

## Claims on Moses Reserve

Mr. H.F. Smith of Stevens county has been in Olympia the past week. He lived on the Okanogan river near the line of British Columbia where he is one of the old settlers. He has a quantity of fine specimens of gold and silver bearing quartz which came from leads near his place and on the reservation set off for Moses. This is the object of his visit here. He says the country up there is full of valuable mines and that it should not be set up making a reservation of it. He and his neighbors have forwarded petitions and statements to Washington, accompanied by large quantities of quartz and ores and hope to make such representations as to secure at least a modification of the limits of the reserve. Should they not succeed in this they ought at least to be paid for their claims.

--Puget Sound Courier(Olympia) Aug. 1, 1879

## Indians

A protest from Montana, fifty-one feet long has been forwarded by the commissioner appointed to confer with the Crow Indians against any leasing any portion of the Crow reservation to the Colorado syndicate.

A similar petition will have to be gotten up in this country ere long for eastern capitalists are bent on having all the lands they can monopolize for grazing purpose--The Washington Farmer, Christmas Day, December 25, 1884.

Opening of Moses' Reservation 1886

Yakima Signal--The report of the opening of the Moses reservation to settlement created much excitement all along the border. For some time past troops have been stationed at Foster creek to keep the whites from trespassing on the reservation but for all that many secret prospecting incursions were made to the forbidden territory and rich strikes are reported in all directions. The news of the action of the interior department first came to the ears of the impatient forerunners of civilization on the 15th inst. through the revenue agent stationed near the border and that night there was some hard riding to make locations and every available means of conveyance was brought into requisition in the transportation to further settlement.

--Journal and Watchman (Walla Walla) June 4, 1886

## Indians

### Reservation

Editor the Herald: It is probably a great mistake to regard all reservations alike and to apply rules and regulations to them alike.

By saying all, I mean two kinds. There are two kinds of reservations. A government reservation is land owned by the government specially set aside for the use of Indians or for some other special government business.

A reservation of this kind is totally under the control of the government and subject to change at any time in the future; no matter if two-thirds of the reservation population be Indians. Lands can be divided to the Indians in severalty and after all have been settled thereon, the surplus can be sold to the highest bidder for just whatever the government intends to get for it and apply the proceeds at its own will.

The Indian reservation is in quite another shape. It is to be understood that the lands were the choice of the Indians, which they set aside for themselves, of their own free and voluntary choice, undictated by any one and all other lands outside of the described lands and limits being ceded to the government of the United States. By the act of the Indians' choice the Indian reservation becomes a reservation subject to the will of the majority of the Indians and all that the government can do is only to protect the Indians in their possession of such reservation, and to allow the Indians a voice in the management of their own reservation.

They cannot be denied their rights as long as they exist on a reservation of their own and the laws in settling Indians on lands in severalty and disposing of the surplus cannot be enforced except in part, but selling the surplus lands (after allotment to Indians in severalty) cannot be done on an Indian reservation as it could be done on a government reservation.

Neither can lands be allotted to children whose ages range all the way from six years upwards, as it would work a hardship on the children after they had arrived to manhood and womanhood. A child over six years of age is allotted forty acres; a child 18 years and over 80 acres and so on. Now, a boy six years of age would soon be a man of twenty or twenty-five and become the head of a family and would naturally be entitled to 160 acres, the same as his father. It takes some years to elapse before he would arrive at twenty years of age. By this time the surplus would be sold and there would be no more land around for him to add to his forty acres to make up his 160 acres.

Now, this is all wrong, and certainly can be of no benefit to the Indians, even if this law could apply to an Indian reservation like the Yakima reservation. Hence laws that will apply in full to a government reserve certainly cannot apply to an Indian reservation as the two reservations are not of the same standing; therefore I consider it a great mistake for outside people to regard both kind of reservations alike. Yours Truly, Franklin P. Olney,  
Yakima Herald, December 19, 1889.

## Indians

The Puyallup Indian commission which spent several weeks in Tacoma two years ago, in its report to the secretary of the interior, estimated the value of the reservation lands at \$257.50 per acre and the whole value of the allotted lands is \$4,706,130.

Some lands near the city are deemed worth \$6,000 per acre. the water front alone is estimated to be worth some millions of dollars but the secretary of the interior holds that the water front does not belong to the owners of the shore line patents--Yakima Herald, Feb. 25, 1892.

## Indians

### Neah-Bay

A number of friends in Yakimahave asked me to give them some idea of the country and agency.

This reservation, Neah Bay, is situated at the extreme northwestern point of the state, embracing 23,000 acres; takes in Cape Flattery and extends south along the Pacific ocean six miles.

The land is rugged and broken and very heavily timbered but of little value for agriculture. The industrial school raises some potatoes, turnips, parsnips and onions.

The Indians as yet have taken little interest in cultivation. They prefer larger game. They have a foreknowledge of the weather akin to that of many animals and sea birds.

The seal rendezvous near the mouth of the straits from February to June and in the time intervening great numbers of them are taken. This does not satisfy them however as numbers of the more venturesome go as far north as Alaska and come home laden with skins and fish.

Halibut and salmon are the varieties caught.

Many of the Indians are wealthy. They own twelve schooners and a great number of canoes. They frequently get from \$500 to \$4,000 at Seattle or Tacoma for a load of skins and fish. They dry the halibut and salmon in quantities for winter use. They live in villages and in fairly good frame houses. They are quiet and peaceable. The young people enjoy tripping the light fantastic.

These Indians have attracted the attention of the pale face for over a hundred years. There are the remains of an old Spanish fort here that was built in 1790. The Indians did not take well to the Spanish and made them go back to Mexico and those that did not go went like McGinty to the bottom of the sea, not in their best suit of clothes, for these the Indians kept and displayed them at their cultus potlatches for many years afterwards.

There was a large vessel wrecked on an island near the agency, early in the century, so the older Indians tell me, and the entire crew was massacred, men, women and children.

The effects of the unfortunate people were confiscated and some of the jewelry is said to be in possession of the old Indians yet; but they keep it hidden and no white person is permitted to see it.

The two principal tribes on the reserve are the Makahs and Quillehutes. They generally kill four or five whale during the year. They extract the oil for sale and use parts of them for food.

The hunting here is not very good; some elk and deer, but are hard to find.

There is the greatest rainfall at Neah Bay of any place in the world, about 124 inches of precipitation during the year.

Captain W.L. Powell is the agent. He is much liked by the Indians and is a clever gentleman.

The school numbers 61 pupils. A Mr. Taber of Nebraska is superintendent and he has an assistant teacher by the name of Myers from Kansas. Miss Donnell, theseamstress, hails from Ohio. I have the honor of looking after the sanitary matters of the reserve.

Many of the diseases prevalent among the Yakima Indians are common here. Albert Wilgus, M.D. Yakima Herald, September 14, 1893.

## Indians

Work will begin surveying the Colville reservation about the first of March and it is believed the reservation will soon after be opened to settlement.

Many are now in Kettle Falls and Colville waiting for the chance to enter and make homestead locations--Yakima Herald, February 1, 1894.

Col. John Lane, special agent left on Wednesday morning for Coeur d'Alene reservation to negotiate with the Indians for purchase of property no longer needed by them in connection with the Colville reservation.

Two or three efforts have heretofore been made to purchase this property but were unsuccessful. Col. Lane and Agent Erwin of the Yakima reservation have just completed the purchase of the Natcheez fishery property from the Indians for \$20,000. The purchase includes the entire township in which the fishery is located--Yakima Herald, Feb. 1, 1894.

## Indian Reservations

Inspector McCormick and Special Agent Lane of the Indian service are now engaged in investigating charges against Captl Bubb, agent of the Colville and Coeur d'Alene reservations.

Bubb is said to have received rebates on government supplies purchased by him and also to have sustained immoral relations with Francis Welsh, a handsome half-breed girl of 16 years of age.

The charges against the agent are numerous but he denies them in toto--Yakima Herald, December 3, 1895.

Memaloose Island in the Columbia near The Dalles has been made a reserve by government proclamation and is set aside for the use of Warm Springs Indians as a burial ground.

This island has been used ever since the country was discovered by the whites as a burial ground by the Indians and is one of the best preserved of their homes of the dead.

In early days there were large "dead houses" on the island built of cedar, on the shelves of which could be seen the remains of the Indians from time immemorial. Formerly thousands of Indians from all parts the region visited the dalles of the Columbia and Tumwater to fish for salmon and not only were those of them who died or were drowned buried on Memaloose island but many tribes brought their dead from long distances to inter them, the place being safe from intrusion of animals and within sound of the great rapids a short distance above--Yakima Herald, March 25, 1897.

Indian Commissioner Hoyd is still at Pocatello where he has just succeeded in negotiating a treaty with the Indians for sale of part of the Fort Hall reservation.

The treaty provides for the sale of 480,000 acres for \$600,000 which is not nearly so large a figure as that named in the treaty for the sale of the Yakima reservation.

Commissioner Barge is at Washington, where he will see that the matter is <sup>pushed</sup> ~~passed~~ along as rapidly as possible and there is every indication that the treaty will be promptly ratified by Congress-Yakima Herald, Feb. 3, 1898.

## Indian allotments

### Half breeds

The secretary of the interior department of the government has issued the following to the United States Indian agents and superintendents of schools with regard to mixed breeds of Indians and their allotments:

"To the United States Indian Agents and Superintendents of Schools; IN view of the misapprehension prevailing at some Indian agencies and schools and also among the public generally as to the effect of certain decisions of the secretary of the interior upon the validity of allotments on reservations to Indians of mixed blood descended from a white father, your attention is invited to the following statement:

"The secretary of the interior has decided that the children born of a white man, a citizen of the United States and an Indian woman, his wife, follow the status of the father as to citizenship and are not therefore entitled to allotments on the public domain-" The Yakima Herald, Feb. 25, 1902.

Land filings..Indian  
Reservation

Spokane, July 15-1909-At the close of the first day of registration for the Spokane Coeur d'Alene and Flathead reservation lands, it is estimated that 28,000 applications were filed.

Of these 10,000 were at Coeur d'Alene, 4,000 at Missoula and 4,000 at Kalispell. In all the cities where the filings were proceeding the hotels were crowded and many temporary sleeping places were fitted up .

It is estimated that there will be 300,000 applications for the less than 3,000 homesteads available on the three reservations.

## Indian lands

Representative McCredie has introduced three bills intending to pay to the few surviving members of the lower Columbia river Indian tribes for lands ceded by their ancestors to the government by the treaty of August 9, 1851.

It would give to the Wheelappa (ancient spelling for Willapa) band of Chinook Indians \$5,000 with interest of 5 per cent from the date of the treaty or \$19,750 in all to the Waukiakum Indians \$7,000 with interest or \$27,650 and to the Lower band of Chinook Indians \$20,000 with interest of 5 per cent or \$79,000 in all.

These tribes entered into a treaty with Gov. Stevens ceding their land agreeing to be good and well behaved and in return were to receive certain concessions in the way of reservation payments and care which they assert never were given.

The treaty never was ratified. The bills were passed but pressed by the late Representative Cushman but never were passed.

A provision in the bills is that the secretary of the interior shall fix the amount of compensation to be paid attorneys representing the beneficiaries under the act--the Yakima Republic, March 11, 1910.

## Indian lands

section  
practically every acre lying in the eastern  
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reservation for those Yakima people who filed last fall and  
failed to receive numbers if the opinion of Attorney G.F.  
McAulay who recently returned from a trip to the  
Montana country.

The Yakima "public" land office, June 3, 1910.  
Mr. McAulay went with a power of attorney to make a filing  
for a friend, an ex-soldier whose home is in the east.  
He spent a strenuous two weeks cruising about the reservation  
before selecting the land accumulated a thorough  
familiarity with the eastern section of the Flathead.

Although numerous applications were made last year by people  
of North Yakima and the valley generally, very few Yakima  
folk were fortunate enough to draw numbers. They will be  
interested nevertheless in knowing that the chance  
to get Flathead land has not been entirely lost.

"Of those who drew numbers said McAulay, only about a  
third filed. Some passed the matter up completely. Others  
trusted to locating agents and were dissatisfied with  
the choices made and still others looked over the reservation  
and decided that the simple life was not to their liking.  
After all the numbers were exhausted the remainder  
of the land will undoubtedly be thrown open to general  
entry. In that case everyone has an equal chance.

"Portions of the Flathead comprise irrigable land which is  
fed from large reservoirs. Although it is not fruit  
country like Yakima, some good wheat land is to be had.  
On some of it crops of 25 to 40 bushels an acre can be  
raised.

Rigged out in typical pioneer style, McAulay traversed

section  
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that there will be plenty of land left in the Flathead  
portion which is some 35 miles long by 20 miles wide.  
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He passed over the offers of professional locators and  
failed to receive five numbers in the opinion of attorney G. F.  
saw the consequences as a result of plunging into the country himself.  
McAulay who recently returned from a trip to the  
enabled to pick out a valuable tract for his friend.

Montana country.

The Yakima Republic, June 3, 1910.

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Indians..Montana  
reservation

Having secured moving pictures to preserve for posterity the last great grass dance of the Blackfeet Indians whose reservation of 500,000 acres in Northwestern Montana will be thrown open for white settlement next spring, Louis W. Hill, president of the Great Northern railway, seized upon the New York land show as a... vehicle for a novel primer lesson in assimilation looking to the civilization of the tribe.

The experiment has the sanction of the officials at Washington and its working out no doubt will be watched with keen interest by President Taft and Secretary of the Interior Fisher.

The most intelligent Blackfeet brazen that could be found upon the reservation will be brought to the Madison Square Garden exposition November 3 and the hope is they will go back to their people imbued with the agricultural idea. When the land of the Blackfeet reservation is opened to the white man each Indian is to be allotted a farm. The education which the picked representatives of the past passing race will derive from attending the greatest land show on earth is expected to have great influence in simplifying the United States government's process of assimilating the other 2997 Indians.

These three red emissaries certainly will have wonderful tales to tell of New York and the land show exhibits when they return to the council tepee near Browning, Montana.

The native environment of the 2997 Blackfeet tribe is gradually disappearing with the thinning of their members. Congress dealt a severe blow last year to them when it set aside a territory larger than the state of Rhode Island and established Glacier National Park. Glacier park adjoins the reservation on the west, and this vast area was of course closed to the

Indians as a hunting ground. The area of Uncle Sam's newest national park abounds in big game of all kinds but the Blackfoot Indian was left only to look at the inviting hunting ground with tears in his eyes for the forest rangers patrol the dead line and keep the Indian out.

...The last great grass dance of this picturesque people was a ceremony not soon to be forgotten by the few white people who were fortunate enough to be present. The weird ceremonies were participated in by 6,000 redskins. Many of them are land wealthy and all are regarded as an industrious people.

The grass dance is of a religious nature. The Indians think it calls the attention of the gods to the fact that the tribe desires a good season with plenty of grass for their horses. In the old days the welfare of the buffalo was the central idea of this powerful religious ceremony for if there wasn't plenty of grass the large herds of bison wouldn't come into this country. And a scarcity of buffaloes meant hunger to the Indians, no clothing, lack of skins with which to make tunics, moccasins, beds and many other things which the redmen had to have. So there was some sense to his trodding of the grass in their appeal to the gods, the Indians thought. Yakima Herald, October 11, 1921

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Washington, June 25-- Two hundred and ninety-four employes of the field service of the Indian bureau including one or more in nearly every Indian agency and reservation in the country will lose their jobs July 1 under a sweeping reorganization program announced today.

The reduction will clip \$227,905 annually from the payroll. Clerks, stenographers, matrons, Indian police, judge and other officials are among those whose positions will be abolished.

The Indian bureau personnel already is reduced by 50 during the current fiscal year through consolidation. The reduction was effected in the face of an increase in Indian school facilities and an enlargement of the Indian medical force. The number remaining on the bureau payrolls July 1 will be 4,932.

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Major Evan Estep stated that the reduction order had already been affected the Yakima agency and that as a result he had lost seven forest guides from his staff. The Yakima tribes own a considerable tract of timber on the Mt Adams slope and the guides have been held essential especially during the forest fire danger period. Though there are seven guides gone it is likely that men will be employed on a day labor basis to handle their work during the time of greatest hazard.

The Yakima agency does not lose any of its clerical staff nor its field matron. Major Estep explains this by saying that when the size of the agency and the number of Indians is taken into consideration his staff as it stands is too small to handle the work properly--Yakima Herald, June 25, 1925.

Wapato P.

## Reservation-Irrigation

Total cultivated land on the four reservation projects of the United Indian service this year reaches 82,514 acres, an increase of approximately 3,000 acres over last year according to figures announced by L.M. Holt.

Coming after a year in which there was a decrease in the total acreage under cultivation, the increase is held most favorable by Holt.

The projects are the Wapato, Antanum, Toppenish-Simcoe and Satus.

The figures do not include the acreage under miscellaneous projects such as Medicine Valley and Upper Satus. Here, where there were some 8,000 acres in cultivation last year, there has been a slight decrease.

Complaints made on the reservation during the recent visit of Dr. Elwood Mead that further drainage would be desirable on the reservation received the notice of the Indian service. Work on one large drain of the reservation, Wanity slough, a large natural drain, has stopped because of lack of funds. There are three miles more of this drain to be completed.

The Wanity slough has already proved its effectiveness by lowering the ground water table of Toppenish and killing many willows and cottonwood trees along the course--  
Yakima Republic, July 6, 1925.

## Indians

A total of 89,100 acres will be farmed under irrigation this year on various U.S. Indian irrigation service projects in this district according to an estimate of L.M. Holt, supervising engineer today.

Estimated figures are: Wapato 75,000, Satus 5,000; Wintanum 4,600,, Toppenish-Simcoe 4,000 and 500 acres by individual irrigation.

The Yakim Republic, March 12, 1926.