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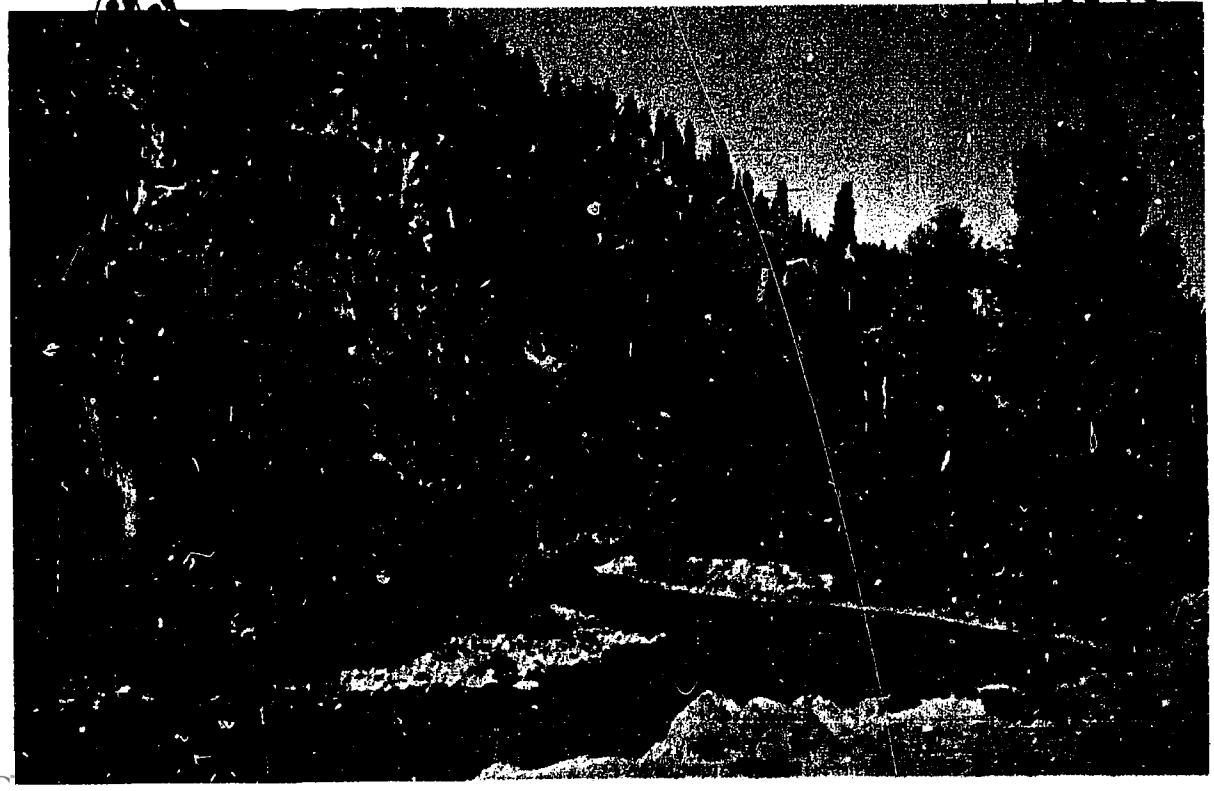
ABSTRACT

This booklet was prepared by the Yakima Agency, Bureau of Indian Affairs, to provide information to the public on the history and customs of the Yakima Indian Nation, as well as explaining life on the Reservation today. The events mentioned range from 1775 to July 1, 1971. Since this document only skims the surface of Yakima culture and history, readers are encouraged to seek a deeper understanding by using publications in the bibliography. (FF)

YAKIMA INDIAN MAN

YAKIMA NATION
TREATY OF
1855



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PREFACE

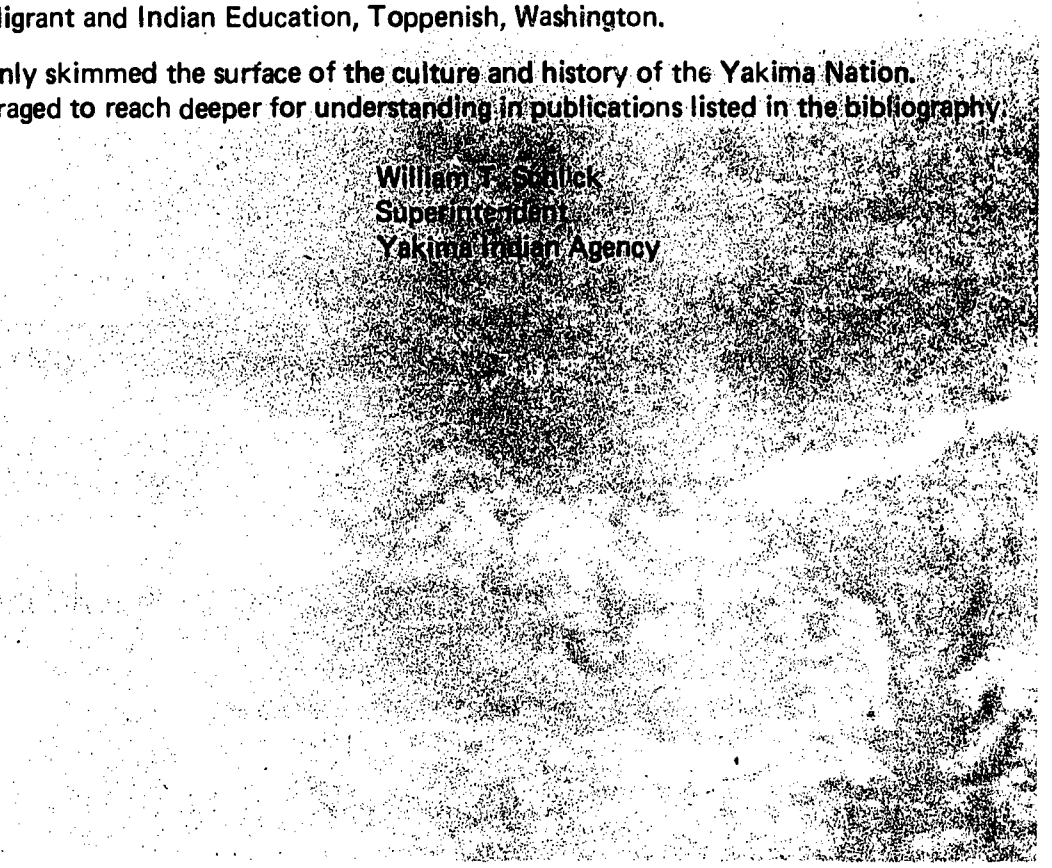
This booklet has been prepared by the Yakima Agency, Bureau of Indian Affairs, as a means of providing information to the public on the history and customs of the Yakima Indian Nation as well as facts about life on the Reservation today.

The information was obtained from an earlier Agency publication, A Primer of the Yakimas; other published sources; and from tribal members. The text was reviewed by the Executive Board of the Yakima Tribal Council.

Major credit for both research and preparation of the text is due Marie James, a member of the Yakima Tribe, on the Reservation Programs staff of the Agency. Printing was done by the Center for the Study of Migrant and Indian Education, Toppenish, Washington.

This booklet has only skimmed the surface of the culture and history of the Yakima Nation. Readers are encouraged to reach deeper for understanding in publications listed in the bibliography.

William T. Sorlick
Superintendent
Yakima Indian Agency



YAKIMA INDIAN NATION

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YAKIMA INDIAN NATION

INTRODUCTION

In 1775 the Continental Congress declared its jurisdiction over Indian affairs. The administrative agency originally was the War Department. The Bureau of Indian Affairs was established in 1824 and later transferred to the Department of the Interior when it was established.

The aim of the Indian administration has changed gradually over the years. In the early days of the Republic, Indian groups were dealt with separately and apart from the rest of the population. Later policy centered on efforts to support and pacify Indians while keeping them on their reservations. This concept changed gradually, and finally in 1924 the Indian Citizenship Act was passed granting full United States citizenship to all Indians. However, since the direct relationship between Indians and the Federal Government had been in existence for so long, it could not be easily or quickly abolished.

The Bureau of Indian Affairs acts as trustee of Indian trust lands owned by tribes and individuals. In addition, the BIA performs other functions to meet the special needs of the Indians.

Current Federal policy encourages Indian people to participate in the decisions affecting their reservations. Indian tribes now have the opportunity to direct programs that have historically been operated for them by the Federal Government.

Working closely together, the Yakima Tribal Council and the Yakima Agency Bureau staff stress and encourage:

Education and active interest and participation in school affairs by Indian families . . . .

Development of human resources to maximum capacity through educational means . . . .

Increasing employment opportunities and improving employment skills . . . .

Maximum conservation and use of natural resources . . . .

Improving relations between the Indian and non-Indian communities

The Tribal Council, at the wishes of the people, are unanimously opposed to termination of Federal trusteeship. Mr. Robert Jim, Chairman of the Yakima Tribal Council, has testified that the administration's termination policy in 1953 halted progress of Indian programs, produced "near economic chaos" among Indian tribes, and instilled fear in many Indians.

They have viewed the results of termination on another Northwest tribe. Section 18 of the Act to terminate Federal supervision over the property of that tribe is as follows: " . . . . Thereafter individual members of the Tribe shall not be entitled to any of the services performed by the United States for Indians because of their status as Indians shall no longer be applicable to the members of the tribe . . . "

The Yakima Reservation is "home" not only for those tribal members who live and work here, but also for the many who have moved to the cities. Many of those who have left to obtain satisfactory employment look forward to the day they can return to the reservation to work or live in retirement.

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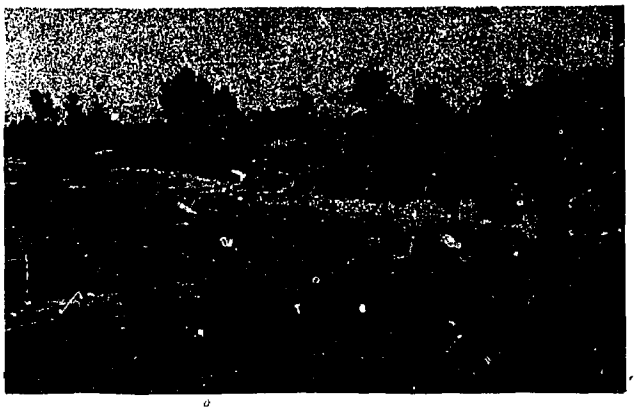


Sunnyside Dam

ANCESTORS OF THE YAKIMA INDIAN NATION

Generations before the advancement of the modern world, the land of the Yakimas extended in all directions from the Cascade Mountain Range to the water of Enche-wana, the Big River, now called the Columbia. For them it was a Creator-given possession lent for the living and a trust to be held and protected for unborn generations.

The ancestors of today's Yakimas were of several bands and tribes. The tribe was a group with an individual language and chief and traditional government and the band was a branch of the tribe. At the signing of the Treaty in 1855, fourteen bands and tribes were confederated into the Yakima Indian Nation. They were the Klikatat, the Klinquit, the Kow-was-say-ee, the Kah-milt-pah, the Li-ay-was, the Oche-chotes, the Palouse, the Pisquose, the Skin-pah, the Se-ap-cat, the Shyiks, the Wenatchapam, the Wish-ham, and the Yakama, as the names were spelled in the Treaty.

Their cycle of living was linked with nature, the sacredness of earth, as well as life on it. Land for them contained both material and spiritual values. Of material value, food was the major concern. Except for the winters spent in traditional sites, their way of life was not a stationary one.

Beginning in the early spring, they migrated to the root grounds where they dug the bitterroot, camas, and other edible root plants. When the salmon came, they congregated at the fish traps Speel-yi the Coyote built enabling the People to take the fish easily with dip nets, in weirs, and by gaffing. Major fishing spots were Toptut (Prosser Falls), the Wenatshapam fishery near Wenatchee, Celilo Falls on the Columbia, the Selah (ten miles north of Yakima), Soo-nooks on Tieton River where Rimrock Dam was constructed, and on the upper reaches of Lake Cle Elum. Today's Yakimas still fish at the Prosser site and also at the Sunnyside or Parker Dam and Wapato Diversion Dam located just above Wapato on the Yakima River

Deer, elk, and other game were sought out in the higher country. Finally before the winter snows, the fields of huckleberries that grew almost at the timber line were harvested.

The first harvesting of the products of the land——the roots and berries, the first salmon catch, were always preceded by religious ceremony. Because the People believed the earth was their Mother, they revered the forest, believing the trees were the Mother's hair. Neither the earth nor trees were to be destroyed or injured.

These beliefs have diminished in intensity with new material values being established and timber becoming the major forest product. Today's people however retain some of the former pattern, traveling to their huckleberry fields and accustomed root grounds by motor vehicles, some with teepees, some with campers. They remain only a short while, but once again feeling the awakening of the earth after the winter and the quieting spiritual influence of the forest. And they remember their ancestors who were here years before . . . .

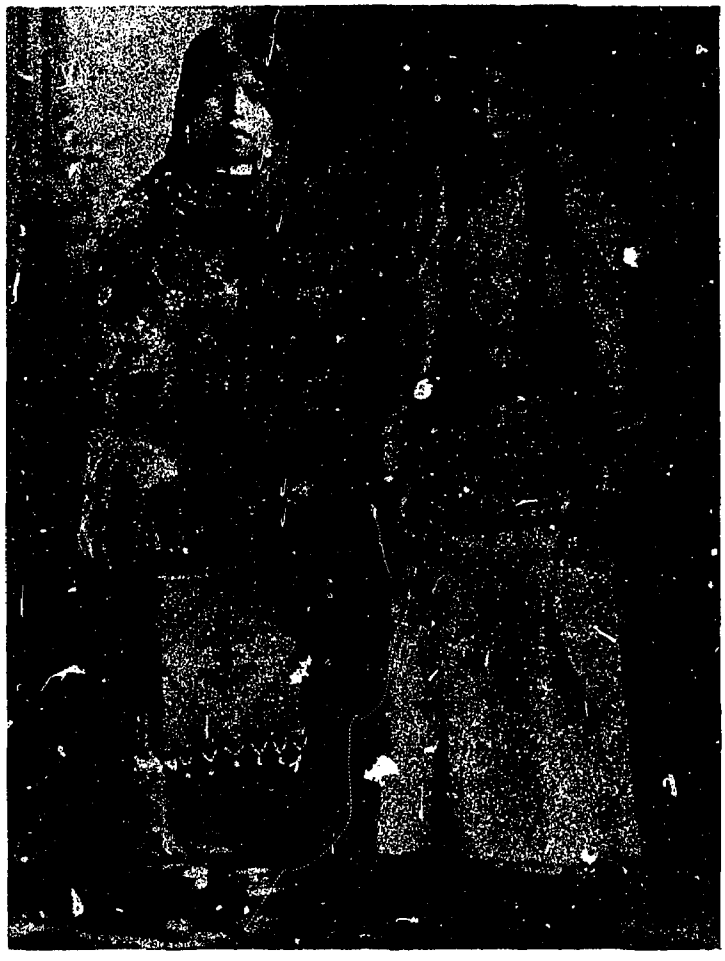
The Yakimas acquired horses in the early 1700's. They became highly skilled horsemen and possessed large herds of horses. Horses enabled them to make expeditions to the plains east of the Rockies for buffalo, a journey requiring six-twelve months. The horse superseded wampam or shell money as a basic standard of value although the latter continued as currency until after the coming of the white settlers.

The Yakima language, a composite of various languages, is of the Shahaptian linquistic stock. It was a common stock extending into the Nez Perce country and up the Columbia River to present-day Vantage east of Ellensburg. Tribes north of Vantage and through the Spokane region were of the Salish linquistic stock. The Chinookan stock was of the Hood River (Oregon) area westward to the Pacific Ocean.

The dress of the men consisted of fringed, decorated buckskin shirts, leggings, breechcloth, moccasins, decorated belts that carried the medicine box and pipe in times of war. Head adornment was usually either a single tail feather or warbonnet of eagle feathers. Old Yakimas have said these bonnets were derived from the plains tribes.

Primitive head gear was of fur often set with deer horns and decorated with pendants of skin, hair, claws, feathers, or strips of fur.

Feathered bustles worn by dancers also were derived later from the Bannocks now of Fort Hall Reservation in Idaho. Weapons were the lance, bow and arrows, knife, a "sling shot," and later, the gun. Feather fans were signs of distinction because the eagle represented a special power. (Eagles were captured but never killed and were released after the desired feathers had been plucked.)



The woman's attire consisted of a long buckskin dress, high moccasins, short leggings, wide decorated belt, woven grass cap, and a light blanket or shawl. Later head decorations were the beaded head

band and the colorful head scarf. Before they had glass beads, the Yakimas used elk teeth and split, dyed porcupine quills for decoration.

Tule house

Shelters consisted of oblong and conical houses of pole frames overlaid with animal skins or tule mats. During cold weather two or more layers of mats were used. Ancient winter dwellings were good-sized circular pits three or four feet deep with the conical roof of poles and matting covered with earth. The entrace served also as the window and smoke hole.

Marriages were arranged by trades, giving rise to the misconception that wives were purchased. When a couple decided upon marriage, the man sent the woman's father horses and other gifts to show the high esteem he felt for his chosen wife-to-be. These gifts were returned manifold during a visit from the family of the woman to the man's lodge at the proper time.

Captives taken in war were kept as slaves; and although they performed menial tasks, they were usually treated kindly. Children often became as cherished as the owner's own children. A slave woman who bore her owner's children gained the status of a free tribal member. When her offspring grew older, they were never stigmatized as slave children.

The Yakimas were expert craftsmen of stone and buckskin articles and a type of basket called Klickitat. Grasses and scrubby brush of the country were woven into almost everything they used including portable summer shelters, clothing, and even watertight cooking pots. Prior to introduction of iron kettles, food was boiled by dropping hot stones into water contained in these watertight baskets. Buckskin hides were prepared with brains (*) or softened fish heads and then smoked for coloring.
(*Today calf brains available in local food stores are used.)

Today's women have not lost the art of buckskin tanning and beading and making of the soft, close-fitting moccasins, and beautiful decorated clothing. They have retained the skill in weaving the bags and baskets with intricate designs. Feather work is taught to young boys in making their dance outfits. The old people still speak the old language although many of the younger ones have not learned to speak it. Classes are occasionally held in the community centers to teach the language.

Grandfather Day stories of Speel-yi were told to impart teachings to the young or as refreshing ideals to the older. Other stories told of exemplary deeds and characters of men and women of the past worth emulating.

Special family names were given to young boys and girls during special ceremonies and feasts. When they reached maturity, they received yet another name. At such an event, friends of the person from whom the name originated were given special gifts. Such customs still continue on today's reservation.

The whe-ach, or sweat lodge, was a sacred place for communion with guardian spirits and for spiritual purification. They say the Creator gave this to the people and speel-yi instructed them how to build and use it. The sweat lodge was used by a hunter before going out, by medicine men and women to strengthen their powers, etc.

The framework of the sweat lodge was of arched limber wands, usually willow, interlocking, and with the ends firmly in the ground. The covering was of matting. The floor was carpeted with reeds of grass and when possible with soft, green fir boughs. The fir was credited with strong medicine power and liked also for its fragrance.

To produce the steam, cold water was trickled on stones that had been heated in a brisk fire just outside and piled in a small hole just within the entrance. The entrance is kept closed during the five minutes or longer of the bath.

A sweat bath properly consisted of several steamings each followed by immersion in cold water of the stream. Between sweats the bather relaxed in the sun or by a fire if the weather was bitter. Several of today's Indian homes have sweat houses in use.

The people strictly adhered to the laws and customs governing their society. Disputes were settled by arbitration with usually the chief acting as judge.

Chieftainship was customarily hereditary and is reflected in later years in several of the elected councilmen whose ancestors were Treaty signers. The Chief's main responsibilities, aside from his wisdom as leader, was to provide for the needy during times of stress and to dispense justice. He had sub-chiefs who were men of power and intellect who possessed special qualities in hunting, fishing, war, etc. The religious leader was usually next in importance to the Chief and sometimes of greater importance.

There were also men of gifted powers called shammans who possessed the power to cure an illness that had been caused through the loss of a guardian spirit or intrusion of another. These were men of great influence also.

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Thus lived the ancient People that roamed the lands divided today into the counties of Adams, Chelan, Franklin, Kittitas, Yakima, and parts of Douglas and Klickitat.

THE COMING OF THE WHITE SETTLERS

It was not until the Lewis and Clark Expedition in 1804-06 that the Indians of the Northwest Plateau made their first real appearance in world history. Through their historic journals the Yakimas were introduced along with the other people of the land.

Following the two explorers came fur trappers and traders. These strangers were welcomed and for the most part treated with friendship. Probably one of the first whites to enter the valley was Alexander Ross upon a visit to the Kittitas district around 1814 to buy horses for the Northwest Company's Fort Okanogan. Calling it the "Eyakema Valley," he described the encampment he saw . . . . it extended "six miles in every direction" and containing not less than "three thousand men, exclusive of women and children; and triple that number of horses, a grand and imposing sight. Councils, root gathering, hunting, horse racing, gambling, singing, drumming, yelling . . . . were going on around us . . . . horses neighing, dogs howling, chained bears, tied wolves . . . . "

By 1825 Hudson's Bay Company had established Fort Vancouver and in 1833 Nisqually House in the Puget Sound area was erected. The Yakimas traded at these places occasionally and also at Fort Walla Walla.

America's growing population began migrating West with the building of railroads and discovery of gold and the desire for new lands. By 1842 the Oregon Trail had reached the fertile Willamette Valley in Oregon. Oregon Territory was admitted to the Union in 1849 and within a few years, Washington, Oregon, and Idaho had established separate territorial governments.

In 1850 Congress enacted the Donation Act inviting settlers to occupy the Pacific Northwest lands. Because the two ways of life clashed, it was the land settlers the Yakimas resisted.

The following illustrates the sacredness the Yakima attached to the land . . . "My Mother is the Earth, my Father the Light . . . when I die, my body returns to my Mother and my spirit to my Father . . . ." They were reluctant to surrender the land for a people who plowed the soil.

The people watched with apprehension the devastating effects of this new complex way of life called civilization on other ancient dwellers of the land. Tribes in the Willamette and Grande Ronde valleys and along the Columbia were wiped out in appalling numbers by diseases to which they lacked immunity. By the mid-1850's the Yakimas, the Klickitats, and the other tribes were fighting bitterly to hold onto their traditional homes and way of life. They must be described as courageous in their stand against the new and overwhelming society that had begun driving them from the lands of their birthright.

Isaac Stevens became governor of Washington Territory on March 21, 1853. That summer he ordered surveys to be conducted to locate a railroad route through the Cascades. Kamiakin, the Yakima leader, did not oppose the survey crew but suspiciously kept watch over their activities.

Uneasiness among the tribes grew when events took place that made them acutely aware their homelands were to be taken as they had seen happen to tribes in Oregon and California.

Eager to clear the land for white settlement, the Government began hurried negotiations of treaties to establish titles to the lands. Stevens began negotiations on the coast of Washington Territory and moved inland. Walla Walla Valley was the choice for negotiating the inland treaties with the Walla Wallas, Cayuses, Umatillas, Nez Perce, and the Confederated Yakima Tribes.

THE YAKIMA LEADERS – 1855

Kamiakin, a tall man whose hair hung long and unbraided, was described as a natural leader who wanted his people to be able to live in peace and to be left alone. He was born of a Yakima princess and a Palouse warrior. A man of great wealth, his home was near the Ahtanum Mission, although he spent some of his time at his lodge in Medicine Valley.

He was the first to bring cattle into the Valley, exchanging a band of his many horses for longhorns brought from California by the Hudson's Bay Company. Improving his growing herds with purchases from white settlers in the Oregon country, his success inspired fellow tribesmen to the same enterprise.

In 1847 he invited Catholic missionaries to instruct his people. Through his associations with them and through his many travels he heard of broken promises and injustices done to other tribes and he feared for his own people.

Ow-hi, his half-brother, led the Upper Yakimas who roamed the area extending from the Naches River north. Ow-hi was described in 1853 as "a man of bulk and stature, a chieftainly personage. He wore a buckskin shirt trimmed with fringe. The ancient and honorable tribal mark of chieftainship—otter fur—banded his head."

Skloom, brother of Kamiakin, was described as a large good-looking individual with striking features and darker than Kamiakin or Ow-hi. His home and garden were at Mool-Mool, present site of Fort Simcoe State Park.

Te-I-as, father of Kamiakin's wife, and Shawawai were the other two major Yakima chiefs.

These were the leaders who represented this ancient nation of people at the Treaty Council. Most of the history that has been written about them has been by white men. The Indians have handed down their stories from generation to generation, and it is partly through their accounts that writers have been able to put together the story of the Yakimas.

THE WALLA WALLA COUNCIL

The Council convened on a Tuesday afternoon, May 28, 1855. The Yakima delegation headed Kamiakin had left most of the Tribe behind as it was the season for digging roots and catching ...ion. The Government representatives sat on a bench facing the Indian leaders who preferred sitting on the ground "reposing on the bosom of their great Mother."

The objectives and principal points of the Treaty were explained to the Indian leaders. The Council lasted for about two weeks with each day's session beginning late and sometimes interrupted by rain. The encampment, estimated at five to six thousand Indians. filled in their time with foot races, horse races, gambling games, singing and dancing.

According to records the Yakima leaders listened but spoke little. Ow-hi, when called upon to speak his feelings, said: "...What shall I do? Shall I give the land which is a part of my body and leave myself poor and destitute? Shall I say I will give you my lands? I cannot say so. I am afraid of the Great Spirit. I love my life... my people are far away. They do not know your words. I cannot give you an answer now. I show you my heart. This is all I have to say."

Kamiakin also was quiet and in his speech on the fourth of June he said: "I have something different to say than the others. It is young men who have spoken; I have been afraid of the white men, their doings are different from ours. Perhaps you have spoken straight, that your children will do what is right. Let them do as they have promised. That is all I have to say."

Because it was impossible for the white man to comprehend the Indians' reverence toward the Earth, he could not understand why they felt they could not "sell" their land.

Kamiakin and the other leaders sought more time to study the provisions and implications of the treaty offered them, but they were refused. With utmost reluctance, tired of the talking, the waiting, and wanting to return home, Kamiakin, Skloom, Ow-hi, and the other chiefs finally signed the Yakimas' Treaty on the 9th of June.

The Yakimas ceded 16,920 square miles of their old homeland, reserving 1,875 square miles for their exclusive use and benefit. The Treaty states in part: "...nor shall any white man, excepting those in the employment of the Indian Department, be permitted to reside upon the said reservation without permission of the tribe and the Superintendent and agent. And the said confederated tribes and bands agree to remove to, and settle upon, the same within one year after the ratification of this treaty." Promised them was $140,000 in annuities or goods over a 20–year period, retainment of the Wenatshapam fishery and also the right of taking fish at all usual and accustomed places.

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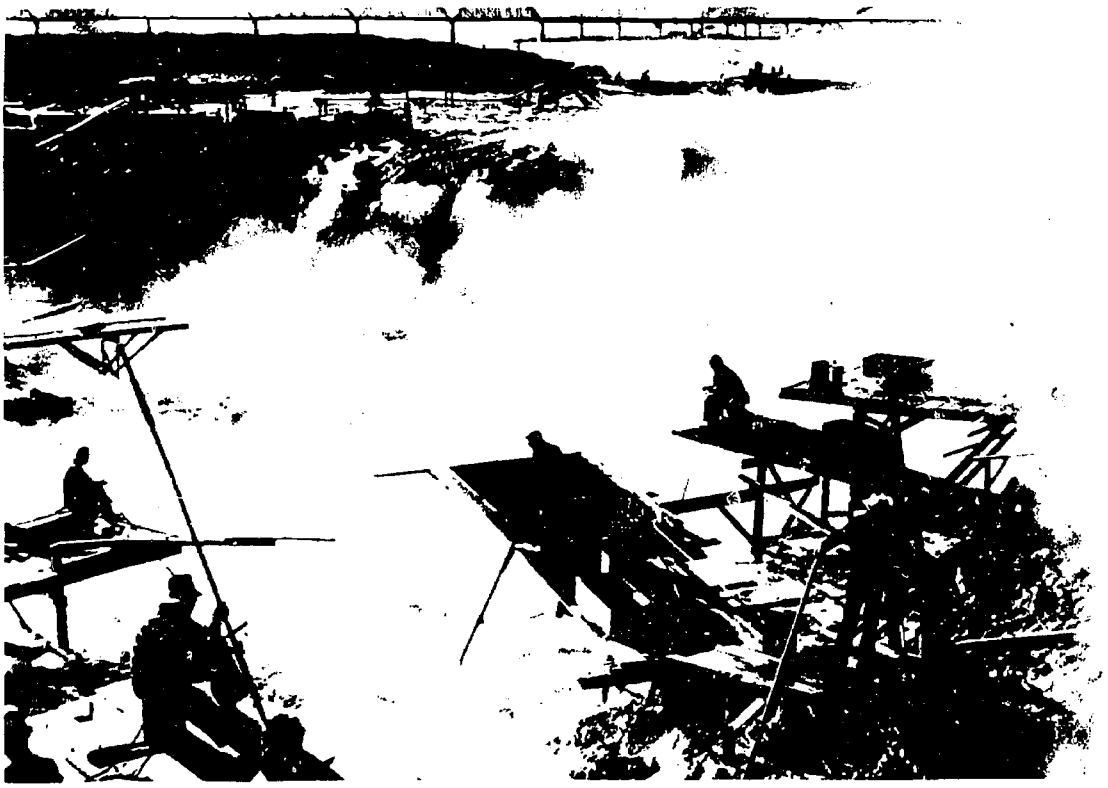
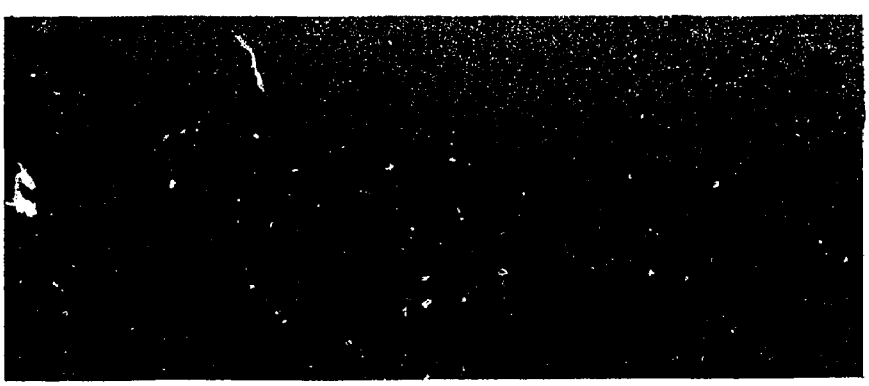


Shortly after the Treaty signing, Kamiakin dictated a letter to one of the Fathers at the Ahtanum Mission: "Tell them (the soldiers) we are quiet friends of the Americans, that we are not thinking of war. The way the Governor has talked to us has irritated us...then came Mr. Bolon (*) who insulted us with war and death.... If we lose, the men who keep the camp in which are our wives and children, will kill them rather than to see them fall into the hands of the Americans."

(*A. J. Bolon, Indian Agent appointed by Governor Stevens in March 1854.)

Whether deliberate or coincidence, on November 13, 1855, a major wrote from the Headquarters of the Yakima Expedition, Ahtanum Mission: "We will not be quiet, but will war forever until not a Yakima breathes in the land he calls his own. The river only we will let retain this name to show that here the Yakimas once lived. The treaty ... gave you too much for your lands, which are most of all worthless to the white man. My kind advice to you . . . is to scatter yourselves among the Indian tribes more peaceable, and there forget you ever were Yakimas . . . ."



DEFEAT OF THE YAKIMAS

The Treaty which had been negotiated so hurriedly was signed. The Yakimas were told it would not become valid until it was ratified by the United States Senate and proclaimed by the President.

However, that summer after the Walla Walla Council, territorial newspapers carried word that the lands were open for settlement. Credit must be given to two of the white men of those times who contended time and again that the lands were being illegally settled. The positions of Major Benjamin Alvord and Colonel George Wright, however, were ineffective in holding off the ensuing encroachments of the miners and the settlers.

The Yakimas, who said they wished to be left alone in this land where they had been born and where their ancestors lie buried, no longer welcomed the ever-increasing numbers of white men passing through their homeland. War, it seemed, was inevitable; and Kamiakin was to become the unwilling war leader.

That summer of 1855, a party of miners passing through the Yakima country was killed. Agent Bolon, traveling from The Dalles to investigate the incident, was killed on the trail by a small party of Indians.

(There are conflicting stories as to who killed the agent, and for many years the whites contended Kamiakin and Qualchan, the son of Ow-hi, were to blame. Historians generally agree, however, that neither had anything to do with it.)

Bolon's death brought on the soldiers. The war began that October on Toppenish Creek where Kamiakin's warriors defeated the soldiers sent out from The Dalles.

The Yakimas were forced to retreat at another later encounter of record that took place at Twin Buttes whose old name was Pah Hu Ta Quit (Gap In The Mountains) below Union Gap. A memorial has been erected at the site of this battle for the lone casualty--a Yakima non-combatant who was killed by one of the military's Indian scouts.

At the outset of the Yakima conflict the Fort Simcoe military post was established at the site of Mool–Mool, the bubbling springs. Colonel Wright ordered the establishment not only to keep watch on the Indians but also to protect them from overzealous miners and settlers.

In the end Kamiakin and some of his followers fled to the Palouse country. It was here in the Spokane country at the Battle of Four Lakes that the alliance of Spokane, Palouse, Couer d'Alene and Yakimas were finally defeated by Colonel Wright's forces September 17, 1858. Several of the Indian leaders were killed including Qualchan, whom Wright believed had killed Bolon, and his aged father, Ow-hi, who was killed while trying to escape.

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The Treaty was ratified by the United States Senate on March 8, 1859, and proclaimed by President James Buchanan on April 18, 1859.

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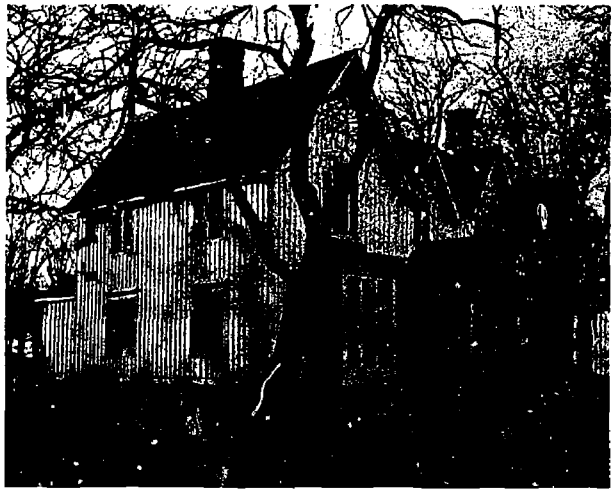
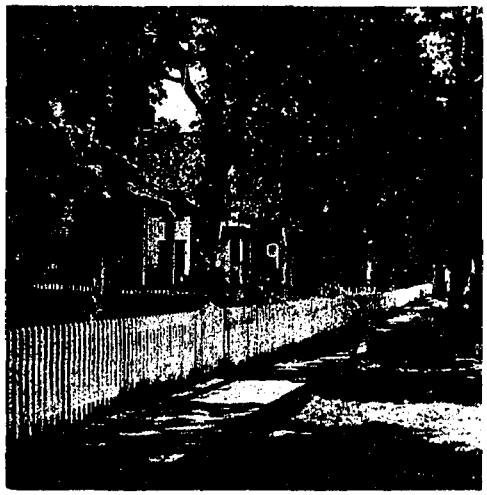
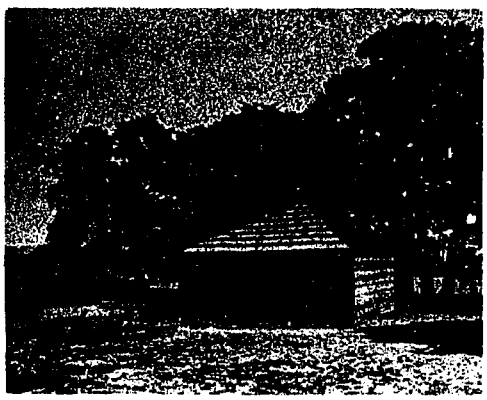
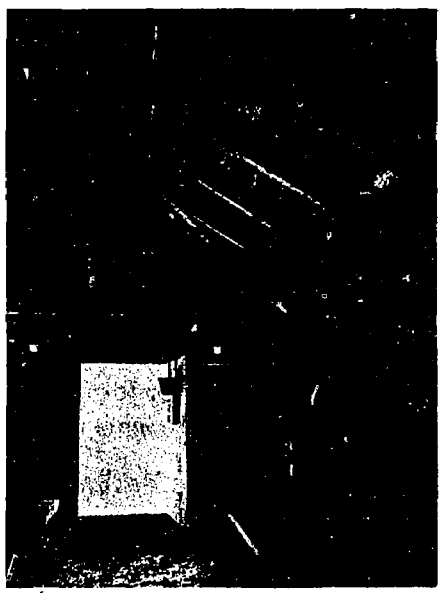




FORT SIMCOE HISTORICAL STATE PARK

The 200-acre Fort Simcoe Park was established in 1953 under a 99-year lease from the Yakima Indian Nation and is administered by the Washington State Parks and Recreation Commission. The site was known among the Indian Tribes as Mool–Mool (Bubbling Water) for its gurgling cold springs, and was a favorite meeting place for the tribes. The Fort was a frontier army post from 1856-59 and an Indian agency from 1859-1924.





AFTER THE WAR

Skloom died February 1, 1861, and was buried near his home at the bubbling springs called Mool–Mool.

After his defeat, Kamiakin refused to come onto the Reservation. In July of 1859 the Indian Agent Lansdale wrote, "It is evident Kamiakin has his misgivings, fearing the whites." It was also said that Kamiakin felt that if he returned, he would be held accountable "should any difficulties arise."

The old leader remained at peace and died in 1877, age 73, in his home at Rock Lake southwest of Spokane. Shortly afterward, settlers filed claim on his last place where his wife yet lived.

Kamiakin was buried in a secret place in the manner of his people. A few years afterward when relatives went to fit on new buckskins, as was the custom, the head had been severed from the body. It has never been recovered.

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NEW LIVING PATTERNS FOR THE YAKIMAS

When Kamiakin would not come onto the Reservation, Spencer of the Klickitats was appointed head chief by the Superintendent of Indian Affairs. He was later removed, and Joe Stwire or White Swan was elected and served until his death. His brother, Reverend Stwire G. Waters, a Methodist minister, succeeded him and remained chief until his death in 1932.

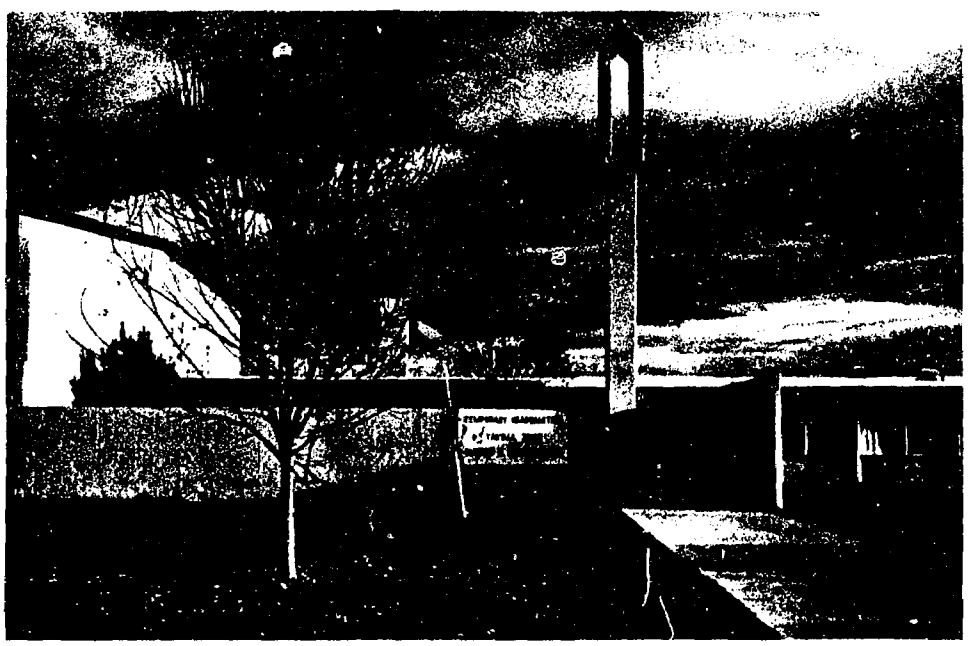
Shortly after the Treaty ratification the Agency headquarters was moved from White Salmon to Fort Simcoe which had been turned over to the Indian Department. A succession of subagents, special agents, and superintendents followed.

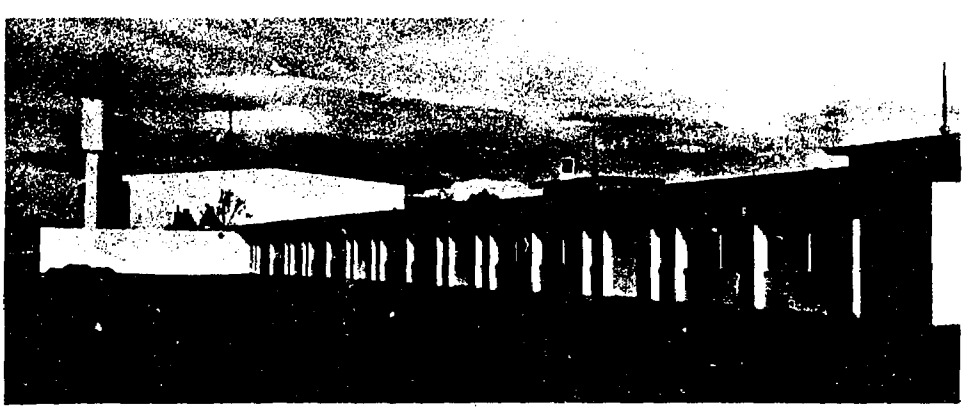
Living patterns of the Yakimas changed as they turned to cultivation of the soil for survival. Wagons, plows, harrows, and harnesses were purchased and given to those who worked for them. A sawmill, which was later destroyed by fire, was constructed in the 1860's; and the lumber was transformed into frame homes replacing the teepees that had dotted the valley. The Indian police system replaced the old practice of justice handled by the chiefs. As before, the Yakimas owned herds of horses and cattle. Grazing privileges granted to Ben Snipes and other stockmen brought in money annually to the

One of the better known and respected agents was the Reverend James H. Wilbur, a Methodist missionary, who came to Simcoe as superintendent of teaching in 1860. He was appointed agent by President Lincoln June 7, 1864, and served until 1882. Well liked, he was known among the Indians as "Father Wilbur."

The Northern Pacific Railroad was built through the Reservation bringing another new era and creating the stations of Toppenish and Simcoe (later changed to Wapato to avoid confusion).

In 1922, Toppenish was selected as the new site for the Agency headquarters. With the removal of the headquarters from Fort Simcoe, its boarding school which had contributed so much to the education of the Yakima children was also closed. Many of these children were absorbed into the local public schools, others went to boarding schools such as Chemawa in Oregon or Haskell in Kansas.





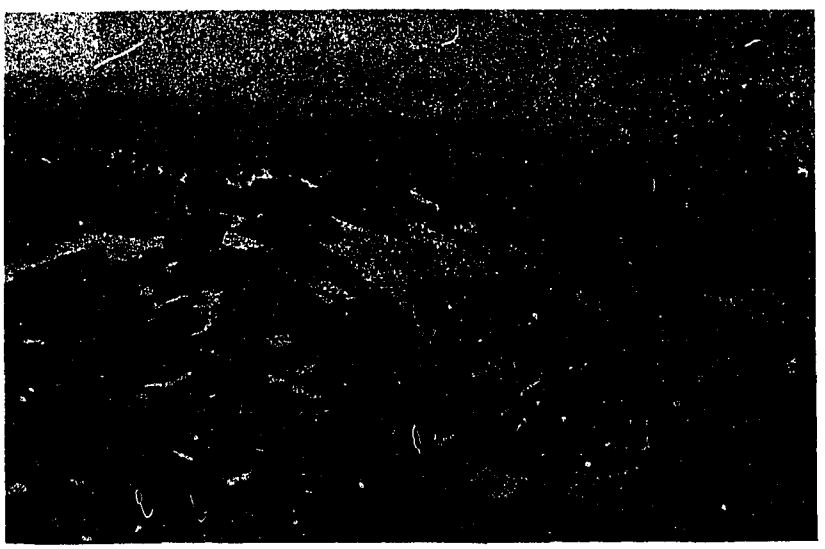
RESULTS OF THE ALLOTMENT ACT OF 1887

The Reservation was originally set aside in the name of the Tribe. The Allotment Act of February 8, 1887, provided for the allotting of tracts of this tribally owned land to individuals. Reluctant to divide up their reservation, a majority of tribal members finally agreed to accept the new plan whereby individuals received tracts in various sizes up to 160 acres. By 1914 when the rolls were closed, 4,506 individuals had been allotted over 440,000 acres leaving more than 780,000 acres still tribally owned. Many allotments were given to non-Yakimas who happened to be on the Reservation at the time because the Tribe feared any unallotted land would be thrown open for settlement. Strong pressure by local commercial groups to open these lands was resisted.

With the granting of allotments, their owners were allowed to request and obtain fee patents removing the trust restrictions, and they were thus free to dispose of their lands. Land sales became frequent with the consequence that much of the valuable irrigated land went out of Indian ownership. Towns on the Reservation, such as Toppenish and Wapato, came about through purchase of fee patented land from Indian owners, and through special Bills enacted by Congress.

Another result of the Allotment Act was the ensuing complicated heirship status of trust lands. On May 8, 1906, legislation gave the Secretary of the Interior authority to determine heirs to the trust property of deceased allottees. The heirs received fractionated interests in the allottee's lands; upon their deaths, their fractionated interests were further divided among their heirs, and so forth. A recent accounting indicates that only about a third of today's tracts have single owners; the remaining have two or more with some having as many as ninety. A few tracts have as many as 120 owners. Many of the owners are enrolled members of other tribes, such as Colville, Warm Springs, etc.

To combat the multiple heirship problem and to retain a land base for the Tribe, the Yakimas obtained legislation to give them assistance. Under the Act of July 28, 1955, its amendments, and previous Acts, the Tribe is expending a large portion of its income toward purchase of lands from those Indians wishing to sell their interest.



In recent years the Tribe initiated the Yakima Land Enterprise through which income from tribally purchased lands could be used for additional purchases as well as for improvement of tribal lands. With the consolidation of multiple heirship lands into tribal ownership and provision of a market for

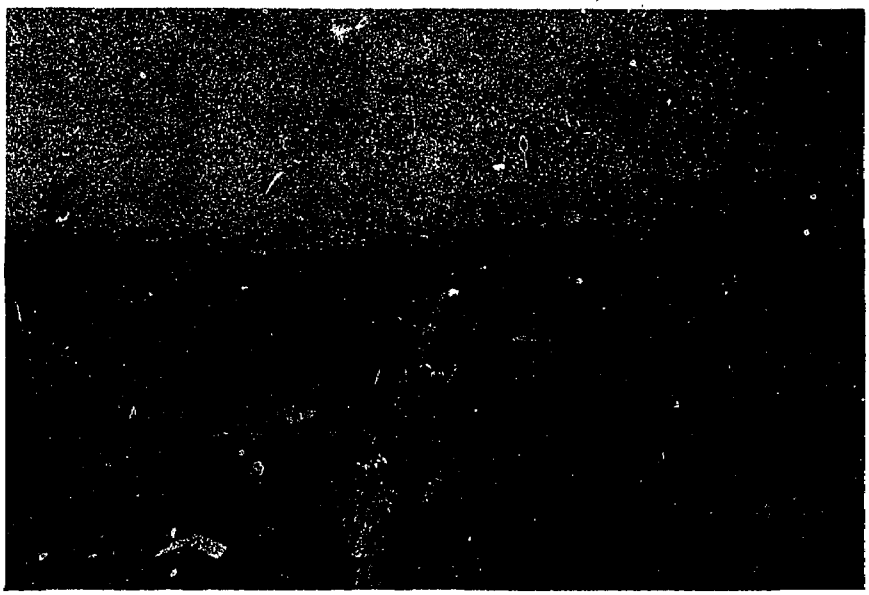
Indians desiring to sell their interests, these acquisitions have greatly facilitated the management of tribal lands and the loss of trust lands has virtually ceased. Trust acreage as of June 30, 1969, totaled 1,095,236.

Approximately 21,000 acres of what is now the Gifford Pinchot National Forest went out of Yakima ownership due to an erroneous boundary location. Hopefully, this will be rightfully returned to the Yakimas. Then, the trust land acreage on the Yakima Reservation should remain fairly constant.

IRRIGATION

During Agent Wilbur's time some 500 Paiute Indians were placed in his custody as prisoners of war. Wilbur put these people to work preparing irrigation ditches in the vicinity of Fort Simcoe using water from Toppenish Creek. Later the idea of irrigation by water from the Yakima River was developed, but it was not until 1902 that major works were authorized and the Wapato Irrigation Project was born.

Beginning with 50,000 acres, the project was originally financed through payment the Yakimas had received for the Wenatshapam fishery that Kamiakin had insisted on reserving in the Treaty. The project has expanded to about 144,325 acres consisting of the Wapato—Satus, Ahtanum, and Toppenish—Simcoe units. As of 1970, Yakimas retain ownership of some 86,355 acres within the project and non-Indians own some 57,970 acres.



In the 1920's many more Indians than today farmed their own land. However, with the growth of the agricultural economy, economic units required larger acreages and expensive farm machinery with the result that many Indian landowners dropped out of the farming picture. Today many landowners lease their trust lands to other Indian or non-Indian farm and ranch operators.

For 1970 the Wapato Irrigation Project's commercial crop yield was valued at $30,557,000 as compared to the 1960 figure of $20,330,816. Principal crops grown are sugarbeets, hops, mint, asparagus, corn, peas, grain, alfalfa, cherries, peaches, apples, and grapes. Nearly half the irrigated land in Yakima County lies within the Reservation. Trust acreage as of June 30, 1971, totaled 1,095,470.

MODERN TRIBAL LEADERSHIP AND MEMBERSHIP

The General Council consists of all enrolled members of the Tribe who are over 18 years old. Elected officials of the General Council are the Chairman, Vice-Chairman, Secretary-Treasurer, Sergeant-at-Arms, and four official counters and two alternates. The General Council meets each November, or on call, to act on tribal matters. The Tribe operates under a set of resolutions setting forth procedures for government.

By General Council Resolution adopted February 18, 1944, a 14–member Tribal Council was empowered to transact the increasing amount of business affairs of the Tribe. The resolution provides that any measures of great importance may be referred back to the people in General Council. The Tribal Council members are elected by the people and serve four-year terms. The Council operates through the following committees to which the Council appoints its members:

1. *Timber, Grazing, Overall Economic Development Committee*
2. *Loan, Extension, Education, and Housing Committee*
3. *Roads, Irrigation and Land Committee*
4. *Legislative Committee*
5. *Fish, Wildlife, and Law and Order Comittee*
6. *Health, Employment, Welfare, Recreation and Youth Activities Committee*
7. *Enrollment Committee*
8. *Budget and Finance Committee*

The Tribal Council has offices within the Agency headquarters and maintains close contact with all Agency activities on the Reservation. The Tribal government has initiated programs to improve educational levels, created job opportunities through industry, and enacted other beneficial programs by utilizing tribal funds and available Federal assistance.

Respecting the overall desires of the people, the Tribal Council keeps the Reservation timbered country generally closed to the public. Also, they opposed construction of Interstate Highway 82 across their lands because....they want no further loss of trust lands....lands affected would be split into small non-economical units....they believe the proposed highway could be built north of the Yakima River. Some tribal members expressed their fears that if the highway were built south of the river, as proposed, the land between the highway and the river would also eventually be taken for recreational purposes. They feared the loss of trust lands for this proposed highway would only set a precedent for building of other roads across their reservation.

MEMBERSHIP

Allotment rolls prepared in the 1880's and 1900's were the only record of membership for many years. In 1945 the General Council sponsored Federal legislation for enrollment of members living in the relinquished or ceded area as well as those living within reservation boundaries. This legislation called the Enrollment Act of August 9, 1946, established a minimum degree of blood quantum at one-fourth or more of the blood of the fourteen tribes of the Yakima Indian Nation.

The enrolled membership as of July 1, 1971, was 5,841. It is estimated that two-thirds of the members live on the Reservation. Others live within the ceded area, some on the Coast, and others in smaller numbers in nearly every state of the Union. Some of those enrolled have never been on the Reservation.

For the most part, enrollment applications are thoroughly screened by the Tribal Council's Enrollment Committee who give their recommendations to the Tribal Council. The Tribal Council then approves or rejects each applicant except for a few who must have the final approval of the Portland Area Office of the Bureau of Indian Affairs.

YAKIMA GOALS AND ACTIVITIES

The Yakima Indian Nation has come a long way since the Treaty signing. The following summarizes their major programs in education, economic development, and housing.

EDUCATION

Indian children attend public schools on the Reservation. Recent reports show a total Indian student enrollment of 1,663 in elementary through post high school grades. The Yakima leaders look upon these young people as the Yakima Nation's future.

The Tribe currently budgets $100,000 annually to provide individual scholarships amounting to $2,500 for a four-year period for those tribal members wishing to continue on to post high school education. Many tribal students attend Central Washington State College in Ellensburg. Others attend Yakima Valley College, Washington State University, University of Washington, and schools in seventeen other states. Some take up vocational studies at boarding schools such as Haskell Institute in Lawrence, Kansas, and the Institute of American Indian Arts in Santa Fe, New Mexico. A few attend Bacone College in Bacone, Oklahoma. Many take advantage of the Bureau's employment training centers at Madera, California, and Roswell, New Mexico.

The Tribe has also established, with Bureau professional assistance and funding, a Summer Remedial Education Camp at Camp Chaparral conducted in two sessions for Indian students in grades three through nine. Summer education programs are conducted in the Valley at the same time for those not attending the mountain camp. Indian college students assist in both of these programs through the summer.

In 1970, a Johnson O'Malley-sponsored summer school was held in Wapato Senior High School for forty high school students from the four school districts of the Reservation. Indian history and language for high school credit were the core of the program.

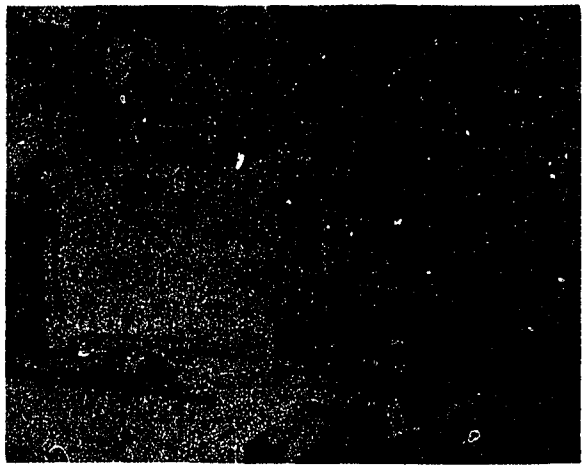
An extensive Adult Education Program, inaugurated by the BIA in 1961, is also conducted on the Reservation with participants earning a standard high school diploma or GED certificate.

ECONOMIC DEVELOPMENT

Although the Reservation remains "home" to the tribal members, many have had to leave it to obtain satisfactory long-term employment. Thus, next to education and the maintenance of the land base, tribal leaders consider employment opportunities to be of the highest priority.

Many tribal members are employed at the Yakima Agency, Fort Simcoe Job Corps at White Swan, and the Wapato Irrigation Project. Many of these working as government employees are paid through tribal funds. Others work in the lumber and wood products industry and in garment plants located on or adjacent to the Reservation. Other on-reservation Indian employment consists mainly of agricultural labor, but much of this is done by citizens of Mexican descent.

The Tribal leaders have worked diligently in recent years to establish Reservation industries to create tribal employment opportunities. Their efforts combined with those of the BIA and cooperation of other agencies have resulted in the establishment of the Yakima Indian Nation Industrial Park at Wapato; two factories manufacturing furniture and furniture cutstock at the Wapato site; and a garment plant in Toppenish. The Tribe has invested over one million dollars in these enterprises in return for preference employment of tribal members. The establishment of these industries has bolstered the Valley economy, and many of the tribesmen who had been dependent on fishing (especially at the Celilo Falls fishery) now work a 40-hour week in modern factories.



"Ray James TV Repair Shop"

"Established through use of funds from a Tribal loan and BIA Grant."

Due to foreign import competition, the garment plant was closed in December 1970. The Tribe, working through its Overall Economic Development Committee, continues seeking out new industrial prospects. Because of the Reservation's ideal location and the available labor force, several companies have indicated an interest in establishing operations here.

HOUSING

The Yakima Indian Tribal Housing Authority was established by tribal leaders to work with the low-rent and mutual-help programs currently in operation. A 30-unit low-rent housing project at Wapato provides homes not only for low income tribal families but for other members of the community as well.

30-Unit Apas Goudy Park Housing Project, Wapato, Washington

Those working with the housing programs estimate there is a current need for 450 new or improved homes on the Reservation. An additional 90 homes per year are needed to provide for new families and housing attrition in the future. Current programs scheduled include a group of 30 homes near

Goldendale and another mutual-help project for 34 homes on scattered sites on the Reservation.

1971 Housing Improvement Program
Ernest Lewis home, Toppenish, Washington

Note: A more thorough description of Bureau of Indian Affairs Programs at Yakima Agency is contained in the booklet "Operations of the Yakima Indian Agency."

"DRAG RACING STRIP", Parker, Washington built by Mr. Dee Adams through use of funds from Tribal loan program and BIA grant program.

OTHER ACTIVITIES

TRIBAL INCOME

The Yakima forest, which remained untouched by logging until 1944, provides most of the Tribe's working capital. Contrary to popular belief, the Government does not hand out Federal funds directly to Indians. Any money distributed represents tribal revenue from sources such as timber, grazing, or payments obtained through judgment awards for lost fishing rights and lands, or money from leases or timber and land sales on individually owned lands. Annual per capita dividends from tribal income began in 1954 and now amount to $300 per member

TRIBAL CREDIT PROGRAM

Because tribal members experienced great difficulty in obtaining loans from outside lenders, the Tribal Credit Program was established to provide tribal funds for short-term and long-term loans for eligible members. In fiscal year 1970, the Credit Program provided $522,800 to members to finance housing, farm and cattle operations, purchase of land, the establishment of new businesses and for other forms of development.

LAW AND ORDER

The Yakima Law and Order Code was approved in 1953 with major crimes being covered by Federal authority. The Tribe maintains a tribal police force, uniformed and with radio-equipped cars; operates a tribal jail on a 24-hour basis; and justice is dispensed to Indian offenders by Tribal Court. They have adopted their own fish and game conservation measures to perpetuate the great resources of their reservation. In 1963 the State unilaterally assumed jurisdiction over Indians on trust lands within the reservation with respect to eight points of law:

1. *Compulsory school attendance*
2. *Public assistance*
3. *Domestic relations*
4. *Mental illness*
5. *Juvenile delinquency*
6. *Adoption proceedings*
7. *Dependent children*
8. *Operation of motor vehicles on public streets, alleys, roads, and highways*

The Tribe favors return of law and order jurisdiction to their hands because they feel the State's lack of funds has failed to provide adequate service in these areas.

LAND MANAGEMENT

Good land management has increased income and acreage usage in the past ten years. Ten years ago 131,000 acres of land brought an income of $720,000

Aerial view of Yakima reservation and Toppenish Ridge.

Recent statistics indicate 160,000 acres of land paid an income of over $1,500,000. Leveling of land, better drainage, and drilling of wells for irrigation are some of the improvements bringing about better land usage. Range land improvements enable the feeding of more cattle during the summer season.

WSU EXTENSION SERVICE

An agent of the Yakima County Extension Service maintains an office in the Yakima Agency headquarters and is under contract between the Bureau of Indian Affairs and Washington State University. Services include educational programs in agriculture and home economics; for example, home lawn and garden programs, fair exhibits, educational events and workshops, etc. Extension aides visit homes in the Indian community to provide information on nutrition and homemaking practices. The Yakima Indian Nation provides the leadership and funds for several of the programs in which tribal members and other Indians participate.

U. S. PUBLIC HEALTH SERVICE

The Indian Health Center is located in Toppenish and is operated by the Indian Health Service branch of USPHS. Medical and dental services are provided through its outpatient clinics. Although no area hospital is operated by the IHS, there is a contract hospital at Toppenish. Some of the leading health problems are diseases of the respiratory system (colds, pneumonia, influenza), diseases of the digestive system, diabetes, and severe arthritis.

The Health Center provided service to 17,611 outpatients in 1969--over twice as many as the 8,251 served in 1960. Better working relations with State and Federal offices resulted in more and better service. More funds have been made available for contract health care in hospitals, nursing homes, and referrals to specialists, eye doctors, and therapists. Well child clinics, as well as clinics for diabetics and arthritic patients, are constantly bringing new medical aid to the people.

The Health Center has a staff of two doctors, three nurses, one sanitarian, one health education specialist, one dentist, four dental assistants, one lab technician, one pharmacist, one medical social worker, as well as the office staff. All eligible American Indians can use the clinic services.

The Community Health Representative (CHR) initially was part of the Community Action Program. These Indian workers have become so valuable to the Indian community, there are now three CHR's working fulltime under a contract arrangement between the Yakima Tribe and USPHS. Working in all areas of health services, they provide needed transportation to the health clinic, area hospitals, they make home visits, and similar duties.

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YAKIMA TRIBAL COMMUNITY ACTION PROGRAM
(an Office of Economic Opportunity Program)

The CAP staff is comprised mostly of American Indians—Yakimas and others. Community action programs begun in 1966 have provided initiative and motivation for Indians on Yakima Reservation. Total participants (persons who were contacted or received service more than once) during July—September 1970 was 4,131 which is about the average for a three-month period. Through the years the following programs have been effective on the Reservation:

COMMUNITY CENTERS in Toppenish and White Swan continually work with programs in education, recreation, youth, employment, social services, cultural enrichment, study hall, and library.

COUNSELING SERVICES in the field of education, finance, marriage and family problems, as well as employment, has helped many individuals and families.

YOUTH DIRECTOR contacts parents and children to encourage more participation in Boy Scouts, Camp Fire Girls, 4—H, Girl Scouts, and other character-building clubs.

JOB PLACEMENT DIRECTOR brings job opportunities and job seekers together. Through his contacts with prospective employers, more Indians are being hired in private industry.

SUMMER HEAD START programs in Satus and White Swan aim at giving youngsters confidence and responsible attitudes in their first school years. (approximately 60 participants in 1970)

RESERVATION DEVELOPMENT & OPERATION MAINSTREAM are work programs for men and women. Counseling, adult education, and on-the-job training prepare workers to advance to steady employment in private industry. (approximately 60 participants in 1970)

HOUSING SPECIALIST aids those wanting to build, remodel, or buy a home for their families.

NYC WORKERS (Neighborhood Youth Corps) are high school boys and girls who receive job training during summer months. Counseling, education, and training sessions are also a part of this program to encourage these young men and women to choose professions. (55 participants in 1970)

DRIVER EDUCATION has increased the number of adults driving with a valid driver's license as well as learning proper driving techniques and rules and regulations.

ALCOHOLISM OUTREACH is a more recent program. The staff has received (from the University of Utah) orientation in the technical nature of alcoholism and how to counsel the alcoholic. AA meetings are held and the projection is to have a detoxification center and a drying-out center.

CULTURAL SPECIALIST lectures to students and interested clubs speaking about the "Indian life" from how the first people lived to the present. The most requested is the telling of tales and legends fo long ago.

YAKIMA TRIBAL NEWSPAPER The "Yakima Nation Review" was first published in May 1970. With funds from the Yakima Tribe and Yakima CAP, the staff prints over 2,000 copies twice a month with circulation increasing at about 15 subscribers per week.

TRIBAL HEAD START DAY CARE CENTERS in Wapato and in Toppenish provide programs during the week for as many as 50 children whose parents work fulltime.

—Dance of the Chiefs.

RETENTION OF CUSTOMS AND BELIEFS

There is still strong attachment to traditional customs and beliefs of the Yakima ancestors. Some observances of the traditional Indian marriage ceremony are followed. Four and five-year old boys making their initiation dances are judged by their elders for acceptance into long house groups.

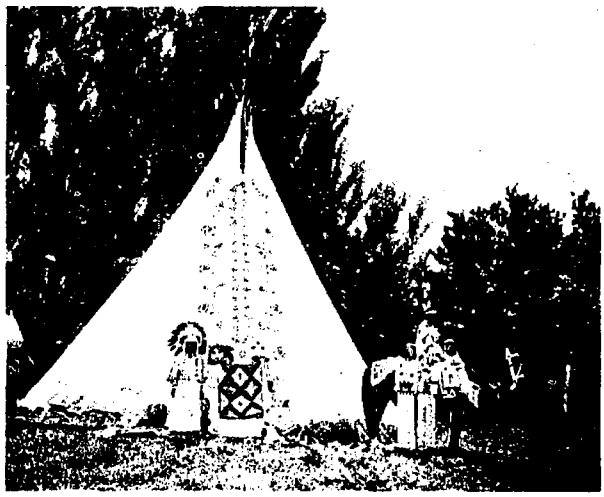
Long houses at Wapato, Toppenish, Satus, and White Swan serve as community centers for traditional celebrations, General Council meetings, recreational and educational activities, and funerals. This is a modern adaptation of old days when long houses served individual tribes, bands, or families. Each long house group selects its own chairman and committee. Old day long houses were long wedge-shaped constructions of tule mats with openings at the top to emit smoke from fire pits. The doorways of today's modern constructions still traditionally face the rising sun.

First food feasts are held giving thanks to the Creator for bringing another season of salmon, roots, or berries (depending on the season). The ceremonies usually begin in the morning with the drummers chanting the age-old songs of thanksgiving. At noon the religious leader rings his bell, leads everyone in a sip of water, and then directs that the meal begin. It concludes with a final sip of water and worship songs.

Annual celebrations are held at New Year's (White Swan), Lincoln's Birthday (Satus), Washington's Birthday (Toppenish), Veteran's Day (Toppenish), and at Christmas. During the Veteran's Day and

New Year's gatherings, special ceremonies are conducted honoring veterans. More than 1,000 men and women of the Tribe have served their country in uniform since World War I.

Each July a ten-day encampment at White Swan brings together representatives of tribes from all over the Northwest and Canada. In old days, this encampment preceded the Yakimas' annual trek to the huckleberry fields on the Cascade slopes. They traveled by horseback west from where Fort Simcoe State Park is now located to spend several weeks gathering huckleberries and preparing them to take back to their home villages. Now motor vehicles are used on the trip to the Potato Hill country, one of the main berry fields of the Yakimas.



Non-Indians are welcomed to the social gatherings and are allowed to take photographs It is only at the religious services and memorials that picture-taking is strictly prohibited.

Traditional Indian funeral services and memorials are observed throughout the Reservation. Religious services called Washat or Pom-Pom are held interspersed with meals in the long house. The funeral services continue without cessation as the old worship chants are drummed and sung by the seven drummers. The women in their bright colored wing dresses, kerchiefs, and shawls are along the south wall and the men in their traditional buckskin or bright solid colored shirts are along the north wall. Kinfolk and friends dance the deceased "along the way" stepping out onto the earthen floor by ones or in pairs and circling the casket. The people stand and dance, heads downcast, with their right hands half raised swaying in time to the throb of the flat hand drums. At the gravesite each circles the grave

tossing a handful of earth onto the casket saying goodbye in the old custom. Afterward the funeral procession returns to the long house for a lamentation ceremony as the heirloom costume of the departed is brought out and displayed before being put away until a memorial feast can be held later. There are forty burial grounds on or adjacent to the Reservation.

Several religions are followed. In addition to the many followers of the Protestant and Roman Catholic faiths, the Washat is the principle old Indian religion. Another is the Shaker religion spread from Mud Bay, Washington, in the 1880's. Rites of the Shakers, who have three churches on the Reservation (White Swan and Satus), include a combination of Catholicism, Protestantism, and native religions.

. . . . . .

At the social gatherings or so-called "war dances" the men and women wear their heirloom outfits of beaded buckskin and feather plumes. The Yakimas have won highest honors at inter-tribal gatherings such as the one at Gallup, New Mexico, for their authentic and colorful outfits. At Sheridan, Wyoming, the first Miss Indian America chosen was a Yakima girl.

Proud of their heritage, the Yakimas remember they are descendants of a great nation of people. Although there remain readjustment problems, the Yakima Nation has advanced appreciably and will continue doing so with its expanding programs aimed at fulfillment of the People's needs and wishes.

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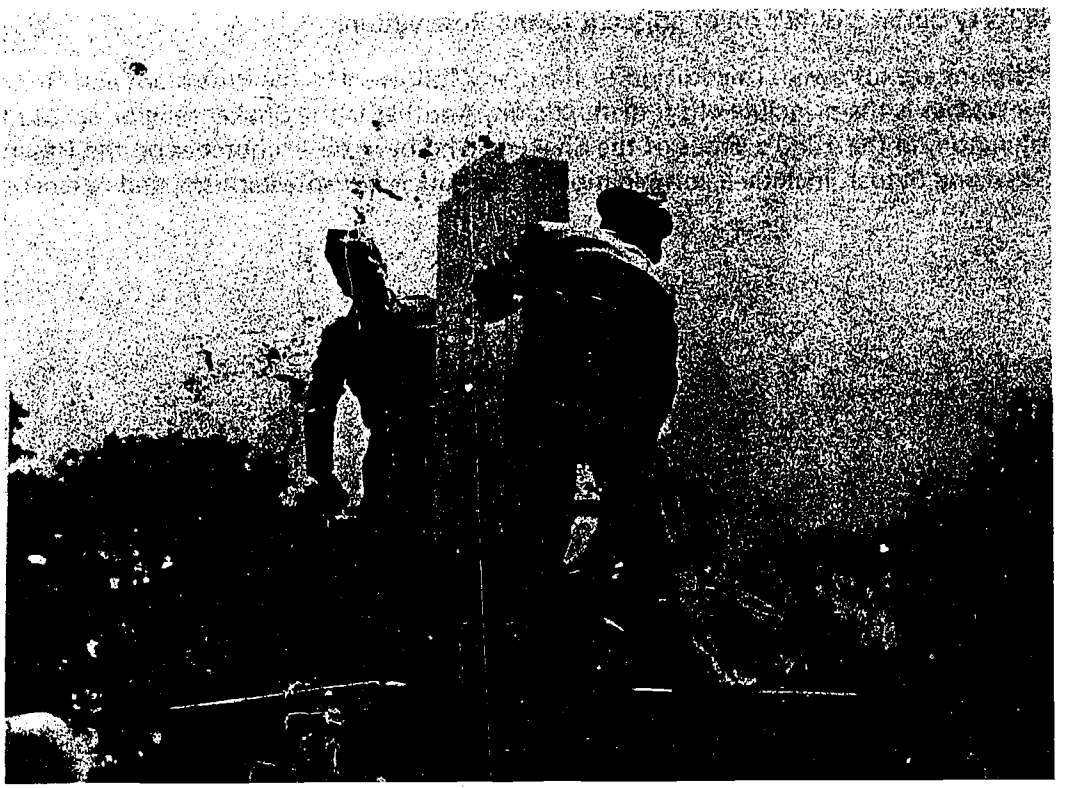

Yakima Indian Nation Memorial Monument

On April 6, 1955, the Yakima Indian Nation dedicated a memorial monument for all their men and women who had served in the United States Armed Forces. A likeness of Chief Kamiakin, signer of the Yakima Treaty of 1855, is carved atop the marble monument which lists the names of the Yakima tribal veterans. The monument is located on the old Yakima Indian Agency grounds just west of Toppenish, Washington.

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YAKIMA TRIBAL COUNCIL
1971 – 1973

1.	Robert B. Jim	1973*	Chairman
2.	Watson Totus	1975	Vice-Chairman
3.	Genevieve Hooper	1973	Secretary
4.	Roger Jim	1973	Assistant Secretary
5.	Moses Dick	1975	Sergeant-at-Arms
6.	Eagle Seelatsee	1973	
7.	William Northover	1973	
8.	Harris Teo	1975	
9.	Johnson Meninick	1975	
10.	Melvin Sampson	1975	
11.	Louis Cloud	1975	
12.	Stanley Smartlowit	1973	
13.	Harvey Adams	1973	
14.	Joe Sampson	1975	

** Indicates the year a Councilman is up for re-election. After elections, the Tribal Council elects officers and appoints committees. The committees elect their own chairmen and secretaries.*

TRIBAL COUNCIL COMMITTEES

TIMBER, GRAZING, OVERALL ECONOMIC DEVELOPMENT COMMITTEE
William Northover, Chairman

LOAN, EXTENSION, EDUCATION AND HOUSING COMMITTEE
Stanley Smartlowit, Chairman

ROADS, IRRIGATION AND LAND COMMITTEE
Harvey Adams, Chairman

LEGISLATIVE COMMITTEE
Joe Sampson, Chairman

FISH, WILDLIFE, AND LAW AND ORDER COMMITTEE
Louis Cloud, Chairman

HEALTH, EMPLOYMENT, WELFARE, RECREATION AND YOUTH ACTIVITIES COMMITTEE
Roger Jim, Chairman

ENROLLMENT COMMITTEE
Eagle Seelatsee, Chairman

BUDGET AND FINANCE COMMITTEE
Robert B. Jim, Chairman

TREATY WITH THE YAKIMAS, 1855

12 Stat. 951, June 9, 1885—Treaty

Articles of agreement and convention made and concluded at the treaty ground, Camp Stevens, Walla-Walla Valley, this ninth day of June, in the year one thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of the United States, and the undersigned head chief, chiefs, headmen and delegates of the Yakama, Palouse, Pisquose, Wenatchapam, Klikatat, Klinquit, Kow-was-say-ee, Li-ay-was, Skinpah, Wish-ham, Shyiks, Oche-chotes, Kah-milt-pah, and Se-ap-cat, confederated tribes and bands of Indians, occupying lands hereinafter bounded and described and lying in Washington Territory, who for the purposes of this treaty are to be considered as one nation, under the name of "Yakama," with Kamiakun as its head chief, on behalf of and acting for said tribes and bands, and being duly authorized thereto by them.

Cession of Lands

ARTICLE I. The aforesaid confederated tribes and bands of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the lands and country occupied and claimed by them, and bounded and described as follows, to wit:

Boundaries

Commencing at Mount Rainier, thence northerly along the main ridge of the Cascade Mountains to the point where the northern tributaries of Lake Che-lan and the southern tributaries of the Methow River have their rise: thence southeasterly on the divide between the waters of Lake Che-lan and the Methow River to the Columbia River; thence, crossing the Columbia on a true east course, to a point whose longitude is one hundred and nineteen degrees and ten minutes (119°10',) which two latter lines separate the above confederated tribes and bands from the Oakinakane tribe of Indians; thence in a true south course to the (952) forty-seventh (47°) parallel of latitude; thence east on said parallel to the main Palouse River, which two latter lines of boundary separate the above confederated tribes and bands from the Spokanes; thence down the Palouse River to its junction with the Moh-hah-ne-she, or southern tributary of the same; thence, in a southeasterly direction, to the Snake River, at the mouth of the Tucannon River, separating the above confederated tribes from the Nez Perce tribe of Indians; thence down the Snake River to its junction with the Columbia River; thence up the Columbia River to the "White banks," below the Priest's rapids; thence westerly to a lake called "La Lac;" thence southerly to a point on the Yakama River called Toh-mah-luke; thence, in a southwesterly direction, to the Columbia River, at the western extremity of the "Big Island," between the mouths of the Umatilla River and Butler Creek; all of which latter boundaries separate the above confederated tribes and bands from the Walla-Walla, Cayuse, and Umatilla tribes and bands of Indians; thence down the Columbia River to midway between the mouths of White Salmon and Wind Rivers; thence along the divide between said rivers to the main ridge of the Cascade Mountains; and thence along said ridge to the place of beginning.

Reservation

ARTICLE II. There is, however, reserved from the lands above ceded for the use and occupation of the aforesaid confederated tribes and bands of Indians, the tract of land included within the following boundaries, to wit:

Boundaries

Commencing on the Yakama River, at the mouth of the Attah-nam River; thence westerly along said

Attah-nam River to the forks; thence along the southern tributary to the Cascade Mountains; thence southerly along the main ridge of said mountains, passing south and east of Mount Adams, to the spur whence flows the waters of the Klickitat and Pisco rivers; thence down said spur to the divide between the waters of said rivers; thence along said divide to the divide separating the waters of the Satass River from those flowing into the Columbia River; thence along said divide to the main Yakama, eight miles below the mouth of the Satass River; and thence up the Yakama River to the place of beginning.

All of which tract shall be set apart, and, so far as necessary, surveyed and marked out, for the exclusive use and benefit of said confederated tribes and bands of Indians, as an Indian reservation; nor shall any white man, excepting those in the employment of the Indian Department, be permitted to reside upon the said reservation without permission of the tribe and the Superintendent and agent. And the said confederated tribes and bands agree to remove to, and settle upon, the same within one year after the ratification of this treaty. In the mean time it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States; and upon any ground claimed or occupied, if with the permission of the owner or claimant.

Guaranteeing, however, the right to all citizens of the United States, to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not included in the reservation above named.

And provided, That any substantial improvements heretofore made by any Indian, such as fields enclosed and cultivated, and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued, under the direction of the President of the United States, and payment made therefor in money; or improvements of an equal value made for said Indian upon the reservation. And no Indian will be required to abandon the improvements aforesaid, now occupied by him, until their value in money, or improvements of an equal value shall be furnished him as aforesaid.

ARTICLE III. And provided, That, if necessary for the public convenience, (953) roads may be run through the said reservation; and on the other hand, the right of way, with free access from the same to the nearest public highway, is secured to them; as also the right, in common with citizens of the United States, to travel upon all public highways.

Privileges Secured to Indians

The exclusive right of taking fish in all the streams, where running through or bordering said reservation, is further secured to said confederated tribes and bands of Indians, as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing them; together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

Payment by the United States

ARTICLE IV. In consideration of the above cession, the United States agree to pay to the said confederated tribes and bands of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty, the sum of two hundred thousand dollars, in the following manner, that is to say: sixty thousand, to be expended under the direction of the President of the United States, the first year after the ratification of this treaty, in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, supplying them with provisions and suitable outfit, and for such other objects as he may deem necessary, and the remainder in annuities, as follows: for the first

five years after the ratification of the treaty, ten thousand dollars each year, commencing September first, 1856; for the next five years, eight thousand dollars each year; for the next five years, six thousand dollars per year; and for the next five years, four thousand per year.

All which sums of money shall be applied to the use and benefit of said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them. And the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

United States to Establish Schools

ARTICLE V. The United States further agree to establish at suitable points within said reservation, within one year after the ratification hereof, two schools, erecting the necessary buildings, keeping them in repair, and providing them with furniture, books, and stationery, one of which shall be an agricultural and industrial school, to be located at the agency, and to be free to the children of the said confederated tribes and bands of Indians, and to employ one superintendent of teaching and two teachers; to build two blacksmiths' shops, to one of which shall be attached a tin shop, and to the other a gunsmith's shop; one carpenter's shop, one wagon and ploughmaker's shop, and to keep the same in repair and furnished with the necessary tools; to employ one superintendent of farming and two farmers, two blacksmiths, one tinner, one gunsmith, one carpenter, one wagon and ploughmaker, for the instruction of the Indians in trades and to assist them in the same; to erect one saw-mill and one flouring-mill, keeping the same in repair and furnished with the necessary tools and fixtures; to erect a hospital, keeping the same in repair and provided with the necessary medicines and furniture, and to employ a physician; and to erect, keep in repair, and provided with the necessary furniture, the buildings required for the accommodation of the said employees. The said buildings and establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chief of the said confederated tribes and bands of Indians is expected, and will be called upon, to perform many services of a public character, occupying much of his time, the United States further agrees to pay to the said confederated tribes and bands of Indians five hundred dollars per year, for the term of twenty years after the ratification hereof, as a salary for such person as the said (954) confederated tribes and bands of Indians may select to be their head chief; to build for him at a suitable point on the reservation a comfortable house and properly furnish the same, and to plough and fence ten acres of land. The said salary to be paid to, and the said house to be occupied by, such head chief so long as he may continue to hold that office.

Kamaiakun Is the Head Chief

And it is distinctly understood and agreed that at the time of the conclusion of this treaty Kamaiakun is the duly elected and authorized head chief of the confederated tribes and bands aforesaid, styled the Yakama nation, and is recognized as such by them and by the commissioners on the part of the United States holding this treaty; and all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to said confederated tribes and bands of Indians. Nor shall the cost of transporting the goods for the annuity payments be charged upon the annuities, but shall be defrayed by the United States.

Reservation May Be Surveyed

ARTICLE VI. The President may, from time to time, at his discretion, cause the whole or such portions of such reservation as he may think proper, to be surveyed into lots, and assign the same to such

individuals or families of the said confederated tribes and bands of Indians as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

Annuities Not to Pay Debts of Individuals

ARTICLE VII. The annuities of the aforesaid confederated tribes and bands of Indians shall not be taken to pay the debts of individuals.

ARTICLE VIII. The aforesaid confederated tribes and bands of Indians acknowledge their dependence upon the government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens.

And should any one or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the government out of the annuities.

Not To Make War But In Self Defense

Nor will they make war upon any other tribe, except in self-defense, but will submit all matters of differences between them and other Indians to the government of the United States or its agent for decision, and abide thereby. And if any of the said Indians commit depredations on any other Indians within the territory of Washington or Oregon, the same rule shall prevail as that provided in this article in case of depredations against citizens. And the said confederated tribes and bands of Indians agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE IX. The said confederated tribes and bands of Indians desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same, and, therefore, it is provided that any Indian belonging to said confederated tribes and bands of Indians, who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her annuities withheld from him or her for such time as the President may determine.

Wenatshapam Fishery Reserved

ARTICLE X. And provided, That there is also reserved and set apart from the lands ceded by this treaty, for the use and benefit of the aforesaid confederated tribes and bands, a tract of land not exceeding in quantity one township of six miles square, situated at the forks of the Pisquouse or Wenatshapam River, and known as the "Wenatshapam fishery," which said reservation shall be surveyed and marked out whenever the President may direct, and be subject to the same provisions and restrictions as other Indian reservations.

When Treaty to Take Effect

ARTICLE XI. This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

(955) In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and the undersigned head chief, chiefs, headmen, and delegates to the aforesaid confederated tribes and bands of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

ISAAC I. STEVENS, Governor and Superintendent
KAMAIAKUN, his X mark
SKLOOM, his X mark
OWHI, his X mark
TE–COLE–KUN, his X mark
LA–HOOM, his X mark
ME–NI–NOCK, his X mark
ELIT PALMER, his X mark
WISH–OCH–KMPITS, his X mark
KOO–LAT–TOOSE, his X mark
SHEE–AH–COTTE, his X mark
TUCK–QUILLE, his X mark
KA–LOO–AS, his X mark
SCHA–NOO–A, his X mark
SLA–KISH, his X mark

Signed and sealed in presence of–

JAMES DOTY, Secretary of Treaties
MIE. CLES. (JEAN CHARLES) PANDOSY, O.M.I.
WM. C. McKAY
W. H. TAPPAN, sub Indian Agent, W. T.
C. CHIROUSE, O.M.I.
PATRICK McKENZIE, Interpreter
A. D. PAMBURN (PAMBRUN), Interpreter
JOEL PALMER, Supt. of Indian Affairs, O. T.
W. D. BIGLOW
A. D. PAMBURN (PAMBRUN), Interpreter

And whereas, the said treaty having been submitted to the Senate of the United States for its constitutional action thereon, the said Senate did, on the eighth day of March, one thousand eight hundred and fifty-nine, advise and consent to the ratification of the same by a resolution in the words and figures following, to wit:

"IN EXECUTIVE SESSION,
"SENATE OF THE UNITED STATES, March 8, 1859.

"Resolved, (two thirds of the senators present concurring,) That the Senate advise and consent to the ratification of treaty between the United States and the head chief , chiefs, headmen, and delegates of the Yakama, Palouse, and other confederated tribes and bands of Indians, occupying lands lying in Washington Territory, who, for the purpose of this treaty, are to be considered as one nation, under the name of "Yakama," with Kamaiakun as its head chief, signed 9th June, 1855.

"Attest: "ASBURY DICKENS, Secretary."

Now, therefore, be it known that I, JAMES BUCHANAN, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in their resolution of March eighth, one thousand eight hundred and fifty-nine, accept, ratify, and confirm the said treaty.

(956) In testimony whereof, I have hereunto caused the seal of the United States to be affixed, and have signed the same with my hand.

Done at the city of Washington, this eighteenth day of April, in the year of our Lord one thousand eight hundred and fifty-nine, and of the independence of the United States the eighty-third.

JAMES BUCHANAN

By the President:
LEWIS CASS, Secretary of State

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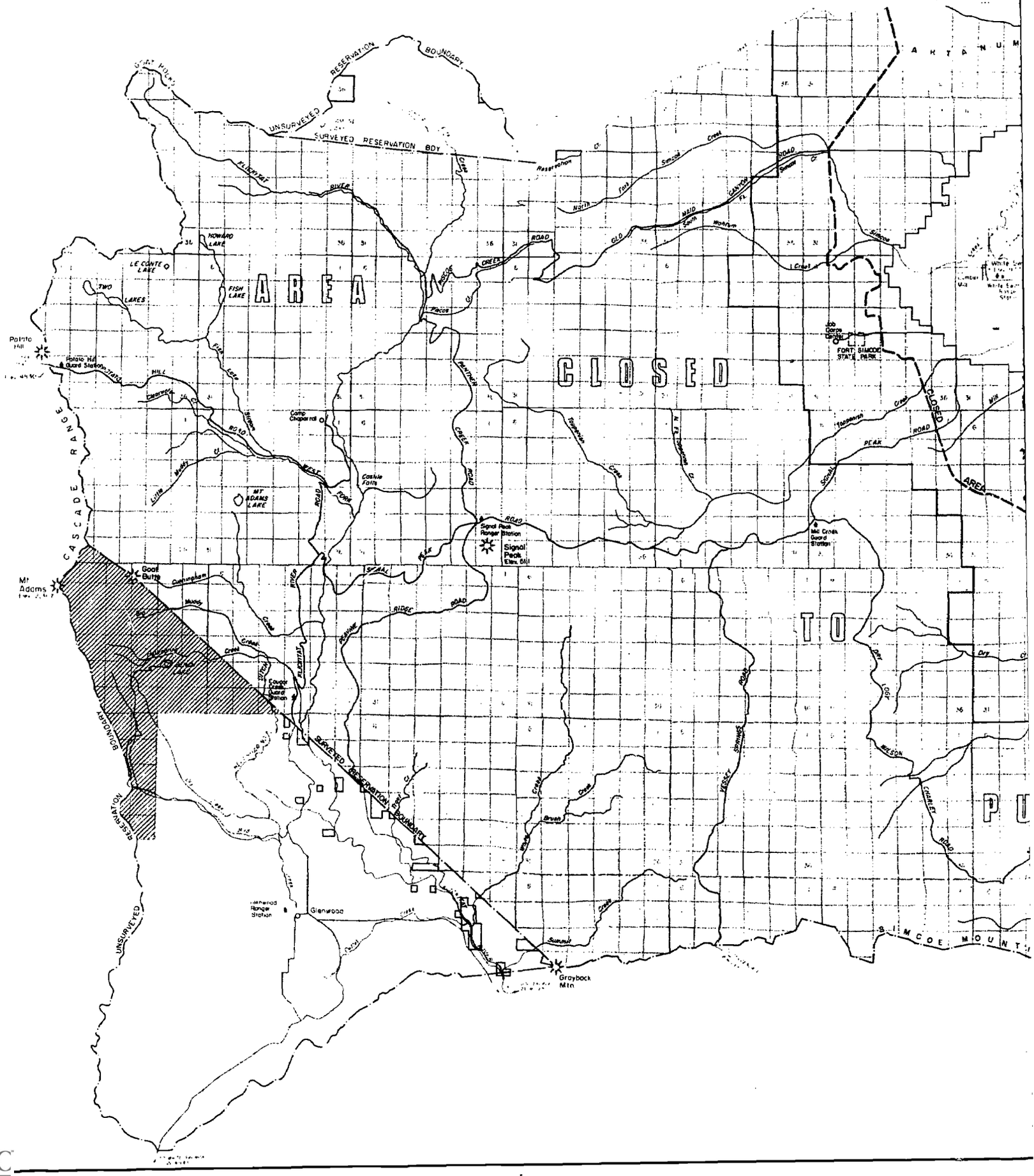
1775	Continental Congress declares jurisdiction over Indian affairs
1804—1806	Lewis and Clark Expedition
1814	Alexander Ross visit to Kittitas district
1824	Bureau of Indian Affairs established under the War Department
1825	Fort Vancouver established by Hudson's Bay Company
1833	Nisqually House in Puget Sound built
1842	The Oregon Trail reaches the Willamette Valley
1847	Kamiakin invites Catholic missionaries to instruct his people
1849	Oregon Territory admitted to the Union followed within a few years by establishment of separate territorial governments for Washington, Oregon, and Idaho.
1850	The Donation Act
mid—1850s	The fight to hold onto traditional homes and a way of life
March 21, 1853	Isaac Stevens becomes Governor of Washington Territory
May 28, 1855	The Walla Walla Council convenes
June 9, 1855	Yakimas sign treaty ceding 16,920 square miles of ancient homeland for a "reservation" of 1,875 square miles
1855	Agent Bolon killed
September 17, 1858	The Battle of Four Lakes near Spokane. Qualchan and Ow-hi killed.
March 8, 1859	Treaty ratified by the United States Senate
April 18, 1859	Treaty proclaimed by President James Buchanan
July 1859	Kamiakin refuses to come onto the reservation
1860	Reverend James H. Wilbur arrives at Fort Simcoe to become superintendent of teaching
February 1, 1861	Skloom dies
1864—1882	Wilbur appointed agent by President Lincoln
1877	Kamiakin dies at Rock Lake, age 73.
February 8, 1877	Allotment Act resulting in the allotment of over 440,000 acres to 4,506 individuals, not all of whom were Yakimas
1922	Toppenish selected as the new site for the Agency headquarters resulting in closure of Fort Simcoe boarding school
1924	Indian Citizenship Act passed

August 9, 1946	Enrollment Act passed establishing a minimum degree of blood quantum at one-fourth or more of the blood of the fourteen tribes of the Yakima Nation
July 1, 1971	Enrolled tribal membership totals 5,841.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TWO LAKES
FISH LAKE
Rocky Creek
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Job Corps Center
FORT SIMCOE STATE PARK
White Swan
Lumber Mill
Potato Hill
Potato Hill Guard Station
Trail
Cheese Cr.
Little Muddy Cr.
Simcoe ROAD
Camp Chaparral
MT. ADAMS LAKE
WEST FORK
Castle Falls
MAINLINE CREEK ROAD
Toppenish Creek
N. Fk. Toppenish Cr.
Toppenish Creek ROAD
PEAK ROAD
Mill Creek
CLOSED AREA
Signal Peak Ranger Station
Signal Peak Elev. 5811
Mid Creek Guard Station
CASCADE RANGE
Mt. Adams
Goat Butte
Cunningham
Muddy Cr.
SIGNAL PEAK ROAD
RIDGE ROAD
Creek
Council Lake
Camp Creek Guard Station
Flounce
Flounce Creek
ADMINISTRATIVE BOUNDARY
SURVEYED RESERVATION BOUNDARY
Dry Creek
Dry ROAD
WILSON
CHARLEY ROAD
YAKAMA INDIAN RESERVATION
Glenwood Ranger Station
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Trout Creek
Summit Creek
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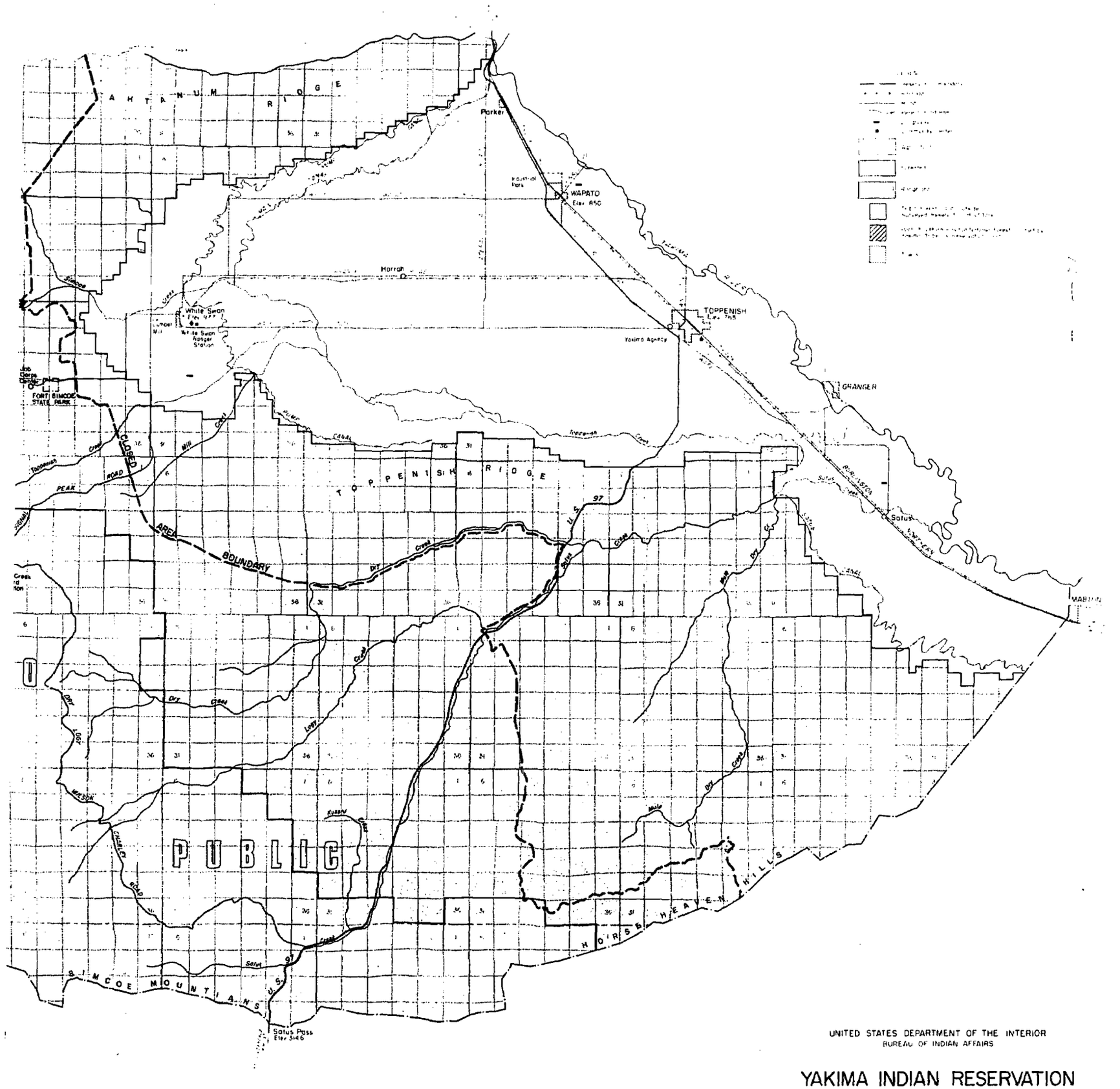

NOTE Travel Through Closed Area Restricted to U S Highway 97

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YAKIMA INDIAN RESERVATION

YAKIMA & KLICKITAT COUNTIES
WASHINGTON

OCTOBER 1971

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SCALE IN MILES