at work do much toward supporting themselves.. James H. Wilbur (Notes experience with Indians for 32 years "and having charge of this agency (With the exception of eighteen months, since September, 1864

Colville statistics, census for Lakes, other tribes, other statistics, 242<sup>2</sup> 258, included with general statistics.

Colville agency "population" 3,079, Yakima "population" 4,000

1854

p-210

The Pend D'Oreilles

The Upper Pend & O'Reilles have been formed at a comparatively recent period under Ambrose, their chief, and are known as the Kalespel, or Kalispelimes. They consist of a number of wandering families composed of Spokanes, Kalispelus, ses proper, and Flatheads, who have intermarried, have formed a habit of sojourning in the general vicinity of the Horse and Camash plains, or Clark's Forks during their annual migrations to and from the buffalo hunting grounds. They have about forty lodges numbering some two hundred and eighty inhabitants.

(seven more pages of living conditions, missionaries, their various sub bands and chiefs..

P 217--The Nez Perces, Cayuse and Pelouse (Remembering the Pelouse were one of the 14 tribes and bands of the Confederated Yakima Indian Nation but in later years went onto the Colville Reservation )  
...reference only through pps 217-220 to contact with inter-mingled Cayuse, Nez Perce and Pelouse warriors.)

p-220--The Spokanes-- p 22100- "The Spokane House , which is a land-mark upon all the maps of this country, was an old Hudson's Bay fort situated at this village but has long since been destroyed.

This tribe claim as their territory the country commencing on the large plain at the head of the Llawn-teh-us, the stream entering the Columbia at Fort Colville, thence down the Spokane to the Columbia, down the Columbia half way to Fort Okanagan and up the Spokane and Coeur d'Alene to some point between the falls and the lake on the latter.

There is in this direction a question of boundary between them and the Coeur d'Alene ,which appears to be as complicated as some of those between more civilized nations. No resort to arms has however occurred and the territory continues under joint occupation. An additional source of coolness between them arises from a difference in religion; the Spokanes being Protestants, or of the American religion; the Coeur d'Alene Catholics...

P222

#### Pelouses

The Pelouse number 100 lodges, and about 500 people and are in three bands; one at the mouth of the Pelouse river of 40 lodges, under Que-lap-tip, head chief, and Slow-Yattse, second chief; the

p223  
second band of 12 lodges , under Se-ei, on the north bank of Snake river thirty miles below the mouth of the Pelouse and the third band at the mouth of Snake river, of 50 lodges, under Hil-ka-icks.

pps 224



Commissioner of Indian Affairs, 1854

p 223-224 account of Walla Walla

....The tribes of the Klik-a-tats and Yakamas inhabit properly the valleys lying between Mounts St. Helens and Adams, but they have spread over districts belonging to other tribes, and a band of them is (p225) now located as far south as the Umpqua. Their nomadic habits render a census difficult, though their number is not large. Dr. Dart stated them at 492, since when there has been certainly a great decrease. The number of the two principal bands, as obtained during the summer, was at Chequoss 138, and at Kamas plain 84. These must have constituted the chief part as it was the season of berries when they congregated there. Including all others within the Territory the total does not probably exceed 300. In this however are not reckoned the "Tai-kie-a-pain" a band said to live apart in the country lying on the west side of the mountains between the heads of Cathlapootl and Cowlitz and which probably did not enter into the former estimate. The head chief of the Klik-a-tats is a very old man named Towetoks. He evidently possesses but little influence, his people paying much more respect to his wealthier neighbors, Kamai-ya-kan<sup>cq</sup>-skloo and the other chiefs of the Yakamas...

...Of game there is but little left. The deer and elk are almost exterminated throughout the country, the deep snows of winter driving them to the valleys, where the Indians with their usual improvidence, have slaughtered them without mercy. The mountain goat and the big horn, or sheep are both said to have formerly existed here; but since the introduction of firearms have retired far into the recesses of the cascades. The black bear alone is still found, but but rarely. The salmon furnishes to these, as to most other tribes of the Pacific, their greatest staple of food. Their neighborhood to the fisheries of the Cascades and the Dalles provides them for the summer while, after the subsidence of the Columbia, later shoals ascend the small rivers, and in the autumn an inferior kind forces its way into the brooks and even the shallow pools which form on the prairies.

Very few attemptx any cultivation of the soil, though their lower prairies would admit it. I was informed however tht the next season many of them intend to build houses there and plant potatoes.

Their usual residence during the summer is around Chequoss, one of the most elevated points on Captain McClellan's trail from Fort Vancouver across the Cascades. They were at this time feasting on strawberries and and the mountain whortleberry, which covered the hills around, though during the night the ice formed on the ponds to the thickness of half an inch.

Towards the end of the month they descend to the Yakotl, Chalacha and Tahk prairies where they are met by the Yakamas who assemble with them for the purpose of gathering a later species of berry and of racing horses...

(page and one half on horses and dogs...) p 228-229 customs

smallpox reference, legends...

The Yakamas occupy the country drained by the river of that name. They are divided into two principal bands, each made up of a number of villages and very closely connected; the one owning the country on the Nahchess and lower Yakama; the other upon the Wenass and main branch above the ~~forks~~ forks. Over the first there are three chiefs, Kamaiyakan and his brother, Skloo and Shawawai; over the latter <sup>Cq</sup> Se-he-yas (T instead of S) and Owhai. Of all these Kamaiyakam <sup>Cq</sup> possesses the greatest influence, none of the others undertaking any matter of importance without consulting him. Skloo is accused of being tyrannical and overbearing with his weaker neighbors, and Shawawawai of being indolent and wanting in force. Kamaiyakan<sup>Cq</sup> is in turn much under the influence of the missionaries with whom he lives altogether. ...they raise potatoes...of several varieties...the lady-finger, mercer and blue-nose...The country around the northern branch of the Yakamas is frequently called by them Pschwan-wappam, or the stony ground and the Indians living there sometimes assume the name to themselves. Besides the fisheries at the Dalles, the Yakamas have others in their river, up which the salmon move without interruption far into the mountain. On the main fork, in particular, they penetrate to Lake Kitchelus, at the

very foot of the dividing ridge.

In addition to the different kinds of salmon proper they have also the salmon-trout; two varieties of the (231) speckled trout, the red and black spotted, both of them growing to a large size; and some other species of fresh-water fish.

The salmon they take in weirs and cast nets. The weirs are constructed with considerable skill upon horizontal spars and supported by tripods of strong poles erected at short distances apart; two of the legs fronting up stream and one supporting them below. There are several of these weirs on the main river, fifty or sixty yards in length.

The cast-nets are managed by two men in a canoe; one of whom extends it with a pole, and the other manages the rope. Their canoes are of very rude workmanship compared with those belonging to tribes of more aquatic habits, being simply logs hollowed out and sloped up at the ends without form or finish.

Another article of food obtained from the rivers is the union or fresh water muscle of which there are several varieties. Deep beds of their shells are found near sites of their villages on the river.

Of game the Yakama country is as destitute as that of the Klikats, so much so that two deer skins will purchase a horse. The sage fowl and sharp tailed grouse are abundant. The chiefs possess a considerable number of cattle which in the summer find good bunchgrass on the hills. In winter they are driven to great straits for they are compelled, when the snow lies deep to browse upon the tops of the wild sage or artemisia. In horses they are well off, though not ~~as~~ rich as compared with adjoining tribes.

A portion of the Yakamas, more particularly those living on the main river in hunters' language "go to buffalo" joining the Flatheads in their hunts, but these expeditions are probably far more rare than formerly when with great numbers, they and their allies carried war against the Blackfeet beyond the mountains. With the tribes on Puget's sound they communicate continually during the summer by the Naches and main Yakama passes, taking



horses for sale to Nesqually, and purchasing "hai-qua" dried clams and other savage merchandise on their return.

The Yakamas have, like the ~~Klikitat~~ Klikatats, during the past year suffered severely from small-pox, one village at the Dalles, in particular the wish-ram of evil notoriety in Mr. Irving's Astoria having been depopulated.

(Pandozy reference and small pog herb, unidentified) p 239

(Smallpox) Its appearance seems to have been before any direct intercourse took place with the whites and it may have found its way northward from California..

Captains Lewis and Clark conjectured from the relations of the Indians and the apparent age of individuals marked with it that it had prevailed about thirty years before their arrival. It also spread with great virulence in 1843. From the other and no less ~~sure~~ sure destroyer of the coast tribes, the venereal, the Yakamas and generally the Indians east of the mountains are as yet exempt. Spirituous liquors have never been introduced into their country, at least beyond the neighborhood of the Dalles.

That a population very considerably more numerous than the existing one formerly occupied this region there can be no doubt. The estimates of Lewis and Clark gave a sum of 3,240 for the bands on the Klikitat and without those on the Columbia which amounted to 3,000 in addition. Yakama rivers. The whole course of the Yakama is lined with the vestiges of villages, now vacant... p 234-235..description, "Kamaiykan and Skloo"  
Wenass visit

...235 At Ketetas on the main Yakama Captain McClellan's party were visited by Ow-hai, one of the two principal chiefs of the northern band of this tribe. His elder brother, Le-eh-yas had gone to Puget's sound and we did not see him...

p 236

The Pisquouse

The country of the Pisquouse lies immediately north of that of the Yakamas, and Captain McClellan entered it next upon his route. Under this

appellation are here included the Indians on the Columbia between the P<sup>h</sup>iests' and Ross's rapids on the Pisquouse or Win-atsh-a-pam river; the En-te-at-keon, Che\_laun lake and the Mit-haw or Barrier river. The name of Pisquouse, however, properly refers to a single locality on the river known to the Yakamas as Win-atsch-a-pam. The Pisquouse themselves as have been remarked, as so much intermarried with the Yakamas they they have almost lost their nationality. These bands were formerly all united under one principal chief, Stal-koo-sum, who is said to have been a man of great note among them. He was killed a few years since in a fight with the Blackfeet, since which there has been no head of the tribe. Stal-koo-sum's son, Quil-tan-ee-nok or Louis, was an aspirant for his father's throne and came over to Ketetas to recommend himself to Captain McClellan's patronage under the tuition of Ow-hai who seemed to be interested in his promotion. It was considered desirable to unite the scattered fragments of the empire under one head, if possible, and he was therefore engaged as a guide, the better to ascertain his character. It should be here remarked that though the chieftdom of the petty bands or villages seems to be hereditary it does not always follow that one who has placed himself at the head of a tribe or confederacy transmits his power. Quil-tan-ee-nok has used great efforts to succeed in this (237) object of his ambition, having gone to the Sound and even to the Willamette valley to procure a paper from some agent recognizing his rights on the strength of which he might silence all cavillers...

....on reaching the mouth of the Pisquouse Capt. McClellan informed the Indians that it would be well for them to choose, in concert with their neighbors, a head chief who could represent them all and who might talk for them with the chief of the whites, that if they would agree among themselves upon a proper person the Governor would give them a great wighting signifying ~~their~~ his consent. In the mean time some presents were distributed, that to Quil-tan-ee-nok being the largest that he might have honor among his own people at least. When the election came off, however, he was beaten and by a candidate whose name had never previously been mentioned.

(horse race account)

...The Okin-a\_kanes comprise the bands lying on the river of that name as far north as the foot of the great lake. They are six in number, viz the Te\_kunr a-tum at the mouth; Kone\_konep on the creek of that name; Kluck-hait-kwee, at the falls; Kin-a\_kanes, near the forks; and Mil-a\_ket\_hun on the west fork. With them may be also classed the N'pockle or Sans Puelles on the Columbia river though these are also claimed by the Spokanes. The two bands on the forks are more nearly connected with the Schwo\_gel-pi than with the ones first named. The country of the Pisquouse and Okin-a\_kanes may be described together and briefly. It is mountainous and steril, the valleys narrow and affording here and there spots susceptible of cultivation. For grazing it is as little adapted and there is in its whole extent nothing to tempt encroachment upon its miserable owners.

During Captain McClellan's examination of the Methow river, six of the bands belonging in part to each tribe, agreed upon Ke-kete-tum-nouse, or Pierre, an Indian from Klahum, the site of Astor's old fort, at the mouth of the Okin-a-kane as their chief.

The occasion furnished an opportunity of making an actual count, which for these six bands gave a total of 274. The remainder would according to his observations, raise the number of Indians south of the 49th degree and between the Columbia and the Cascade mountains (p 238) to 550, a larger one than was expected. As the smallpox was at its height however, this is doubtless much diminished. During the whole route he found the disease prevailing to a fearful extent.

Several villages had been nearly cut off and he saw at some places the dead left unburied on the surface of the ground. These tribes have no cattle and but comparatively few horses. They told him that formerly they had many, but that the company had purchased them for food and they complained bitterly that the shirts and other articles given them in exchange were worn out, and nothing was left them but their new religion.



At Fort Okinakane Captain McClellan observed a mode of disposing of the dead differing from any noticed before. They were wrapped in their blankets, or other clothing and bound upright to the trunk of a tree, at a sufficient distance from the ground to preserve them from wild animals.

Notwithstanding the climate none of these Indians have a better shelter than is furnished by their mats. They raise some potatoes, but their main resource is salmon. These, at the time of his visit, actually filled the streams. In the Okinakane, in particular there ~~was~~ ~~myriads~~ were myriads of a small species which had assumed a uniform red color. They were depositing their spawn.

On leaving Fort Okinakane the new chief accompanied the party to Fort Colville in the capacity of guide assisted by two of his subjects and the cavalcade was enlarged at the lake by the chief of the Saht-lit-kum, a religious personage, who sported the title of King George and persecuted them nightly with family worship. They parted from the whole with the loss of much tobacco and few regrets. At Fort Colville is the principal ground of the Schwo-ye-pi or Kettle Falls tribe, one of the largest of the Selish.

According to Father Joset, of the Jesuit mission, they number from five to six hundred. At the time of their visit the greater part had gone to the buffalo hunt...the fishery at Kettle Falls is one of the most important on the river. They do not obtain many furs, the great part of those taken at this post coming from the upper Columbia. The fishery at Kettle Falls is one of the most important on the river, and the arrangements of the Indians in the shape of drying scaffolds and store houses are on a corresponding scale. They take the fish by suspending immense baskets upon poles beneath the traps into which the salmon spring. We saw here for the first time the canoe used upon the upper waters of the Columbia. It is of birch bark and of a form peculiar to these rivers, being larger on the bottom than on top. The canoe is thirty feet in length on the floor is open only about twenty-four feet, and gathered to a

point about three feet long at each end. They are stretched on a light frame of split twigs and are at once fast and buoyant...

p239...They have no head chief of note and there were present on the occasion only Kle-kah-ka-hi the chief at the falls, Kwilt kwilt-louis a sub chief and Eli-mihl<sup>↑</sup>ka, the son of a former chief at this place. The last was highly spoken of by Mr. M'Donald but did not seem to be in the equal favor at the mission. They learned that but few of the original Schwo\_yel-pi stock remained. They had gradually become extinct and their places were filled by people from the adjoining lands. The small pox had as yet made no great inroads on this band; its general course seemingly having been up the eastern side of the Columbia. One case had, however, occurred at the time of their arrival...

(Indian tribes west of the Cascades) to p 247

p 247 Indian policy as to civilization, reservations

p 248...In making the reservations it seems desirable to adopt the policy of uniting small bands under a single head...the subject of the right of fisheries is one upon which legislation is demanded. It never could have been the intention of Congress that the Indians should be excluded from their ancient fisheries, but as no condition to this effect was inserted in the donation act, the question has been raised whether persons taking claims, including such fisheries, do not possess the right of monopolizing them. It is therefore desirable that this question should be set at rest by law...

p.249--I submit in connexion with this report, a map showing the territories of the several Indian tribes from the mouth of the Yellowstone to the Pacific, which as regards the several tribes of the Blackfoot nation and those of the territory of Washington may be relied upon as a pretty close approximation (No map reproduced in report)

p 249-In appendices A and B will be found a census of the Indian tribes in the Territory of Washington, west and east of the Cascades..

I estimate the whole number of Indians in Washington territory as follows:

East of the Cascades 6,500

West of the Cascades 7,559

I am etc. Isaac I. Stevens, governor and supt. of Indian  
affairs.

Hon George W. Manypenny, commissioner of Indian Affairs, Wash D.C.

A-Estimate of Indian tribe in Washington Territory West of the  
Cascades....name of tribes and bands, where located, man, women, total  
bands, total tribes, remarks.

pg 252--

Estimate of 1853 by Gov. H. Stevens.  
names of tribes etc.

Flatheads	lodges	population
Flatheads	60	350
Cootenays and Flatbows	---	400
Pendd'Oreilles of Upper Lake	40	280
Pend d'Oreilles of Lower Lake	60	420
Coeur d'Alenes	70	500
Spokanes	---	600
Nez Perces	---	1,700
pelouses	100	500
Cayuses	--	120
Walla Wallas	--	300
Dalles Bands	---	200
Cascades	--	36



Klikatats	--	300
Yakamas	--	600
Pisquouse and Okinakanes	--	550
Schwo-yelpi, or Colville	--	500

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7,356

Undoubtedly a large majority of the Nez Perce are in Washington Territory but the major part of the Cayuses, Walla Wallas and the Dalles Indians are in Oregon.

Lewis and Clarke's Estimate, 1805-7		
name	Corresponding name	population
Wollah-wollah	Walla-walla	2,600
Wah-how-pum	John Day's River	1,000
E neshur	Des Chutes river	1,200
Se-wat-palla	Pelouse s'	3,000
So-kulk	Priest Rapids	3,000
Chan-wap-pan	Lower Yakima	400
Shal-lat-tos	Do	200
Squam-a-cross	Do	240
Skad dals	Do	400
Chim-nah-pan	Upper Yakama	2,000
Sha-la-la	Cascades; Upper Chinooks	1,000
E-Che-loot	do	<del>2,400</del> 1,000
Chilluk-kit-e-quaw	Dalles	2,400
Smak-shop	Do	200
Cut-sa-nim	Okin-a-kanes	2,400
He high-e-nim-mo	Sans Puelles	1,500
Whe-el-po	Schwo_yel-pi	3,500
Lar_lie-lo	Spokanes	900
Sket-so-mish	Skit-mish	2,600
Mik-suck-seal-tom	Pend d'Oreilles	300
Ho-pil-po	Flatheads	600

Push-epah	Kootamies	800
Chopemnish	Nez Perces	8,000
Wille-wah	Grande Ronde	1,000
Willet-pos	Wait-lat-pu	-----
	total	42,200

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Captain Wilkes Estimate 1841

Cascades	150
Dalles	250
Yakama	100
Okonegan	300
Colville and Spokane	450
Des Chutes etc	300
Walla Walla	1,100
total	2650

The above furnishes a very incorrect statement even of the tribes that are given and some of the most important are omitted altogether.

No conclusion can be drawn from it whatever. A more general one is contained in Captain Wilkes pamphlet on Western America as follows:

Kitunaha	400
Flatheads	3,000
Nez Perces	2,000
Walla Wallas	2,200
total	7,600

Which is also much less than the actual number at that time. Yet more incorrect is the estimate of Lieutenants Warre and Vavasour, R.N. published in Martin's Hudson's Bay Territories etc. in 1849, though as regards this part of the Territory it is not so bad as the rest:

Walla Wallas, Ne <sub>2</sub> Pe ces, Snakes etc	3,000
Colville and S <sub>n</sub> okane	450

Okonagan, several tribes	300
Kullas Palus )Kah-lis-pelm) several tribes	300
Kootoonais, several tribes	450
total	4,500

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Dr. Dart's estimate 1851

Name of tribes	men	women	children	total
Walla Walla	52	40	28	130
es Chutes	95	115	90	300
Dalles	129	206	147	482
Pelous	60	62	59	181
Klikatat	297	195	--	492
Yakama (estimate)	---	---	---	1,000
Rock Island	--	---	---	300
Okonagan	--	---	---	250
Colville	--	--	---	320
Sin-hu-ma-nish (Spokane)	--	--	--	232
Coeur d'Alene	***	---	---	200
Bower Pend d'Oreilles				520
Upper Pend d Oreilles				480
Mission				210
Nez perces	698		1,182	1,880
Cayuse	38	48	40	126

\*total population 7,103

The Risquouse and Koutaines are omitted, and the band of Upper Chinooks at the Dalles included with the Walla-wallas.