

The North American Indian. Edward S. Curtis, in 20 vols. Vol 7,  
O 1907 1911 The Plimpton Press, Norwood, Mass.

P 3..

At the time of the earliest explorations in the Pacific Northwest the watershed of the Yakima river in south central Washington from its mouth to the vicinity of Kittitas creek was held by small bands of Shahaptian stock. They were very loosely bound together and in their speech were and are, many dialectic differences. Yet they fell into several geographical divisions within which there was a certain degree of cohesiveness, the component bands occupying their respective territories to the exclusion of others, but regarding themselves as closely related. These westerly extensions of the Shahaptian stock probably represented as many successive migratory movements from a former home on the Columbia River l..... But the Chinnapum were not the so-called Yakima for the Yakima bands at the present time name the Chamnapam as a former Columbia river village at the mouth of the Yakima distinct from themselves ) Below the Salishan tribes that occupied the headwaters of Yakima river were the bands known to them as the Yakima, extending as far as Union Gap just east of the mouth of Ananum creek. If they had a collective term for themselves it is not known now known what it was. From Union Gap to the lower reaches of the river were the Thapnish living principally on Toppenish creek and about the mouth of Yakima river were p 4 the Chamnapam. The application of the term Yakima was early extended to include all the bands of the Yakima valley and it will be so used here this locality was regarded as their home, but was occupied as a rule only in winter, for during the remainder of the year they were semi-nomadic. In the early spring they repaired to the fisheries in the larger river and fishing hunting and root digging continued until midsummer when they moved into the mountains to gather berries As autumn approached they returned to the valleys for the late fishing which continue until cold weather forced them to



into winter quarters.2

The construction of a winter house was begun by tying near their tops pairs of cottonwood poles, limeshears and erecting them in a row with their feet spread apart across the long axis of the houses, then while some of the workers held them in place others bound a thatching of smaller willow poles transversely upon them. To a height of about three feet this thatch was covered with earth then over the entire roof, sloping sides as well as perpendicular three layers of rush matting.

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such as we were in the Sun Dance of the plains tribes  
The Yakima had no great tribal ceremony. In fact the only indigenous ceremony so far as can now be determined was the medicine chant. This was called Wanpt which means simply a chant. It was held only in midwinter and on the invitation of any medicine man who first sent out a messenger with the announcement that on a certain night he would sing. All were invited, whether shamans or not. It was an occasion much enjoyed by the tahinsh because it afforded them an opportunity to sing their tah songs, failure to do which when the chance presented would result in a wasting illness due to the confinement of tah. All the tahinsh both men and women sat side by side in the lodge with the spectators grouped behind and around them. The master of ceremonies stepped into the center and sang one or two of his songs, the others assisting; then he became to dance and the others arose and danced, but without moving from their places. Thus with only an occasional pause for breath he made use of all his songs and sat down. Then another took his place in the center and sang his songs and so it continued until daylight. One person might consume as much as an hour or two hours before he felt fully relieved of the supernatural power.



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A certain intelligent middle-aged interpreter (as late as 1890) ~~WodddOoddd~~ will not permit Owhi, a son of the former Salish chief of that name, to stop at his house because he believes firmly that the old man caused the serious illness of one of his children; and the medicine man knowing that he is regarded with suspicion and probably flattered into believing that he has such power, makes no attempt to counteract the feeling against him. The same interpreter never attends the medicine chants which are still observed occasionally (one occurred in the winter of 1908-1909.) for the reason that there is too much talk in evidence on such occasions and some of it might lodge in the bodies of his children or perhaps in his own body

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the ceremony (Wanp) lasted at the option of the master from one night to five nights and at the end of the last night he distributed presents among those who had sung.

p 14--

Mnainak--a very influential man among the Yakimas is the son of the former chief of the once populous Shahaptian village, Skin situated on the north bank of the Columbia at Celilo falls. Under the name Me-ni-nock the father signed the Yakima treaty in 1855. The portrait facing page 14 shows an extremely characteristic Shahaptian face--huge, broad, heavy.

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Of the first group, the most influential men were Kamaiakin and Owhi. The former was a Palus, who with his two brothers, Shoowai, or Ais and Shku had come to live among the Yakimas. He married a woman of the Atanum band; Shoowai took a Thapnish woman and Shklu had several wives from different bands. The three brothers became very



wealthy in horses and cattle, and as a survivor of that period expresses the situation "after a while it seemed as though they owned this country, and the people here were their servants." Owhi was chief of the Kititash, whom the Yakima called Pshwanoapam and the most important man among the group of Salish at the head of Yakima river. His elder brothers, Tiaiash was also influential. Of them all Kamaiakin had the greatest following, and for the purposes of the treaty Gov. Stevens recognized him as the head chief of the miscellaneous aggregation of polyglot bands which he called the "Yakima nation." These bands collectively occupied and claimed--and the treaty recognized the claim as valid--about one fourth of the area of the state of Washington, a tract of land bounded on the west by the summit of the Cascades, on the south by the Columbia and the Snake on the east and <sup>north</sup> ~~nor~~ by the ~~by~~ approximately, the one hundred and eighteenth meridian from Snake River to the forty seventh parallel, thence to the one hundred and nineteenth meridian, thence to the 47th parallel, thence west to the Columbia and along the northeastern boundary of Chelan county <sup>to</sup> ~~the~~ the Cascade mountains. ..in all about eighteen thousand square miles. Of this they were asked to relinquish all except a tract of less than a thousand square miles, In return they were to receive two hundred thousand ~~000000~~ dollars to be expended for their benefit over a period of twenty years, and in addition an agency and two schools were to be maintained by the government for the same length of time. Two hundred thousand dollars meant about thirty dollars for each person concerned, and about two cents for each acre relinquished; this with the privilege of being managed by an agent and having their children taught something they did not wish them to know, was the sole recompense offered.

(Lishhaiahit is a son of Owhi and a brother of Wahlichun

(Kittitas)

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Then Owhi spoke "What you say is good, but I do not see how we are going to farm. How are we going to plow? We have nothing to plow with and I do not see how we are going to do it. You must go back and get us things to work with. If you do that perhaps we can farm."

(referring to Stevens.. and you must be farmers.)

p 25

In the meantime, October 14th, Piopio-maksmaksof the Wallawalla had plundered Fort Walla Walla which the Hudson's Bay company trader had temporarily abandoned a day or two before, and aided by the Cayuse and some of the Palus, Umatilla and Deschutes, he began to drive settlers out of the valley.

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Luqaiot

Story by Owhi on.. after conference with Wright at Naches.. then our people the people of Owhi, went to the country of the Lower Spokane to visit."

...Tiaiaash again professed abiding friendship but Kamiakin and Owhi had crossed the ~~Coeur~~ Columbia where they were fomenting strife among the Spokane, Coeur d'Alenes and Palus.



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Wife of Qahlchun (older brother of Luqaiot) was daughter of  
Spokan chief 000 polotkin. She became wife of Luqaiot and was  
living in 1909.

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On the Yakima reservation and scattered here and there in the valleys in their old home, a few aged Klickitat are to be found but the identity of the tribe has been lost, merged as it were with the Yakima bands.

Pg 58--

In the winter of 1858 rumors began to be heard to the effect that the Indians in the Colville district were becoming restless and then occurred the killing by the Palus of two white men on their way to the mines.

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On the Garry account... Kamaiakin took no part in this fight. He was camping with his three wives and children toward the Coeur d'Alene country and intentionally kept away. By this he lost some of his influence.."

Pg 61--

From Hangman creek ..Indian name as the Lahto or Latah creek..  
"right marched next southward into the Palus country and received their surrender, hanging one of their number and three  
pg 62 refugee Yakima and Wallawalla and taking a chief and four warriors as hostage.

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Yak

White 500

hushnam

Cascades 14 R

Quilley

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Post treaty...

A Spokane Indian told spoke significantly at the a later meeting with Stevens .

"...When I heard, governor, what you said at Walla Walla, I thought you had done well. But one thing you said was not right. You alone arranged the Indians' land. The Indians did not speak. When you struck the Indians to the heart. You thought they were only Indians. That is why you did it...That is the reason, Governor; it is all your fault the Indians are at war. It is your fault because you have said that the Cayuses and Walla Wallas will be moved to the Yakima land. They who owned the land did not speak, and yet you divided the land..."

Curtis, records of Spokane Council, 1855 quoted, "North American Indian VII, p 20.



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The Nez Perces..bounded ~~in~~ <sup>to</sup> ~~west~~ <sup>by</sup> on north by low divide between Snake river and the Palouse in Washington and , in Idaho, by the range separating the headwaters of the Palouse from the tributaries of the Clearwater..

Vol VIII

Atatahla.. pg 107 curtis.

is a name applied to a class of mythological ogress..

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Skahlhulmah (Little White Salmon River)

Tsagiglalal the guardian of Nihhluidih frontice vol VIII

above ye site of the winter village Koidashkani

"Woman of the Rock."

Map NP territory and appendix of villages o Snake from

Tucannon to Clearwater p 158 vol VIII

roots, berries

"...The Takima enjoyed an unusual variety of vegetable food. No fewer than twenty three kinds of roots and eighteen berries, to say nothing of stalks and nuts were in common use doddodd as food..."

The pattern of life was largely governed by the salmon runs, and this included religion/ X

X

Curtis, Edward, North American Indian VIII, pp 4-3.

XX Ibid, Vol II, p.4; Vol III, P. 90.



When the agent Wilbur ended twenty years of service among the Yakimas he was succeeded by R.H. Milroy, superintendent for Washington Territory in 1872 and 1873 and had been agent at Puyallup.

Wilbur had attempted to use education and ~~and his own~~ his own religion to turn the Yakimas from the old ways. Milroy advocated ~~and~~ stronger measures.

"...it ~~is~~ surely is to the interest as well as the duty of the government to run all her Indians through the civilization mill that they may be civilized and citizenized, and the Indian Bureau ended as soon as possible...wishes of ignorant Indians should not be consulted or permitted to interfere with its attainment..."

Milroy, R.H., Agent's Report, Fort Simcoe, W. . 1883, Ex Docs 1st Sess 48th Cong. 1883-84, Department of Interior p. 210.

He ~~admitted~~ had no respect for the government's ~~side~~ side of the treaty. He had sons who were living in North Yakima, practicing attorney there, and other relatives in the Yakima Valley who wished access to the Yakima land

"...this large body of land should not be withheld from settlement and use...merely because of a rude agreement thirty years ago, called a treaty, placed it within a boundary of a described reservation..."

Milroy, Agent's Report W.T. 1885 H Ex Docs 1st Sess 49th Cong 1885-86, note Interior p 429.

It is remarkable, in view of the continuing pressure to "open the reservation, that the Yakimas existed through the earlier years to live to continue to fight. And it is more remarkable that with all the pressures exerted upon them, they have made ~~some~~ progress toward becoming self ~~sustaining~~ sustaining, from the accumulation of the wealth of millions of years in and on reservation land, which others coveted.

treaties

"...The trouble with these treaties as well as with others negotiated by Governor Stevens, was that they arbitrarily imposed upon the Indians the demand that they should give up their homes, to which they were attached not only by the associated memories of generations past, but by a deep seated religious conception that the soil was their sacred mother, and that they should concentrate themselves, irrespective of their wishes within an area too small for their subsistence, except by agriculture. And tearing up the soil was abhorrent to them not only because it was a direct reversal of their habits but because it was contrary to their Earth-Mother religion

Curtis, North American Indian, Vol VII, p. 16



reaty:

... Stevens gave them no rest, and at length wearying of their futile attempts to make the uncomprehending white man see why they felt it impossible to sell their land, they signed, some in good faith but most in a spirit of sudden recklessness ....desire to have the business over at any cost; and get rid of this persistent annoying...there was, say the Indians, no premeditated plan as to what the future course should be. It was only that they were convinced that the commissioners were not speaking straight, that they were bent on obtaining possession of the country by some subterfuge...to have (the land) without recompense to its owners. And so, it may be imagined, there were in the minds of some, thoughts of proven faithlessness of white men, and determination to meet it with equal deceit..."

Turtis "North American Indian" VIIx p. 16-17.

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