

OREGON.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total.....	4,971
Reservation Indians, not taxed (not counted in the general census)	3,708
Indians in prison, not otherwise enumerated	5
Indians off reservations, self-supporting and taxed (counted in the general census)	1,258

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:

Total	3,937
Reservation Indians, not taxed.....	3,708
Indians in prison, not otherwise enumerated	5
Other persons with Indians, not otherwise enumerated.....	224

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		3,708	1,718	1,990	308
Grande Ronde agency		379	184	195	76
Klamath agency		835	385	450	42
Siletz agency		571	289	282	190
Umatilla agency		999	438	561	
Warm Springs agency		924	422	502	
Grande Ronde agency		379	184	195	76
Grande Ronde reservation	Rogue River	47	22	25	76
	Wapato Lake.....	28	14	14	
	Santiam	27	15	12	
	Marys River.....	28	15	13	
	Clackama.....	59	25	34	
	Luckimute	20	16	13	
	Calapooya	22	9	13	
	Cow Creek	20	13	16	
	Umpqua	80	39	41	
	Yamhill	30	16	14	
Klamath agency:					
Klamath reservation	Klamath, Modoc, and Snake (<i>a</i>) ..	835	385	450	42
Siletz agency:					
Siletz reservation	31 tribes (<i>b</i>)	571	289	282	190
Umatilla agency:					
Umatilla reservation	Walla Walla, 405; Cayuse, 415; Umatilla, 179.	999	438	561	
Warm Springs agency.....		924	422	502	
Warm Springs reservation.....	Warm Springs.....	430	185	245	
	Wasco	288	135	153	
	Tenino	69	34	35	
	John Day	57	28	29	
	Piutes	80	40	40	

a A few Moleles, Spokanes, and Warm Springs Indians, and some whites, negroes, and Chinese are intermarried with these Indians.

b Thirty-one tribes consist of the Tootootna, Mequonnoodon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta Costa, Klickitat, Alsea, California, Umpqua, Nahlanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Oxford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos, Salmon River, Chinook, and Rogue River Indians.

REPORT ON INDIANS TAXED AND NOT TAXED.

The civilized (self-supporting) Indians of Oregon, counted in the general census, number 1,258 (622 males and 636 females), and are distributed as follows:

Benton county, 14; Clackamas county, 53; Clatsop county, 29; Coos county, 114; Curry county, 121; Douglas county, 120; Gilliam county, 28; Harney county, 27; Jackson county, 28; Klamath county, 23; Lake county, 42; Lane county, 63; Malheur county, 91; Marion county, 219; Multnomah county, 28; Tillamook county, 46; Wasco county, 166; other counties (11 or less in each), 46.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN OREGON.

TRIBES.	Stock.	Reservation.	Agency.
Alsea	Yakonan	Siletz	Siletz.
Applegate Creek	Athapasean	Siletz	Siletz.
Calapuya	Kalapooian	Grande Ronde	Grande Ronde.
Cayuse	Wailatpuan	Umatilla	Umatilla.
Chato	Athapasean	Siletz	Siletz.
Clackama	Chinookan	Grande Ronde	Grande Ronde.
Coquille (Upper)	Athapasean	Siletz	Siletz.
Cow Creek (Umpqua)	Athapasean	Grande Ronde	Grande Ronde.
Euchre (Yukwitohe)	Athapasean	Siletz	Siletz.
Galice Creek	Athapasean	Siletz	Siletz.
John Day	Shahaptian	Warm Springs	Warm Springs.
Joshua	Athapasean	Siletz	Siletz.
Klamath	Lutuamian	Klamath River	Klamath River.
Kusa	Kusan	Siletz	Siletz.
Luckamute	Kalapooian	Grande Ronde	Grande Ronde.
Marys River	Kalapooian	Grande Ronde	Grande Ronde.
Mickwanutime	Athapasean	Siletz	Siletz.
Modok	Lutuamian	Klamath	Klamath.
Molele, or Molale	Wailatpuan	Grande Ronde	Grande Ronde.
Nestucca	Salishan	Grande Ronde	Grande Ronde.
Nestucca	Salishan	Siletz	Siletz.
Nulnatama	Athapasean	Siletz	Siletz.
Piute	Shoshonean	Warm Springs	Warm Springs.
Piute	Shoshonean	Klamath	Klamath.
Rogue River	Athapasean	Grande Ronde	Grande Ronde.
Rogue River	Athapasean	Siletz	Siletz.
Saiustkla	Yakonan	Siletz	Siletz.
Salmon River	Salishan	Siletz	Siletz.
Salmon River	Salishan	Grande Ronde	Grande Ronde.
Santiam	Kalapooian	Grande Ronde	Grande Ronde.
Shasta-Skoton (Shista-Kkhwusta)	Athapasean	Siletz	Siletz.
Shasti	Athapasean	Grande Ronde	Grande Ronde.
Sixes (Kwatami)	Athapasean	Siletz	Siletz.
Snako	Shoshonean	Klamath	Klamath.
Tenino	Shahaptian	Warm Springs	Warm Springs.
Tillamook (Killamuk)	Salishan	Grande Ronde	Grande Ronde.
Tumwater	Chinookan	Grande Ronde	Grande Ronde.
Tututena (Rogue River)	Athapasean	Siletz	Siletz.
Umatilla	Shahaptian	Umatilla	Umatilla.
Umpqua	Athapasean	Siletz	Siletz.
Umpqua	Athapasean	Grande Ronde	Grande Ronde.
Walla Walla	Shahaptian	Umatilla	Umatilla.
Walpapa	Shoshonean	Klamath	Klamath.
Wapato	Kalapooian	Grande Ronde	Grande Ronde.
Warm Springs	Shahaptian	Warm Springs	Warm Springs.
Wasco	Chinookan	Warm Springs	Warm Springs.
Yahuskin	Shoshonean	Klamath	Klamath.
Yamhill	Kalapooian	Grande Ronde	Grande Ronde.

Of the above the following are peculiar and local to Oregon: Chinookan stock, Clackama, Oregon City or Tumwater, and Wasco; Kalapooian stock, Calapooya, Luckimute, Marys River, Santiam, Wapato, and Yamhill; Kusan stock, Kusa; Wailatpuan stock, Molele or Molale and Cayuse; Yakonan stock, Alsea and Saiustkla.

The following tribes of the Chinookan stock are in Washington: Klatsop, Shoalwater, and Tsinuk, at Puyallup Consolidated agency, and Wisham, at Yakama agency.

GRANDE RONDE AGENCY.

The Grande Ronde agency is a small one located in southern Oregon, west of the Cascade range. The Indians at this agency are only 379 in number and are the remnants of once formidable tribes. The agency is to the west of Salem, the capital of the state. The tribes or parts of tribes are: Rogue River, 47; Wapato Lake, 28; Santiam, 27; Marys River, 28; Clackama, 59; Luckimute, 29; Calapooya, 22; Cow Creek, 29; Umpqua, 80; Yamhill, 30. These Indians get their several names from lakes, streams, rivers, or other points at which they lived. They were gathered up after the various Indian wars, and were never on any other reservation. They were brought here in 1855. The Indian population of this agency has steadily decreased.—EDWARD L. LAMSON, United States Indian agent.

KLAMATH AGENCY.

The Klamaths came from Klamath reservation, west Klamath lake, and Linkville, the Modocs from Tule lake and Lost river, and the Snakes from Goose lake, Silver lake, Warner lake, and Harney lake, all in Oregon. These tribes have been on the reservation since the treaty in 1864. They are not divided into bands. There are no chiefs among them. None of these Indians were ever located on any other reservation except a few Warm Springs Indians from Warm Springs agency, Oregon, who came here since the treaty of 1864.

All the Indians of the various tribes here have intermarried, so that the Klamaths and Modocs are completely blended with each other and partly with the Snakes. There are a few Pitt Rivers here from Pitt river, California, who were brought as slaves by the Modocs. The Modocs were originally seceders from the Klamath tribe.—D. W. MATTHEWS, United State Indian agent.

SILETZ AGENCY.

This agency is occupied by the Indians remaining of 31 tribes, namely, the Tootootna, Mequonnoodon, Joshua, Chetco, Coquille, Tillamook, Euchre, Klamath, Shasta, Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Orford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos, Salmon River, Chinook, and Rogue River Indians. The agency was located in 1855, and all the various tribes named above, or rather representatives of these tribes, were placed here in the fall of that year as prisoners of war, except the Yaquinas, the Alseas, the Siletz, and the Salmon Rivers, and they were found within the boundaries of the reservation as it was first established, settled along the coast at the mouth of the rivers bearing their names. The Indians are all from within the boundaries of Oregon, except the Californias; they are few in number and are from just across the line on the edge of the state. The Klamath, the Rogue River, the Coquille, and the Tootootnas were by far the most powerful tribes. There were a large number of the Joshuas, but they are very closely connected with the Tootootnas, the home of the latter being on the south side and the Joshuas on the north at the mouth of Rogue river, both tribes being called Salt Chucks by the Indians of the interior. The following gives the locations of the different bands or tribes at the time they were placed on the reservation:

The Klamaths are a band from a large and powerful tribe that inhabited the Klamath lake and Klamath river country in southern Oregon, and one of the leading bands in number and importance on this reservation.

The Coquilles are next in number and their former home was well up the Coquille river in Coos county, Oregon.

The Rogue Rivers at an early day were the most powerful and warlike of any Indians in southern Oregon. Their home was well up on Rogue river in the mountains.

The Tootootnas and Joshuas are separate and distinct tribes, though their homes were close to each other, the Rogue river dividing them, the Joshua on the north and the Tootootna on the south. They are fish eaters and do not follow the chase like the Indians of the interior.

The Mequonnoodons lived on the Rogue river just above the Joshuas. The tribe is small.

The Thachundons, on the south side of the Rogue river, near and above the Tootootnas.

The Chetcos, on a stream of that name that empties into the Rogue river. A small tribe.

Euchres, on stream of that name on north side of Rogue river.

The Sixes, just north of the Euchres on Sixes river, were a small tribe.

The Galice Creeks, north of the Rogue river, on a small stream bearing their name. A small tribe.

The Smith Rivers, on Smith river, Jackson county.

The Shastas, in the mountains on tributaries of Rogue river.

The Shasta Costas, on the ocean south of the mouth of Rogue river.

The Snakes are few in number. Their home was on Snake river, eastern Oregon.

The Nahltanadons lived on the ocean beach south of Port Orford.

The Californias, a small band, lived just over the line in California.

The Cooses, a tribe from Coos bay, now almost extinct.

The Umpquas, a tribe from the Umpqua river, in Douglas county. But few left.

The Calapooyas were located in the southern portion of the Willamette valley. But few left.

The Klickitats occupied the middle portion of the Willamette valley. But few are left.

The Chinooks, a once powerful but friendly tribe, occupied the north end of the Willamette valley and along the Columbia river. But few of them are left.

The Applegates lived on Applegate creek, in Douglas county. A small tribe.

The Tillamooks, a small tribe, lived at Tillamook bay.

The Nestuceas, a small tribe, lived at the mouth of Nestucca river.

The Salmon Rivers, a small tribe, at the mouth of Salmon river.

The Siletz, a small tribe, at the mouth of Siletz river.

The Yaquinas, a small tribe, at Yaquina bay.

The Alseas, at one time a large tribe, lived on the Alsea bay.

All these Indians are natives of Oregon except a few straggling California Indians, who were caught up in the war; they were all taken from their native homes and placed here at about the same time. They have now intermarried, and it is difficult to distinguish tribes, although when they were first placed here they drew the line very closely.—T. J. BRADFORD, United States Indian agent.

UMATILLA AGENCY.

The Umatilla reservation was established by the government in the year 1860, and the following tribes have been here ever since:

The Cayuses, who are natives, lived on the banks of the Umatilla river on this reservation.

The Umatilla tribe, who occupied a section below the reservation to the mouth of the Umatilla river and up and down the Columbia river, on either bank, for about 20 or 30 miles in Oregon.

The Walla Wallas, who originally were inhabitants of the banks of the Columbia river for about 80 miles above the mouth of Lewis river, and upon said river and the Walla Walla for about 20 miles east, and on the west along the Yakama river for about 30 miles, in what is now the state of Washington.

The tribes and bands named are situated much as they were when first visited by white people and Lewis and Clarke, and retain their habits and customs. As in former days, each band lives distinct from the other, but are gradually overcoming some customs. They do not intermarry among the 3 tribes.—JOHN W. HORSFORD, United States Indian agent.

WARM SPRINGS AGENCY.

The Warm Springs Indians came from near The Dalles, Oregon, in 1858-1859; the Wascos, from The Dalles, or near it, in 1858-1859; the Teninos, from near The Dalles in 1858-1859; the John Days, about 30 years ago, from or near John Days river, 40 miles east of The Dalles. The Putes (Pak Utes) were formerly located on the Malheur reservation, Oregon, but after the Bannock war of 1878-1879 they were taken to Fort Vancouver or the Simcoe agency, Yakama reservation, most part to the latter place; those from Vancouver came here in the fall of 1879; those from Yakama came here mostly in 1884-1885.

The section of country embraced by the Warm Springs reservation, and southeast of it toward Harney lake and the Malheur country, and even beyond, was once claimed by the people to whom the Putes (or Snakes) belong. After the Bannock war the Malheur reservation was abandoned and the Putes were scattered.

The Warm Springs, Wasco, Tenino, and John Day tribes have resided along the Columbia river below, at, or above The Dalles, from time immemorial. They were parties to the treaty of June 25, 1855, and were named "The Confederated Tribes and Bands in Middle Oregon".

In the early days of this reservation there were several bands of what are now called Warm Springs Indians, as "The Tyghs", "The Deschutes", taking their names from the locality in which they then lived.

The Tenino tribe took its name from a fishing point on the Columbia river some miles above The Dalles, called "Tenino".

Among the Wasco tribe are some that were called "Dog Rivers", a stream above the cascades of the Columbia and running into that river. It was called by the white people "Dog river", and from whence some of these Indians came to this reservation.—JAMES C. LUCKEY, United States Indian agent.

THE CHINOOK LANGUAGE.

The Chinook language, or more properly jargon, quite commonly spoken by the Indians of the Columbia and Puget Sound country, has taken the place in many instances of tribal languages. It is a singular example of a quite recently created language. It is used in Idaho, Washington, Oregon, northwestern Montana, British America, and even in portions of Alaska.

INDIANS IN OREGON, 1800.

The area of Oregon was acquired by the United States by discovery in 1792, and it is also claimed to be a portion of the territory of the Louisiana purchase of 1803. It was organized as a territory August 14, 1848. English and Russians early explored its territory, and stories were scattered broadcast of a vast aboriginal population. Eastern Oregon, an arid region, contained but few Indians, and those mostly of Shapshian or

Shoshonean stock. Along the Columbia, on both banks, as far east as The Dalles, and at the head of the Salmon river, were many Indians, fish eaters. The Willamette, a river running north through western or coast Oregon, with falls at Oregon city, a limited distance from its mouth, and which cut off much of the salmon run, had Indians on both banks; there were also Indians along the streams running into the Willamette. A line of small streams flowing from the Blue mountains to the Pacific, generally not more than 150 miles in length, gridironed western Oregon from the Columbia river south to the Klamath, or to the present California state line. These streams at the date of the white occupation were in the possession of numerous small tribes, who were almost constantly at war, one with the other, for food or fish preserves. Many of these tribes had no linguistic affinity and many of them have now disappeared. In illustration of the variety and number of these tribes, observe the list of the remnants of the 31 tribes now at Siletz agency. Oregon now contains remnants of many tribes of 10 stocks of Indians. Whether long residence in separate localities by Indians of an original common stock made these linguistic varieties, or whether the Indians brought the several tribal languages with them when migrating, will remain a doubt. The early Oregon Indians have left us no evidences of particular mechanical skill or ingenuity. There are some evidences of the stone age with them as with other North American Indians, and also some useful implements of the hunt, chase, and art of fishing. There were tribes which hunted in the mountains for food, tribes which lived on nuts and roots, and tribes, along fishing grounds, which lived by fishing.

The Oregon Indians, save in the number and variety of their tribes, present no marked features of difference from the Indians of the northwest coast, except those of Alaska. They were fierce and warlike, and brutal to captives. From the time of the first attempt at an American occupation after 1800 and to 1854 there was an almost constant friction between the English fur-trading companies of the northwest coast and the Americans. The Hudsons Bay Company had many trading posts in Oregon and Idaho south of the Columbia. Old Fort Boise, on Snake river, about 90 miles west of the present Boise city, the capital of Idaho, was a Hudsons Bay trading post, and was not abandoned until 1854. The Indians of Oregon were drawn into these contests between nations and took sides against one party or the other, but they were generally on the side of the English. Many fierce and bloody battles occurred between the Oregon Indians and the United States authorities from and after 1850. Many of the white people and thousands of Indians were killed in these engagements.

The number of the Indian population of Oregon, from 1792 to 1870, has been largely exaggerated. The early navigators first saw many of the Oregon Indians at points along the seacoast or rivers. They were obtaining salmon and other fish to dry for their winter food, and in many instances had come, during the season for this food, from long distances in the interior; so the early navigators reported hordes of Indians in Oregon, supposing that the back country teemed with them, as did the seacoast or rivers. If Oregon ever contained more than 40,000 Indians the battle for food must have been intense, and the club and bow and arrow seldom idle. They were about the last of the American Indians to become owners of horses, and were stream, river, and bay Indians, or canoe or plains men, moving about on foot.

GRANDE RONDE, KLAMATH, SILETZ, UMATILLA, AND WARM SPRINGS AGENCIES.

Report of Special Agent WILL Q. BROWN on the Indians of Grande Ronde, Klamath, Siletz, Umatilla, and Warm Springs reservations, Grande Ronde, Klamath, Siletz, Umatilla, and Warm Springs agencies. Oregon, August, September, October, and November, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Grande Ronde: Kalapuya, Klakama, Luckiamute, Molele, Neztueca, Rogue River, Santiam, Shasta, Tumwater, Umqua, and Yamhill. Klamath: Klamath, Modok, Pai-Ute, Walpape, and Yahusku band of Snake (Shoshoni). Siletz: Alsiya, Coquell, Kusa, Rogue River, Skoton-Shasta, Sautskia, Sinslaw, Tootootna, Umqua, and thirteen others. Umatilla: Cayuse, Umatilla, and Walla Walla. Warm Springs: John Day, Pi-Ute, Tenino, Warm Springs, and Wasko.

The unallotted areas of said reservations are:

Grande Ronde: 61,440 acres, or 96 square miles. Treaties of January 22, 1855 (10 U. S. Stats., p. 1143), and December 21, 1855 (12 U. S. Stats., p. 982); executive order June 30, 1857.

Klamath: 1,056,000 acres, or 1,650 square miles. Treaty of October 11, 1864 (16 U. S. Stats., p. 707).

Siletz: 225,000 acres, or 351.5 square miles. Unratified treaty, August 14, 1855; executive orders, November 9, 1855, and December 21, 1865; act of Congress, approved March 3, 1875 (18 U. S. Stats., p. 446).

Umatilla: 268,800 acres, or 420 square miles. Treaty of June 9, 1855 (12 U. S. Stats., p. 945); act of Congress approved August 5, 1882 (22 U. S. Stats., p. 297).

Warm Springs: 464,000 acres, or 725 square miles. Treaty of June 25, 1855 (12 U. S. Stats., p. 963).

Indian population 1890: Grande Ronde agency—Rogue River, 47; Wapato Lake, 28; Santiams, 27; Marys River, 28; Clackamas, 59; Luckimutes, 29; Calapooyas, 22; Cow Creek, 29; Umpquas, 80; Yamhills, 30; total 379. Klamath agency—Klamaths, Modocs, and Snakes, 835. Siletz agency (31 tribes) (b), 571. Umatilla agency—Walla Wallas, 405; Cayuses, 415; Umatillas, 179; total 999. Warm Springs agency—Warm Springs, 430; Wascos, 288; Teninos, 69; John Day, 57; Pirtes, 80; total, 924. Grand total, 3,708.

^a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

^b The 31 tribes consist of the Tootootna, Mequonnoodon, Joshua, Cheteo, Coquille, Tillamook, Euchre, Klamath, Shasta-Costa, Klickitat, Alsea, California, Umpqua, Nahltanadon, Sixes, Smith River, Galice Creek, Thachundon, Applegate, Nestucca, Port Orford, Calapooya, Illinois, Shasta, Snake, Yaquina, Siletz, Coos, Salmon River, Chinook, and Rogue River Indians.

GRANDE RONDE RESERVATION.

The Grande Ronde reservation is just east of the coast range and joins the Siletz reservation. It covers an area of 61,440 acres, about 10,000 of which is arable and 15,000 more tillable. No minerals of value have ever been found on the reservation. The farming land lies in small valleys along the tributaries of the Yamhill river, and is of fairly good quality. Allotments to the number of 269, with an area of 26,177 acres, have already been made, but only 862 acres were cultivated during the census year, notwithstanding that nearly 10,000 acres were ready for the plow, and that a good market for grain is near at hand. Wheat is selling for 67 cents per bushel and oats for 40. The land will produce at the lowest calculation 22 bushels of wheat, 30 bushels of oats, or 1.5 tons of hay per acre.

Hundreds of acres of the finest arable land have been allotted to old and infirm persons, and lie unused and overgrown with weeds and brush. Many of the allottees who are able to till their land neglect to do so, or cultivate but a small portion of it, relying on the commissary for the necessaries of life. The total population at Grande Ronde is 379. The cost to the government for maintaining the school, for employes about the agency, including the agent, and for supplies of all kinds issued to the Indians, is approximately \$16,000. This allows to each man, woman, and child about \$42. Nearly one-half of the amount appropriated to Grande Ronde is for the maintenance of the school, which has 60 pupils. This would leave them about \$8,000 less \$3,936, the amount paid for salaries to employes, to be divided between 319 persons. Each person, therefore, receives about \$12.50. These figures are only approximate, as no data are at hand from which to obtain the actual figures.

The Grande Ronde Indians under 35 years of age are nearly all of mixed blood, many of them showing but the slightest trace of Indian blood. These Indians suffer considerably from fever and ague. Diseases of the eyes are of frequent occurrence, but yield readily to proper treatment. The same story of syphilitic affections is repeated here as at the other reservations, but no case of primary syphilis has occurred during the past 2 years. The doctor reports that the deaths exceed the births. He complains of the interference of the medicine man.

It is said by those who have known these Indians for many years that it is almost impossible to find a virtuous woman among them, although for 30 years the Roman Catholic church has had priests constantly stationed on the reserve, who for the greater portion of that time have had charge of the school.

The school buildings and grounds present a neat appearance, and everything in and about them is in excellent order.

The houses occupied by these Indians are not as commodious or as well constructed as those at Siletz. Those occupied by the old and infirm are nothing but huts, giving but scant protection from the winter winds. The fences are generally good, and are built of rails, with stakes and riders.

Marriages and divorces are generally under the state laws.

An Indian court has jurisdiction over trivial offenses and misdemeanors. This court is a court of record, and the Indians are taking advantage of it to have wills filed and recorded.

The saw and grist mills are in charge of a capable sawyer, miller, and millwright. The blacksmith shop is conducted by a white employe. The houses occupied by the employes and the agency office, barn, and commissary are scarcely fit for firewood. The roofs are decayed, and the sills, floors, joists, and part of the siding are rotten.

The school building and boarding hall is a fine structure, and the house occupied by the agent is good enough if it had a coat of paint.

The census at Grande Ronde was taken by the agent in the same manner as at Siletz, by personally visiting each house, and is complete in every particular.

No legends or traditions of these Indians are extant.

KLAMATH RESERVATION.

This reservation is situated in the high plateau country of south central Oregon east of the Cascade range of mountains, where the valleys have an elevation of 4,000 feet above sea level. The climate is delightful during the summer months, but in winter it is very cold, and snow falls to a depth of 4 or 5 feet. The reserve covers an area of 1,056,000 acres, 60,000 acres of which is fine agricultural land and about 125,000 acres is marsh, but around its borders is fine meadow land, covering thousands of acres, from which the Indians cut large quantities of hay. The balance of the land is well covered with pine timber of fairly good quality. The soil is mostly derived from the disintegration of basaltic rocks, though sometimes for a considerable area it is composed wholly of volcanic ash. The real agricultural land lies in the western portion of the reserve, and extends from Modoc point to Fort Klamath. The area in cultivation is small, probably about 2,000 acres, and the crops are poorly tended. Very little grain was sown this season, but there was a "volunteer" crop of wheat of some value.

Klamath marsh, which occupies the northern portion of the reservation and covers an area of about 90,000 acres, is the ancient harvest field of the Klamath and neighboring tribes, who visit it during the months of July and August, camping along the margin and gathering the seeds of the pond lily, which they call *wo cus* and use for food. The seed pods are gathered by the younger women in canoes, and it devolves on the older women to extract the seeds, from which is prepared the several dishes, *spoke-wus*, *so-lenés*, and *slul-bols*. To prepare

spoke-wus the ripest pods, those that have burst open on the plant, are gathered and placed in a canoe filled with water, where they are allowed to remain for 2 or 3 weeks, during which time the seeds have fairly well loosened from the pods, but the separation is completed by rubbing between the hands. The seeds are then laid on mats in the sun for a few hours and afterward tossed with hot coals into a mat or shallow basket made of tule. They are then placed on a flat rock and the hulls loosened by lightly rubbing with a small stone muller and separated from the seed by winnowing. The seed is then parched in a hot frying pan, where it swells, pops, and bleaches like pop corn, and is then ready to be eaten, either dry or with cold water. When served with cream and sugar it is an acceptable dish. So lenes is prepared by first roasting the pods over an open fire, then breaking them open and further drying them in the sun, and separating the seeds from the hulls with the muller, as before. Slul-bolis is simply the sun-dried seeds removed from the pods by beating with the paddle and winnowing. To prepare it for use it is roasted, crushed on a flat stone with a heavy muller, and the hull separated from the crushed seed by winnowing. This is generally boiled in water like rice or oatmeal and served with cold water. Hundreds of bushels of this seed are annually gathered by these Indians, and constitute, with dried suckers, the principal part of their subsistence.

Stock raising is really the only pursuit that can profitably be engaged in. Late frosts are liable to freeze out the grain and kill all but the most hardy of the vegetables. The report of the agent contained in the annual report of the Commissioner of Indian Affairs for 1889 stated that the number of cattle owned by the Indians was 2,620 and of horses 6,460. The number of each now owned by the Indians can only be estimated by an approximation of the loss last winter. The agent estimates that the loss of horses will reach 70 per cent and of cattle 60 per cent. One Indian reports his loss as 250 out of 300 horses, and another 155 out of 170. One man lost 58 out of 78 head of cattle and another 40 out of 70. These losses were not wholly due to improvidence, as the winter was unusually severe.

The houses occupied by the Indians are generally frame, having from 1 to 4 rooms and presenting a neat appearance from the outside. The lands inclosed about their habitations are usually poorly protected from the cattle on the range, as the fences are generally insufficient to prevent any animal entering the inclosure.

The Klamaths are, generally speaking, rather above the average Indian in intelligence. Most of them speak English and show a disposition to adopt the manners and customs of the whites. They have abandoned all their heathen rights and ceremonies and discarded their ancient dress.

Many of the men on this reservation are 6 feet and upward in height and weigh from 175 to 225 pounds. Their features are generally good, and collectively they dress as well as the same number of whites in many of the farming communities of this state. Some of them are short of stature, but heavily built, and most of them appear muscular and healthy. The prevalent diseases are consumption and scrofula, which destroy many of the young people. The young and middle aged women are fairly good looking, but the elder women are generally unprepossessing. There is not a case of venereal disease on the reservation. Licentiousness among the young people is common. The married women, as a rule, are true to their husbands, but occasionally there is a case of adultery, which is generally punished by the husband beating his wife, although some cases have been referred to the agent, who inflicts a fine on both the guilty parties when the evidence of their guilt is conclusive.

License to marry is granted by the agent when the contracting parties are of an age to realize the importance of the step they are about to take. No license is granted when either of the parties is attending school and has not completed a prescribed course. The ceremony is performed by the agent or one of the resident preachers, and no instance is known in late years of two persons living together as man and wife who have dispensed with the formality of the regulation marriage ceremony. Divorces are granted by the agent when the complaining parties can bring sufficient evidence to justify such a decree. Brutality and adultery are generally the grounds of complaint.

Prior to the treaty made with these Indians in 1864 the bodies of the dead were burned on funeral piles together with all their belongings. This custom was forbidden by the first agent appointed for them, and since that time they have buried their dead, and are now very particular to provide as expensive a coffin as their means will allow, and a ceremony at the grave is conducted by one of the Indian preachers or a missionary. A custom prevails to prepare the coffin and burial raiment as soon as they think that a person can not recover from an illness. It has happened that after everything had been got in readiness for burial persons have recovered health, and their friends have the coffin and other things left on their hands.

Controversies of every nature are brought before the agent for adjudication, and his decision is accepted by the parties as just and final. No Indian court is held on this reservation, but in the adjudication of certain difficulties the agent often consults the most intelligent Indians who may be present when the case is under discussion and metes out punishment in accordance with their advice.

The allotment of lands in severalty to these Indians does not seem advisable. The considerable altitude of the reservation and rigorous character of the climate preclude all hope of making them self-supporting and independent through agricultural pursuits. No dependence can be placed on the certainty of crops, either cereals or vegetables, and for this reason the only profitable industry that can be engaged in is stock raising. To be successful in this business the prerequisite is an extensive range, which is essentially true of this reserve. It will

never be fit for anything else until the climate becomes more temperate and cereals will grow and ripen oftener than once in 3 years.

There is a vast range along the north and east boundaries of the reservation which is now encroached on by the whites, who drive in their cattle during the summer and pasture them on the lands of the Indian. On the north and east boundary, along the Klamath and Sican marshes, is a vast area of level land that will furnish pasture for thousands of cattle.

The women manufacture a very good twine from the fibers of the nettle and use it for making fish nets, with which the men catch great numbers of suckers, which are dried in the sun without salt and used for food. The women also make hats and baskets of a very neat pattern of grasses and tule.

The different tribes are so intermarried that it is almost impossible to separate them. There are Klamaths, Modocs, Snakes, Warm Springs, Moleles, and Spokanes, and to further complicate the matter there is an infusion of white, negro, and possibly some Chinese blood among them. None of the tribes recognize any chief, although there are a number of former chiefs still living on the reservation.

The Klamath agency is situated near the western boundary of the reservation, and it is here that the larger of the 2 schools on the reserve is located. The building occupied as the school boarding house is a well constructed frame structure, but the accommodations are insufficient for the number of pupils in attendance. The house contains 4 dormitories, 2 of which contain 13 beds each and 2 have 9 beds each. The average attendance at the school is 110, and it is often found necessary to put 3 of the smaller children in one bed. The average age of the pupils in attendance is 12.7 years; none younger than 6 are admitted. The school enjoys a summer vacation as a whole, but details of 35 pupils each are ordered by the superintendent. The pupils of one detail remain at the school and perform the necessary work in and about the buildings, farm, and garden, and at the end of 2 weeks service are relieved by another detail of pupils, who come in from their homes. The schoolrooms are detached from the boarding house, are in fairly good condition, and are large enough to accommodate the pupils in attendance. The school term commences September 1.

The appointment of all school employes should be delegated to the superintendent of the school, and their tenure of office should be at his discretion, for it is only possible to conduct a school successfully and efficiently when the superintendent and employes work in harmony, and harmony is only possible when some one in authority is empowered to dismiss subordinates for incompetency or insubordination. This authority should properly be vested in the superintendent of each school.

The farms and gardens connected with the schools are tended by the boys and yield good return in the way of vegetables for the boarding house and feed for the cattle owned by the school.

The military reserve known as Fort Klamath is located on the reservation ceded to the Indians by the treaty of 1864. The fort has been abandoned as a military post, and the land should properly revert to the Indians. There are at the fort a number of good buildings, formerly occupied by the troops, which should be turned over to the Interior Department and an industrial school established for the Indians east of the Cascade range. The industrial school of Chemawa is located in the Willamette valley but 187 feet above sea level. The climate during the summer months is oppressively warm and disagreeable when compared with the climate of the high plateau region of eastern Oregon. It is claimed that something in the climate or the change from a high to a low altitude affects the Indians sent from here, consumption develops, and they are sent home to die. As claimed, 25 of the healthiest young men and women have been sent from the Klamath reservation to Chemawa, and but 5 of the number are now living. For this reason the parents refuse to allow their children to attend that school. If an industrial school can not be organized east of the Cascade range, there should be appointed at each agency a wheelwright, blacksmith, and shoemaker, whose duty it should be to instruct the boys in those trades, and allow them to work on the wagons, machinery, and implements brought in by the Indians for repairs.

The buildings at the agency consist of the agent's residence, a number of dwellings occupied by the employes, an office, 3 commissary stores, drug store, school, boarding house, 2 schoolhouses, laundry, butchershop, flourmill, sawmill, blacksmith shop, barn, jail, and a few other buildings and sheds. Many of the buildings are old. One thing that is especially needed at this agency is a hospital fitted up with a few beds.

The clothing and dry goods furnished by the contractors for the use of the school are of the most inferior quality, and are not delivered within the time specified in the contract, thereby causing great inconvenience and sometimes actual suffering by the neglect.

The road in front of the agency blacksmith shop is filled with wagons and farm machinery needing repairs, but there is no material for that purpose nearer than Montague, a station on the railroad 95 miles distant, where there is lying 9,000 pounds of material that was ordered months ago, but which the contractor, for some reason or other, has failed to deliver.

The Yainax school is 40 miles distant from Klamath agency, and, although there are quite a number of Indians in its vicinity, they are compelled to go down to the agency for all the little articles that the government issues to them. It would seem nothing more than right that the superintendent at Yainax should be permitted to draw a certain amount of all the supplies issued to the Indians and in turn issue them as called for and take receipts for them, instead of compelling the Indians to travel such a great distance for small but needed articles.



(B. C. Towne, photographer, Portland.)

OREGON.

1890.

INDIANS, ENGAGED BY WHITE MEN, FISHING WITH NETS FOR SALMON NEAR THE DALLES

The enumeration of the Indians on this reservation was done at a grand council called by the agent for July 4, and lasted a week. A large number of the Indians came in with their families, and all camped together. The enumeration is very complete, but there are about 250 Snakes and Modocs off the reservation in the vicinity of Big valley, Tule lake, and Fort Bidwell, in California, and near Lakeview, in Oregon. These Indians belong on the Klamath reservation, but are not enumerated on the agent's schedules. The number of Indians enrolled was 835. Of these, 29 were between 80 and 100 years of age, 134 between 60 and 80 years, 117 between 40 and 60 years, 212 between 20 and 40, and 343 between the ages of 1 and 20. The very large percentage of old people is remarkable.

SILETZ RESERVATION.

The Siletz reservation is situated west of the coast range of mountains and just south of the forty-fifth parallel, being partly in Benton and partly in Tillamook county, Oregon. Its area is 225,000 acres. The climate is cool and moist, and early and late frosts are so prevalent that some of the garden vegetables seldom mature. The cereals do fairly well, especially oats, which is the crop on which the Indians depend. Wheat is successful in a few localities, but in many places it rusts so badly that it is seldom sown. The area that can be cultivated at little or no expense for clearing is, approximately, 25,000 acres; 100,000 acres more are covered with brush and timber. The soil is a rich sandy loam, derived from the disintegration of the miocene sandstones and shales and the basalt of the surrounding hills, which has been deposited along the bottoms by the waters of the Siletz and Salmon rivers. The soil of the rolling hills along the coast is made up of the decomposed miocene rocks, which contain abundant remains of plants and mollusca, giving to it the constituents necessary to abundantly produce plant life. Coal is known to exist in several places, and large pieces of chalcopyrite, a sulphide of copper and iron, have been found in the bed of Mill creek, a small stream emptying into the Siletz river about a mile south of the agency. Gold in small quantities has been found in the gravel along the Siletz river.

The rolling hills along the coast are covered with a luxuriant growth of native grasses, which, owing to the prevalent fogs, keep green the year round, furnishing abundant and nutritious food for sheep, cattle, and horses. Swine also do well on the range, feeding on grass, roots, and berries.

The Indians on this reservation are the remnants of 34 different tribes, but they are so intermarried that it is the exception to find a man, woman, or child under 35 years of age who can tell to which tribe he or she belongs. They are all well advanced in civilization, and many of them have good, comfortable, commodious houses, with well fenced fields and gardens. Some of them cultivate their lands as well as the white farmer, but many allow ferns, mustard, and thimble berries to grow in their gardens. The farming land in cultivation lies along the Siletz river, and is divided into 3 districts about 5 miles apart. At the upper farm, as the district highest up the river is known, there are several hundred acres in cultivation, upon which only oats are raised. Six miles below is what is known as the agency farm, where there are probably 2,000 acres of arable land. All the fields about the agency farm are foul with radishes, the seed and pods of which, mixing with the grain, greatly depreciate its value. Five miles below the agency farm is the lower farm, of which probably 1,000 acres are tillable. In addition to this, along the river between these different farms is a considerable body of bottom land covered with elder, vines, maple, cottonwood, and underbrush.

This season the 2 thrashing machines were in the hands of the Indians. The work was done thoroughly and expeditiously and would compare favorably with that of the whites. The yield in oats this year will average 30 bushels to the acre, which will sell for 40 cents per bushel. As fast as they finished thrashing they obtained passes for their families (excepting the children of school age, who were compelled by the agent to remain in school) and went out to the Willamette valley to pick hops, at which work they are said to earn often \$3 per day.

The distance from the agency to the lower farm by canoe is about 30 miles. The bottom lands are covered with a heavy growth of underbrush and in some places are heavily timbered. Devils lake is a body of water some 4 or 5 miles long and from a half to three-quarters of a mile wide, and lies about a mile back from the beach and about 3 miles south of Salmon river.

Some of the land in this vicinity is well adapted to agriculture, but not above 40 acres is now in cultivation. Many whites from the towns in the Willamette valley encamp along the streams near the beach. The woods abound in game and the streams and lake in fish. The beach is excellent for surf bathing, and a natural drive of 12 miles extends along the beach at half-tide. The land along Salmon river for 8 or 10 miles above its mouth is of good quality, but very little of it is cultivated, the Indians in the vicinity relying on fish for food.

The Siletz Indians are anxious to have their lands allotted to them under the act of February 8, 1887. They are desirous that the balance of the reservation be thrown open to entry under the homestead and pre-emption laws, and the only reserve they ask is the exclusive right to catch salmon in Siletz and Salmon rivers.

The allotment of land is what is most needed to advance these Indians, although the act under which these allotments must be made is faulty in many particulars. Its faults become readily apparent to the most casual observer who visits a reservation where allotment exists and contemplates what the result will be when the Indian becomes a citizen of the United States, clothed with the right to vote. Allotment, patent, and citizenship will follow in close succession. Citizenship, or at least right of suffrage, should not be granted until the title in fee is passed, and that should not be earlier than the time specified in the act.



(Jackson, photographer, Siletz.)

SILETZ AGENCY, OREGON.
SILETZ INDIANS IN HOP YARD.

Another matter that needs correction is the allotment of land to old and infirm persons. Where such allotments have been made the result shows that none of the land so allotted is cultivated, and that the agent is obliged to furnish clothing, subsistence, and other necessaries in order to keep such Indians alive, for the children seldom or never look after their parents, and as the law stands there is nothing to induce them to do so save affection, which few of them possess. They know they will inherit the land of their parents, and that no will or other disposition of the property they may choose to make can deprive them of their inheritance. The act should be so amended that allotment be made only to those who are able to make some use of the land. A home for the old and infirm should be built by the government, and all such people placed therein under the charge of a competent physician. When a person dies without heirs before acquiring title in fee the lands should revert to the general government.

Another thing that requires attention is the granting of allotments to Indians and half-breeds who have already had the benefit of the homestead and pre-emption laws, and who have exercised the right of suffrage for many years, but who recognize in the allotment act an opportunity to acquire more land. They therefore visit a reservation where good land is to be had, claim that they are members of some tribe living on the reservation, and ask for the allotment of land to them and their children. If the agent refuses they appeal to Washington. The issuance of supplies, implements, and everything of every name and nature whatsoever should be discontinued where allotments have been made to Indians as well advanced in civilization as are those at Siletz and Grande Ronde. Of course there are circumstances which should govern cases of Indians differently situated from these, where it will often be found necessary to issue farming implements, wagons, tools, and occasionally subsistence, but the sooner the practice is abolished the sooner will the Indian of necessity become self-supporting and turn his attention to the economical administration of his affairs. As the practice of the department is now carried on a premium is offered to laziness and roguery. One will do nothing to earn a living, or at most make but a scant pretense of doing so, while another will turn his crop into money, trade the new wagon or harness issued to him by the agent for an inferior wagon or harness, where he can get a few dollars "boot," bringing the broken wagon to the agency blacksmith for repairs at government expense, and calling on the agent for subsistence to tide him through the winter, representing that he is unable to collect what is due for his crop, or that he has expended the money for improvements on his place or in the purchase of stock and other things.

The establishment of a home for the old and infirm, which I have already mentioned, has many things to recommend it. The government recognized that the old and decrepit Indians should be furnished with the necessaries of life, and such are therefore issued to them by the agents; but it is often the case that younger members of the family or the neighbors prevail on the old people to part with what has been issued to them for little or no consideration. The sick and afflicted should be provided for, and all persons suffering from a disease which requires constant treatment or certain sanitary conditions which are neglected at the home of the patient should be removed thereto.

In appearance the Indians at Siletz are entirely different from those at Klamath, being short in stature and made up of bone and muscle. They are all very light colored, many of the full bloods looking like half-breeds. There is a great deal of white blood mixed with the Indian blood of the Siletz people, and as a result they are more teachable and more industrious than those at Klamath. They all dress in citizens' clothes, and on Sundays present a very good appearance, rigged out in their finest apparel, looking more like Spaniards than Indians.

The ravages of syphilis are apparent in the majority of the men and women, disclosed by hideous scars on the face and neck. The children show the taint in their blood by scrofulous sores and ophthalmia. This latter disease is quite prevalent. Although the Indians of Siletz, being nearer civilizing influences, are far in advance of the Klamaths in civilization, they still cling to the medicine man, who has been discarded by the latter. It is true they call in the physician, but they also procure the services of the medicine man, and when remonstrated with for doing so they say he can do no harm, that he doctors the spirit, while the white doctor treats the body.

The adjudication of difficulties between the Indians at Siletz is done by an Indian court, consisting of a judge and 2 assistant justices, selected from the police force. Punishment is meted out to offenders by fine or imprisonment, or both, the fine generally consisting of a number of days' work on the government farm or about the agency buildings. Religious training influences them but little. The oath is administered by the judge to all witnesses examined, and they all understand the nature of it, but few of them respect it.

Drunkenness, assaults, adultery, and perjury are too common crimes. These Indians comply with the state laws relating to marriage and divorce. Marriages are always performed by a justice of the peace or minister, and license to wed is invariably obtained of the county clerk. Divorce proceedings can only be instituted in the circuit court.

On the Siletz river below the agency are 2 conical shaped rocks of amygdaloidal basalt, about 100 yards apart, projecting above the water 8 or 10 feet, 1 of which is known as "medicine rock", the other being called a woman. It is supposed that the Tillamook Indians regarded these rocks with reverence, and whenever they passed the place offered some tribute, such as a handkerchief, necktie, or, if nothing better was at hand, a rag torn from their clothing, and these were tied to bushes on the bank, and were supposed to insure the givers exemption from sickness.

The deaths for a number of years have been greater than the births.



UMATILLA AGENCY, OREGON.
PEO (CLOUDS), CHIEF OF THE UMATILLAS.

The school and boarding hall at Siletz are pleasantly situated on rising ground about one-fourth of a mile east of the agency office. The dormitories and all the rooms about the boarding hall are neat and clean, but the grounds about the buildings are in a bad condition. The pupils at this school are well advanced in their studies, considering that the average age of the children is only 11 years.

The sawmill is located a short distance from the agency office, close to the Siletz river. Steam power is used to run the machinery. An Indian who desires lumber sawed delivers the logs at the mill and furnishes all the help necessary to cut the lumber, except the engineer, who is paid by the government.

The blacksmith shop is in charge of an Indian, who does his work well. The buildings about the agency are scattered. The houses occupied by the employés are old. The carpenters employed on the buildings are all Indians, and do some very good work. Several of the young men, who have completed their education at the Chemawa school, are fine workmen, although but few of them make any use of their learning.

The census at Siletz was taken by the agent, who visited each habitation, and the enumeration and replies to questions on the general schedule are as accurate as it is possible to get them. There are about 150 or 200 Indians scattered along the coast of Oregon, from the California line to Siuslaw bay, who really belong on the Siletz reservation.

UMATILLA RESERVATION.

The Umatilla reservation is situated in the northeastern part of Oregon, in the county of the same name, and contains 268,800 acres. A large portion of this area is fine wheat land, yielding an average of 35 bushels to the acre. The balance is good grazing and timber land. The eastern boundary of the reserve follows the middle of the channel of Wild Horse creek and the Union Pacific branch railroad line from Pendleton, Oregon, to Spokane Falls, Washington, traversing the reservation along this creek for a distance of 20 miles. In this distance 2 towns have sprung up just off the reservation, one known as Adams and the other as Athena or Centerville. The former has a population of about 400 and the latter about 1,000. These towns are about 18 or 20 miles distant from the agency, and are favorite resorts for those Indians who drink rum. The land along Wild Horse creek in the vicinity of these towns is occupied by mixed bloods and whites, who claim rights on the reservation by reason of their Indian blood, their adoption, or their marriage to women of Indian blood. This matter of the adoption of mixed bloods has been a constant source of dissatisfaction to the Indians of the other tribes. Adoption carries with it the right to take land in severalty on the reservation, and as the persons adopted are generally married to white men or are mixed bloods who have always lived among the whites, and who, prior to taking up their residence on the reservation, were citizens, they have selected the choicest land, and when the time comes for allotment the Indians, who have hereditary rights, will be compelled to take inferior land.

A list of mortgages and bills of sale on the growing crops of grain in Umatilla county for the year ended June 30, 1890, shows that persons on the reservation to the number of 44 have given such security in the total sum of \$52,743.69. One party had bills of sale and mortgages outstanding aggregating \$7,635.29. The persons giving these securities were mixed bloods, white husbands of Indian women, and white renters on the reservation. These securities are given to merchants who have furnished the Indians with all sorts of extravagancies. Some little of the indebtedness was incurred for agricultural machinery, but the greater portion was for articles of food, clothing, and personal adornment. No allotments have yet been made, and therefore no boundaries are fixed to any of the land claims. An Indian may be entitled to 400 acres for himself and family and rent this acreage to a white man. This man comes on the ground and goes to work, but finds that he is not getting fully 400 acres, and encroaches on his neighbors. The renter causes interminable disputes and wrangles. Many of the Indians rent their land to the whites and go into the mountains, where they remain until driven out by snow.

There are many of the Wasco and Warm Springs Indians residing on the Warm Springs reservation who did noble service for the government during the Modoc Indian war.

The death rate among scholars sent from this region has become so noticeable that parents refuse to allow their children to attend the school at Chemawa. The same experience has been had at Umatilla, and as a result there are to be found but very few pupils at Chemawa who hail from eastern Oregon.

The location of the new school buildings at Umatilla is beautiful and healthful, and is within easy reach of all the reservations of that region. Some opposition to the school has already developed, and of the 3 chiefs on the reservation only 1 advocates a government school. Shortly after the treaties were made with the Indians of eastern Washington and Oregon an Indian named Smohalla, who with a few followers had refused to go on any reservation and who was living on the Columbia river near where Celilo now stands, began to preach a new doctrine. Smohalla had listened to the teachings of the priests and missionaries and had gained considerable knowledge of the beliefs of different denominations. From the knowledge thus gained he formulated the doctrine which he preached for many years. He taught the Indians to refrain from eating the food of the whites, to avoid their mode of dress, and to abjure all their habits and customs. He preached against schools and churches and advocated plurality of wives, that the number of their people might increase and speedily accomplish the extermination of the whites. Smohalla would go into trances, claiming to visit heaven, and predicted the resurrection of dead warriors, who would lead them to victory against the whites. He predicted the utter extermination of the whites and the restoration of all the country to the Indian. This religion of Smohalla has

still a firm hold on several of the tribes of the northwest. The Indians of the Walla Walla tribes on the Umatilla and Warm Springs reservations are believers, and the chiefs of the tribes are high priests. Services are held regularly once a week, generally on the Sabbath, and are always attended with religious dances. Smohalla is still alive, but is an old and decrepit man.

A large number of the Indians of Umatilla can not be regarded as having adopted the habits of civilized life. They live in tepees or lodges, dress in blankets, leggings, and moccasins, wear long hair, paint their faces, and seldom converse in English. A young man, a half-breed, and a graduate of the Chemawa school, wore his hair long, had feathers stuck in his hat, and wore a necklace of beads. I asked why he dressed in that manner; he replied that it was cheaper than citizens' dress. The women generally wear a blanket as a shawl, and use it when riding to cover their legs, which would otherwise be exposed, as they all ride after the fashion of men. The moral character of the women and young people among the full bloods is good, and their conduct is a refreshing contrast to that of the mixed bloods in the vicinity of Athena, who are, as a rule, dissolute and dissipated.

I found no evidence of valuable minerals existing on this reserve, and only the more recent and sedimentary rocks occur on the surface.

The census for 1890 was fairly well taken, but each habitation was not visited, the Indians being called in to furnish the information.

The houses of the agent, clerk, wagon maker, and physician are all good, but others were built 30 years ago. The office and storehouse answer fairly well the purposes for which they were built.

WARM SPRINGS RESERVATION.

The Warm Springs reservation is situated partly in Wasco and partly in Crook county, Oregon, its western boundary running along the summit of the Cascade range of mountains. It derives its name from the hot springs which occur on one of the streams flowing through the reservation. The reservation consists of 464,000 acres of poor land.

Of the 464,000 acres embraced in the reservation, bounded on the north by the Mutton mountains, on the east by the Des Chutes river, on the south by the Metolias river, and on the west by the Cascade mountains, there are not 5,000 acres fit for cultivation. The thin soil of the plateaus has been denuded by the winter rains and melting snows and deposited in the Pacific ocean, leaving bare the basaltic boulders resting on the lava flow, from which they have some time been detached. Even the bunches of grass once scattered here and there are no longer to be seen.

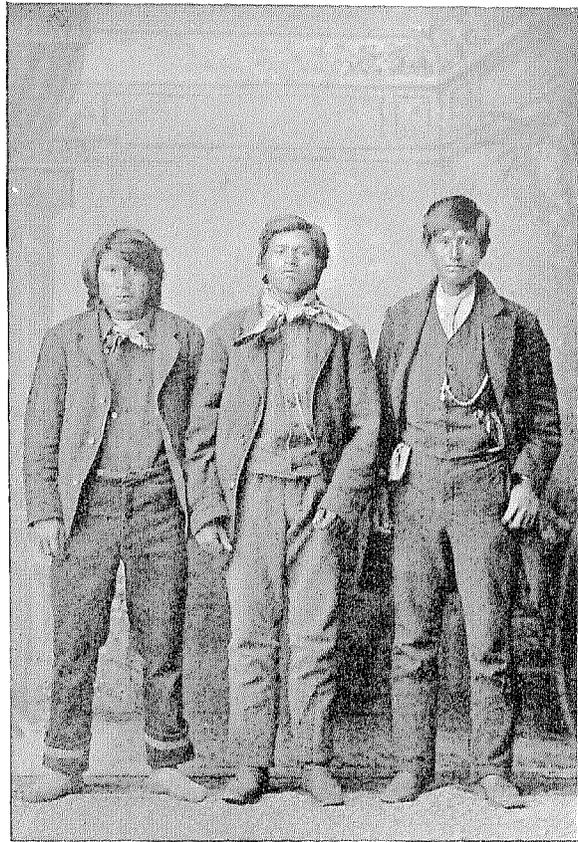
The Indians on this reservation number 924, the majority of whom belong to the Wasco and Walla Walla tribes. About 80 Snake Indians have been placed here, who live by themselves in one portion of the reserve, having little or no intercourse with the other Indians, whom they regard as their natural enemies. The Walla Walla tribes live in the vicinity of Sinemasho, occupying wigwams, which are grouped together in camps or villages. They are classified on the census returns as members of the Warm Springs tribe, though strictly speaking there is no such tribe. Of 430, the whole number of this tribe, 336 can not speak English; 49 are engaged in farming; the number of children of school age is 88, and the average attendance at Sinemasho school is 40. A large number of these Indians adhere to the teachings of Smohalla, and it is against their creed to pattern after the whites in any particular. They still cling to all their old customs and habits, have the same superstitions, and respect and honor the medicine man when he is successful and murder him when he fails. A Bible reader of the United Presbyterian church reports that she once visited a Walla Walla camp and found 2 very old women tied to a stake, and on inquiring why they were subjected to this indignity she was informed that they were staked out to die. On a second visit a short time afterward she learned that both were dead. On one occasion she found a camp deserted by all save 2 old blind women, who occupied a filthy wigwam, and whose only food was dried salmon. A rope had been stretched from the wigwam to the water, fastened at both ends, so that by feeling their way along it they could reach the water and then return to their wigwam.

Many of the Indians of this tribe have been allotted land in severalty.

The Wasco tribes, who are located on Tenino and Chitike creeks, near the agency, are far in advance of the Walla Wallas in civilization. Owing to the missionaries who have been among them, fully one-third of them are communicants of the United Presbyterian church. Most of the Wascos have frame or box houses, many of them well furnished. The Snake Indians located on this reservation, who are elsewhere so worthless, show commendable industry and frugality.

The Warm Springs agency is situated near the junction of Tenino and Chitike creeks, about 90 miles south of The Dalles, which is the nearest railroad station. Some of the agency buildings are new, and all are in good condition. The sawmill is located about 15 miles from the agency, near the foot of the Cascade mountains, where there is an abundance of good timber. There are 2 schools, 1 at Sinemasho and the other at the agency, both under charge of competent instructors. The vegetable gardens at both schools were a complete failure in the census year. Of the children sent from this reservation to Chemawa school, near Salem, 30 per cent died shortly after returning home, all of them being affected with pulmonary troubles.

Some very fine specimens of chalcopyrite and sphalerite have been found not far distant from the wagon road near the Warm Springs river. Gold is known to exist on the reservation, but has never been mined. Indians

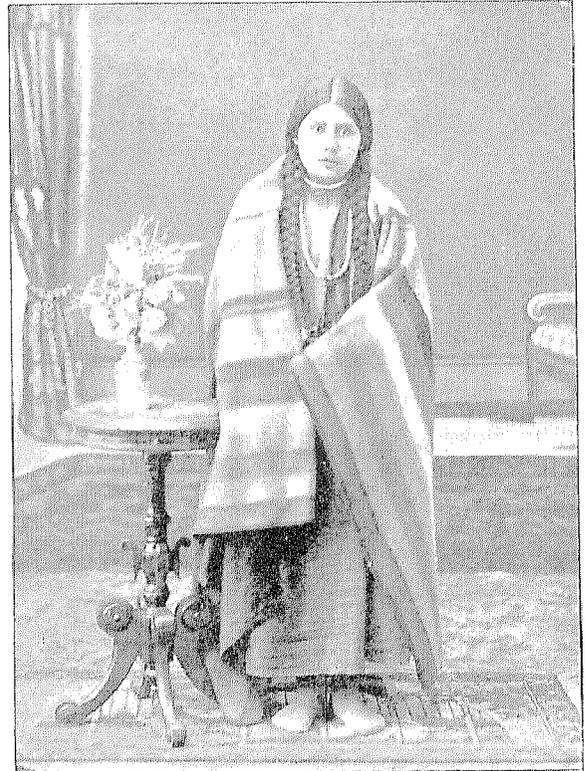


(Houghton, photographer, The Dalles.)

OREGON.

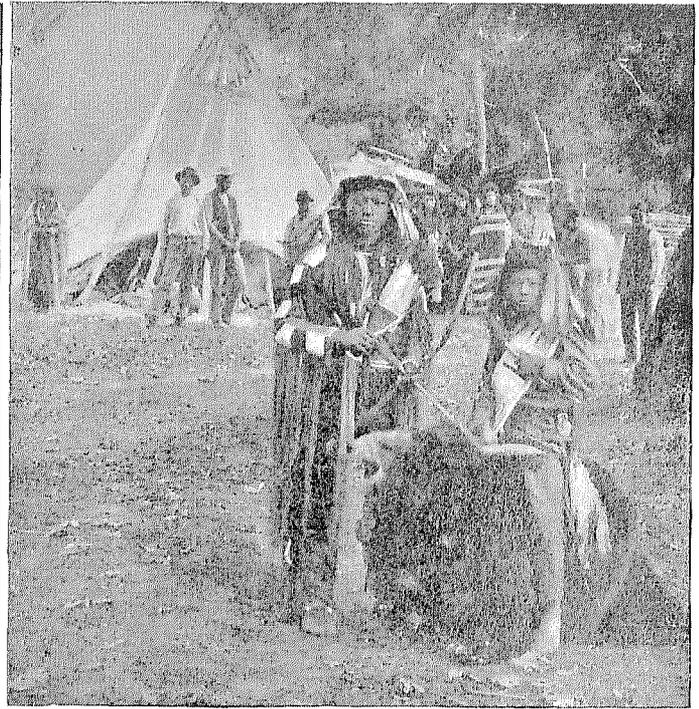
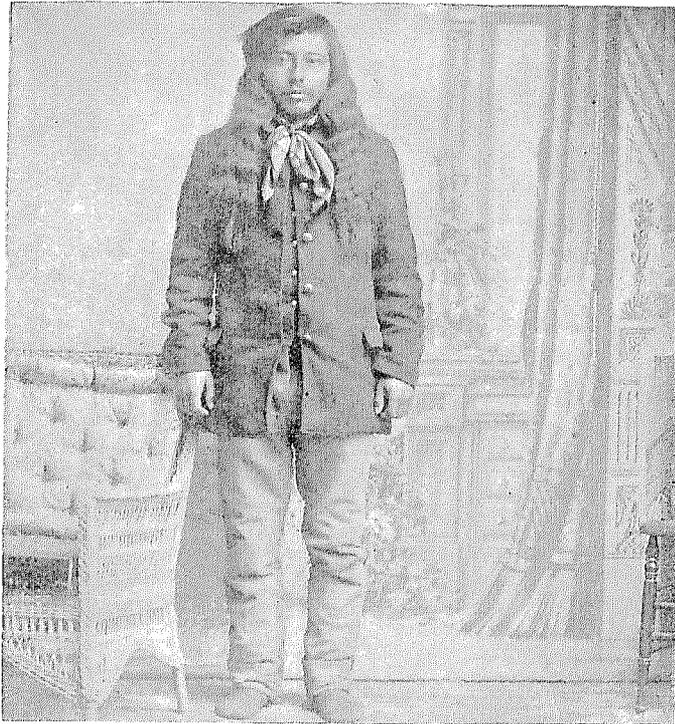
1890.

CITIZEN INDIANS, COLUMBIA RIVER AND VICINITY (SELF-SUPPORTING).



(M. B. Harlow, photographer, Pendleton.)

UMATILLA AGENCY, OREGON.
TYPES OF UMATILLA INDIAN MEN AND WOMEN.



(Houghton, photographer, The Dalles.)

WARM SPRINGS AGENCY, OREGON.

1890.

WARM SPRINGS INDIAN MAN, SHOWING HAIR.
WARM SPRINGS INDIAN MEN, IN USUAL DRESS.

WARM SPRINGS HOP-PICKERS, IN COSTUME.
WARMSPRINGS INDIAN FARMER.

have asked to be permitted to work a gold placer mine on the reservation, but have been refused, in accordance with the rules and regulations prohibiting the opening of mines except for fuel.

The census at this reservation was very well taken and no difficulty experienced in obtaining statistics of the different tribes, as they dwell separately and apart from each other.

COLUMBIA RIVER INDIANS.—Scattered along the Columbia river between the Cascade locks and Celilo are a number of Indians who have never been on any reservation. They live in huts along the river and subsist almost wholly on salmon. As a rule they are dirty and lazy. Some of them are neat in appearance and industrious, but they are the exception. Nearly all are believers in Smohalla. They own nothing. The government has provided them with an agent, who decides disputes among them and looks after their welfare.

GENERAL REMARKS AND RECOMMENDATIONS.

RATIONS.—The only rations issued are to old and infirm persons and to the Indian police and school children, except at the Grande Ronde reservation, where the practice has been to give rations to those who are temporarily in need. This practice has been abused by the indolent, who neglect to provide for themselves, depending on the agent to supply them with the necessaries of life on the representation that they are unable to make a living.

In concluding my report on the reservations of Oregon, and obedient to instructions, I shall summarize my observations and point out what I consider should be done for the best interests of the Indians.

KLAMATH AGENCY.—I inspected the warehouse at this agency and found that many of the supplies furnished were of the most inferior quality.

The quality of rations issued is excellent, and the quantity issued for the school children is the full amount allowed by the rules and regulations of the Indian department.

Butter, eggs, milk, and garden vegetables raised or produced on the farms attached to the schools may be used in addition to the rations.

The Klamath agency issues nails, building hardware, axle grease, harness, plows, axes, rakes, hoes, and many other articles. Reapers, mowers, and thrashing machines are loaned to the Indians by the agent.

At the Siletz agency the issues are about the same as at Klamath. On the first of each month these people receive each 15 pounds of flour and a block of matches—one-half pound of flour and .5 matches daily—to keep them from want.

At the Grande Ronde agency the Indians are furnished wagons, harness, stoves, cooking utensils, and nearly every imaginable thing needed in a house and on a farm.

The Warm Springs Indians have little agricultural land, and therefore get few implements; the majority live in tepees, and therefore get no building hardware. About all they get are wagons, harness, and axle grease. Many of them are in destitute circumstances.

KLAMATH.—At this reservation I advise that allotments be ordered; that one-half the grazing and timber land be sold, and that the residue be retained as pasture land for the Indians' stock, and desirable white settlers be induced to take land in the agricultural district in close proximity to the Indians; that the agency be continued, and that the amount realized from the sale of the lands be covered into the Treasury of the United States, to be expended for the benefit of the Indians.

SILETZ AND GRANDE RONDE.—I urge that allotments be made at once on the Siletz and Grande Ronde reservations, and that patents issue as soon thereafter as possible; that the land remaining unallotted be sold or thrown open to settlement, and that the agencies be abolished, as these Indians are ready for citizenship.

WARM SPRINGS.—I would suggest that every effort be made to induce the Indians on the Warm Springs reservation to remove to some place where better land can be secured for them by the government, and that the reservation be abandoned and sold. If the consent of all the Indians to removal can not be obtained, those who will consent should be removed to other reservations, and the little good land there is at Warm Springs should be divided among those who remain. The balance should be thrown open to entry and the agency abandoned, for it is useless to attempt to do anything further with these Indians if they persist in clinging to their worthless land.

UMATILLA.—The act of March 3, 1885, settles the question of allotment on the Umatilla reservation. I suggest that allotment be made as soon as possible. Where an Indian woman is married to a white man the woman should not be recognized as the head of a family and allotted 160 acres, for she then receives for herself and family the same acreage as though she were married to an Indian, and the husband receives the immediate benefit. The Indian wife and children of a white man who has had since his marriage the benefit of the homestead laws should not be entitled to allotment; neither should the mixed bloods who have had the same benefits and who have been citizens but have abandoned their rights as citizens and gone on the reservation simply to secure land. Patents should not be issued at Umatilla for a period of 5 years. During that time it should be unlawful for any but the old and infirm Indians to lease their land. At the end of 5 years, when patents have been issued, the agency should be abandoned. The school at Umatilla should be made an industrial training school, conducted at government expense, and the superintendent of the school should look after the Indians' interests after the agency is abolished.

PENNSYLVANIA.

INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total	1,081
Indians of the Six Nations (not counted in the general census).....	98
Indians self-supporting and taxed (counted in the general census).....	983
<i>a</i> The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total	99
Reservation Indians, not taxed (the Six Nations of New York).....	98
Other persons with Indians, not otherwise enumerated	1

The civilized (self-supporting) Indians of Pennsylvania, counted in the general census, number 983 (590 males and 393 females), and are distributed as follows:

Bucks county, 166; Chester county, 30; Cumberland county, 370; Delaware county, 13; McKean county, 44; Montgomery county, 17; Philadelphia county, 258; other counties (10 or less in each), 85.

There are 11 Onondagas and 87 Senecas on the Cornplanter reservation, Warren county, adjacent to Allegany, Seneca reservation, New York. The conditions of these Indians are similar to those of the Six Nations of New York, with whom they belong. Some particulars regarding them will be found in the discussion of the Six Nations under New York.

The Indian training school at Carlisle is an outgrowth, in a measure, of the Hampton institute at Hampton, Virginia, where negroes and Indians have been educated together.

The Carlisle training school has become the largest of all schools of its kind, if in fact there are others organized so closely on its pattern as to be comparable with it. Various industries are taught to those of both sexes brought from their tribal homes. The enrollment in 1890 was given as 789. There is also Lincoln institution in Philadelphia, reporting an enrollment of 216. These Indians are in part counted with the reservations which are considered as their homes.

RHODE ISLAND.

The civilized (self-supporting) Indians of Rhode Island, counted in the general census, number 180 (96 males and 84 females), and are distributed as follows:

Newport county, 9; Providence county, 60; Washington county, 111.

The Indians on Block Island, Rhode Island, are a remnant of the Narragansetts, as are some of those in the rest of the state. They have intermarried with the whites, some of them with negroes. They till the soil and engage in ordinary labor. Since their first contact with the whites the life of these people has been in the main as uneventful as that of the other Indians of the New England coast and the adjacent Long Island; they have a history that is not without interest in connection with the settlement of the island by the white people who colonized Rhode Island.

SOUTH CAROLINA.

The civilized (self-supporting) Indians of South Carolina, counted in the general census, number 173 (82 males and 91 females), and are distributed as follows:

Charleston county, 47; Colleton county, 15; Marion county, 21; York county, 61. Other counties (7 or less in each), 29.