

T E N N E S S E E .

The civilized (self-supporting) Indians of Tennessee, counted in the general census, number 146 (71 males and 75 females), and are distributed as follows:

Hawkins county, 31; Monroe county, 12; Polk county, 10; other counties (8 or less in each), 93.

In a number of states small groups of people, preferring the freedom of the woods or the seashore to the confinement of regular labor in civilization, have become in some degree distinct from their neighbors, perpetuating their qualities and absorbing into their number those of like disposition, without preserving very clear racial lines. Such are the remnants called Indians in some states where a pure-blooded Indian can hardly longer be found. In Tennessee is such a group, popularly known as Melungeons, in addition to those still known as Cherokees.

The name seems to have been given them by early French settlers, who recognized their mixed origin and applied to them the name Melangeans or Melungeons, a corruption of the French word "melange" which means mixed. (See letter of Hamilton McMillan, under North Carolina.)

The Melungeons or Malungeons, in Hawkins county, claim to be Cherokees of mixed blood (white, Indian, and negro), their white blood being derived, as they assert, from English and Portuguese stock. They trace their descent primarily to 2 Indians (Cherokees) known, one of them as Collins, the other as Gibson, who settled in the mountains of Tennessee, where their descendants are now to be found, about the time of the admission of that state into the Union (1796). One of the sources of their white blood is said to have been an Indian trader named Mullins (Jim Mullins), the other was a Portuguese named Denham, who is supposed to have been put ashore on the coast of North Carolina from a pirate vessel for being troublesome to his captain, or insubordinate. Their negro blood they trace to a negro named Goins, perhaps a runaway slave, who joined Collins and Gibson soon after they accomplished their purpose of settlement. The descent of the Melungeons from such ancestors is readily observable, even those of supposed Portuguese mixture being distinguishable from those of negro mixture, though it is not impossible that Denham was himself of mixed blood, as the Portuguese pirates sometimes recruited their crews from the "maroons", or negroes, who had taken to the mountains of the West India islands as slaves in rebellion against their masters. Some of these were of mixed Carib, or white blood (English, Spanish, or Portuguese), the former being the natives (Indian) of these islands. In the general census these Melungeons were enumerated as of the races which they most resembled.

T E X A S .

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	708
Indians in prison, not otherwise enumerated	4
Indians, self-supporting and taxed (counted in the general census.)	704

The civilized (self-supporting) Indians of Texas, counted in the general census, number, 704 (356 males and 348 females), and are distributed as follows:

Atascosa county, 17; Bexar county, 54; Bowie county, 13; Cooke county, 11; El Paso county, 80; Grayson county, 38; Hays county, 24; Hunt county, 12; Lamar county, 35; Marion county, 12; Nacogdoches county, 14; Polk county, 223; Schleicher county, 17; other counties (9 or less in each), 154.

The Indians in Polk county are said to be Alabama Indians, who came west over a century ago. They have a chief and 4 subordinate chiefs. They maintain their Indian habits in dress and manners to a great degree. They are reported to have various dances and to be very fond of ornaments. They cultivate lands like their white neighbors for whom they work on occasion. They are located on Big Sandy creek upon a tract said to contain 1,280 acres, the gift of the state of Texas.

There is no considerable number of Indians to be distinguished from the white population in any other county, and these were counted in the regular enumeration.

U T A H.

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

Total.....	3,456
Reservation Indians, not taxed (not counted in the general census)	2,847
Indian in prison, not otherwise enumerated	1
Indians off reservations, self-supporting and taxed (counted in the general census).....	608

^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	2,874
Reservation Indians, not taxed	2,847
Indian in prison, not otherwise enumerated	1
Other persons with Indians, not otherwise enumerated.....	26

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribes.	Total.	Males.	Females.	Ration Indians.
Total		2,847	1,497	1,350	1,149
Uintah and Ouray agency		1,854	947	907	1,149
Navajo agency, New Mexico		993	550	443
Uintah and Ouray agency		1,854	947	907	1,149
Uintah Valley reservation.....	White River Ute	308	204	104	160
	Uintah Ute	435	230	205	173
Uncompahgre reservation	Uncompahgre Ute.....	1,021	513	508	816
Navajo agency, New Mexico:					
Navajo reservation	Navajo, mostly temporary herders	993	550	443

The Navajo reservation contains 8,205,440 acres, lying in Arizona, New Mexico, and Utah. This area is used by the Navajos for pasturage and roaming. (For details as to Navajos, see Arizona.)

The civilized (self-supporting) Indians of Utah, counted in the general census, number 608 (351 males and 257 females), and are distributed as follows:

Boxelder county, 173; Emery county, 12; Kane county, 97; Piute county, 40; San Juan county, 53; Sanpete county, 52; Tooele county, 43; Utah county, 15; Washington county, 94; other counties (8 or less in each), 29.

TRIBES, STOCK, AND LOCATION OF THE INDIANS IN UTAH.

TRIBES.	Stock.	Reservation.	Agency.
Gosi Ute.....	Shoshonean.....	Uintah Valley	Uintah and Ouray.
Grand River Ute	Shoshonean.....	Uintah Valley	Uintah and Ouray.
Navajo	Athapascan	Navajo	Navajo, New Mexico.
Pavant	Shoshonean.....	Uintah Valley	Uintah and Ouray.
Tabeguache (Tabekwachi)	Shoshonean.....	Uncompahgre	Uintah and Ouray.
Uinta Ute.....	Shoshonean.....	Uintah Valley	Uintah and Ouray.
Yampa Ute.....	Shoshonean.....	Uintah Valley	Uintah and Ouray.

Some of the tribes of the above list are consolidated with other tribes.

UINTAH AND OURAY AGENCY.

The Uncompahgre Utes have been at Ouray 10 years, the Uintah Utes at Uintah about 30 years, and the White River Utes at Uintah 10 years.

A report of F. H. Head, superintendent of Utah Indian affairs, dated August 22, 1867, shows that "the valley of the Uintah river was set apart as an Indian reservation in 1861; that at that date many of the Ute tribes had removed thither under the chieftaincy of 'Tabby'; that the early tribes were called Utas and Shoshones; the former, divided into 10 bands, resided within the present territory of Utah, the latter in southern Idaho and northern Utah". In addition to Uintahs there are nearly 440 White River Utes on this reservation. These came from Colorado in pursuance of the treaty of July, 1880. At the same time and in pursuance of the same treaty the Uncompahgre Utes were settled on their present reservation.

The White River Utes were formerly located in Colorado, on the river of that name, where, in 1879, occurred the Meeker massacre, which was the cause of their removal. The Uncompahgre Utes were also formerly in Colorado, located on an extensive scope of land in the western part of that state, north of the present Southern Ute reservation, whence they were removed in 1881.

Mr. Head, in 1867, gave the estimated numbers and the local names of the tribes in Utah as follows:

The tribes speaking the Uintah tongue are in name and numbers: Uintahs, 1,000; Timpanogs, 800; Sanpitches, 400; Yam Pah Utes, 500; Fish Utes, 400; Goshon Utes, 400; Pah Vants, 1,500; Pah Edes, 5,000; Pah Utes, 1,600; Pah Ranagats, 700; total, 11,300.

Those speaking the Shoshone: the Northern, Eastern, and Western Shoshones, numbering 5,800.

The Cumumbahs, composed of Utah and Shoshone bands mixed, 650; Gosha Utes, 1,100; Bannocks and Shoshones, 2,400; total, 4,150, and a total of all Indians of 21,250.

Many of the above tribes and bands, losing their identity, have been absorbed into the Shoshone or Wind River tribes, the Fort Hall Shoshones, and others, but the greater proportion have dwindled into the present 2 tribes on the Uintah Valley reservation, called locally Uintahs, and numbering about 500.

Among those who drifted to Wind river the name and fame of "Washikee" is held in veneration, and among the Uintahs here the venerable chief "Tabby" still maintains his control, although blind. "Tabby", who lives with his band of 150 or more on the north fork of the Du Chesne river, where he first located some 50 years ago, is a man of peace, and uses his authority to that end.

The Uncompahgre Utes (or Ourays) were formerly located in Colorado at Los Pinos, south of Gunnison, and on the Uncompahgre river. The chief, Ouray, was an able and influential man, a true friend of the white people, and a favorite at Washington. He received a pension of \$1,000 per year during the last years of his life, and his memory is still held in great veneration by his people. Colorow, scarcely less esteemed, was also an able man and a great chief. His lineal successor, Eny Colorow, is a man of good parts and considerable ability as a subchief. Red Moon heads a band of some 100 Indians and is located on the southern border of his reserve. McCook (policeman) is also a subchief of some note, living with his band, including Chopeta (Ouray's widow), of near 150, on White river, near the last line of the reservation. Charlie Chavanah (Cha-va-naux) is head chief and successor in authority of Ouray; he is a man of ability and great kindness of heart. Chavanah is located on the Du Chesne, 4 miles from its mouth, has a good, comfortable house, well furnished, and works a good farm. Captain Billy (interpreter) is also a farmer of some note; he lives on the Du Chesne, 25 miles from its mouth. All these chiefs and headmen were leaders before coming to their present reservations.

Souwawick (Sa-wa-wick) is chief of the White River Utes, lives on a farm near Uintah, where most of the White Rivers reside. Some 33 men, most of whom are heads of families (White Rivers), live at Ouray.—ROBERT WAUGH, United States Indian agent.

The Utes of Utah in early times were looked upon as almost hopeless. They are now (1890) progressive. The Shoshones, who roamed much with the Utes, now at Fort Hall agency, Idaho, are among the most industrious of the reservation Indians.

INDIANS IN UTAH, 1890.

The area of Utah was acquired by the United States by capture in 1846, and also by cession under the treaty of Guadalupe Hidalgo in 1848. It is almost a desert, and save for irrigation would be uninhabitable for white people. The Mormons were bold to attempt the reclamation of this desert. The Indian population was always small, from lack of natural food resources. The Utes were the entire population at the advent of white people. Tabby's band of Uintah Utes at Uintah Valley reservation, and the Shebets, a small band, and a few roaming and citizen Utes about the white settlements, are all that are left of the Indians of Utah. The Shoshones are now on reservations in Idaho or Wyoming, and the Navajos on the reservation in the south, belonging to New Mexico and Arizona. The Mormons, in 1849 and after, gave Chief Walker and his Utes a severe defeat after his murdering many defenseless settlers, but as a rule the Mormons believed it was cheaper to feed the Indian than to fight him. They called them "Lamanites", and frequently took them by baptism into their church. The northern portion of Utah is well watered by numerous streams, and the openings in the mountains of Echo and Weber canyons were favorite camping or meeting spots for both Indians and trappers, encouraging a larger migratory population; but eight-tenths of Utah is mere waste.



UINTAH AND OURAY AGENCY, UTAH.

DAUGHTER OF CHIEF WASHINGTON, UTE INDIAN.

BOO-CHA-KET, UTE INDIAN CHIEF (OURAY'S BROTHER).

MR. BOYD AND CAPTAIN BILLY, UNCOMPAGRE UTE INTERPRETER.

UINTAH AND OURAY AGENCY.

Report of Special Agent WILLIAM HAYDON on the Indians of the Uintah Valley and Uncompahgre reservations, Uintah and Ouray agency, Utah, August and September, 1890.

Names of Indian tribes or parts of tribes occupying said reservations: (a) Uintah Valley, Gosi Ute, Pavant, Uinta, Yampa, Grand River and White River Ute; Uncompahgre, Taboquache, Ute.

The unallotted area of the Uintah Valley reservation is 2,039,040 acres, or 3,186 square miles. It was established, altered, or changed by executive orders October 3, 1861, and September 1, 1887; acts of Congress approved May 5, 1861 (13 U. S. Stats., p. 63), and May 24, 1888 (25 U. S. Stats., p. 157).

The unallotted area of the Uncompahgre reservation is 1,933,440 acres, or 3,021 square miles. It was established by executive order January 5, 1882. (See act of Congress approved June 15, 1880, ratifying the agreement of March 6, 1880, 21 U. S. Stats., p. 199.)

Indian population 1890: Uintah Valley reservation—White River Utes, 398; Uintahs, 435; Ouray or Uncompahgre reservation—Uncompahgre Utes, 1,021; total, 1,854.

In reporting on matters at this agency both bands of Indians, the White River and Uintah, will be considered under one head, as their general conditions and customs are similar and the families are inextricably mixed.

Respecting their origin and early history these Indians seem to have little knowledge or interest. Chief Sa-wa-wick had a dim notion, caught in his youth from ancient wise men of his tribe, that they originated in the far north, in the land of perpetual snow, where the bears were as large as buffaloes.

Some of the dances of this people are in accordance with certain legendary beliefs or customs. The Great Spirit dance indicates some belief in a great unknown power and the existence of lesser spirits, and its observance celebrates a contest between these inferior spirits, which are supposed to reside in animals, the wolf, bear, and various birds, respecting the division of the year into seasons. The bear desired very short summers and long winters, the wolf preferred the present division, and thus the dance symbolizes the victory of the wolf.

For this dance the Indians choose a smooth piece of ground about 200 feet square, fenced about with tall boughs or young trees, under which those who are not engaged in dancing spend the time socially, chatting, gossiping, and smoking. In the center of the open space is placed a tall pole surmounted by a small green bush, and so fastened that it flutters in the slightest breeze. The dancers of both sexes form a ring, and some favorite minstrel of the tribe begins a song or chant in praise of the water, trees, game, and other gifts of nature. All the dancers join in this hymn of praise and accompany the tune by a side step arm to arm around the pole, which they continue with considerable vigor for 10 or 15 minutes, then halt for rest. After a short rest they commence again, and so continue until late in the night. A lady who witnessed this dance has written the music or air of the hymn, which is herewith inserted:



The bear dance celebrates another legend of these Indians, and is exceedingly popular with the young of both sexes, because it is supposed to please the bear spirit and invoke his friendly power in their love affairs. It differs from the previous dance in arrangement and figures, for in the bear dance the squaws form a line by themselves and the men take a similar line directly opposite; then the squaws and men advance and fall back, advance again, and pass through the lines. As they pass the men tenderly seize the squaws by their arms. This motion or figure they continue for some time, until the signal is given by the musician to rest. After resting a short time they repeat the movement, and so continue for hours. The musical instrument used is made of a piece of hard wood about 2 feet long and 1.5 inches square in section, with notches cut across it. This stick is placed over an open pan or some other like vessel, and a smooth stick is drawn over the notches, either quickly or otherwise, as the performer desires, producing a drumming sort of sound, but in good time for the dancers. This dance in its leading features somewhat resembles the old fashioned country reel of the whites. It occurs most frequently in the spring of the year, when the bears leave their hibernating quarters and seek female mates; and there is a popular superstition among the Indians that a betrothal made between any of the participants in this dance insures a happy marriage.

The musical instrument above alluded to is called the winergarup, and it and the common jew's-harp are the principal musical instruments among the Utes, though they have others resembling the tambourine and drum.

Some of the young Indians play the jew's-harp very well, having caught parts of tunes from the whites. An Indian boy about 15 years of age, playing airs from the Mikado, was asked where he learned them, and he replied, "From the big music 'maunicats' at the fort", meaning the military band at Fort Du Chesne. The Indians are fonder of soft melodies than of martial music, and many have considerable musical taste.

The creed or religion of these Indians seems to consist principally in a belief in one great ruling spirit, and that all Indians when they die will go to a better country, where game and grass and fruits are abundant. There are some young people attending the school at the agency who have been taught the principles of the christian religion.

^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.

These Indians have a code of morals similar in its main features to the christian precepts, by which they profess to be governed.

There is no regular or prescribed form of marriage among the Utes farther than mutual consent and cohabitation. Generally the young man, in order to gain the consent of the parents of the squaw, makes the father some present. Divorce is infrequent, and when it is sought the man is usually the complainant. The woman seldom, if ever seeks a separation. The children in case of a divorce are generally retained by the father. Polygamy has been practiced somewhat, but not now to a very great extent. Only 2 cases were noticed among the White River and Uintah tribes. Prostitution is not uncommon among some Indians, and little or no disgrace is attached to the offense. It is rare, however, that Ute women yield to white men.

The ancient custom of the Utes, like that of many other Indians, was to burn the house, clothes, and all personal belongings of the deceased and to kill all his horses. This custom of killing horses has been prohibited of late by the government, much against the Indians' protest and prejudices. For some months after the funeral rites are over the squaws related to the afflicted family, with other squaws as invited guests, frequently meet and for hours hold a hideous wail, which can be heard at a great distance.

There are no hospital or other quarters at this agency where the sick or injured Indians or whites can be properly treated.

The natural mental capacity of the Utes is fully equal to that of most tribes.

The general appearance of the Ute Indians as to physical development is excellent. While they all have the peculiar complexion and facial characteristics of the North American aborigines, their stature, bearing, and intelligence stamp them as much superior to many of their red brethren. The men have adopted more or less the white man's dress, though the blanket still serves as their principal article of raiment, and there are but few who entirely discard this ancient custom of their fathers. The squaws are more conservative in dress and in other reforms than the men, all wearing either a blanket or a large shawl in blanket style. They also wear leggings and moccasins, short skirts, and a man's shirt. A very few wear gowns, but no head covering of any sort.

The Indian policemen are dressed wholly in the white man's uniform, with their rank indicated on their clothes, and seem to be proud of their position; they are very punctual in obeying orders, and not one has proved false to his trust or duty.

The progress of the Indians from their former savage state has been on the whole rather encouraging.

In their attempts to cultivate the soil some of the Utes succeed tolerably well, raising fair crops of wheat, oats, vegetables, and melons. Oats are the favorite crop, for they find a ready market at fair prices at the agency and Fort Du Chesne for all they can raise. Wheat grows finely, but they are unable to get it ground or made into flour.

A few of the Indians are engaged in freighting goods to the agency and Fort Du Chesne from Price, on the Denver and Rio Grande railroad, a distance of 115 miles, and are considered good and trusty freighters. A few own their teams and wagons, while others drive the agency and fort teams, their squaws frequently accompanying them on their long trips to cook and otherwise assist them.

Some of the Indians are engaged in cutting saw logs in the mountains for lumber. Others are engaged in herding, hunting, and fishing. The greater number of the men do little or nothing, depending mainly for subsistence on the rations furnished by the government and the labor of their squaws. Their usual employment is directed chiefly toward procuring and preparing food for the family and making garments. The squaws formerly made many ornamental articles for their own use and for sale, but since the introduction of cheaper Indian ornaments, made by the whites, they are unable to compete in the market. Some of the Ute squaws do a little work for white families at the agency, principally scrubbing, cleaning, washing, and ironing. The latter they do very well. The men apparently have very little mechanical skill, judging from the clumsy attempts at building houses, fences, and other structures, and are obliged to depend chiefly upon the assistance of the agency carpenter and farmer. Several specimens of the Indian's skill in drawing animals, birds, men, and other objects indicate considerable talent.

Judged from the white man's standpoint, most of the Utes are very poor, but their wants are few and simple and it takes but little to make them rich in satisfaction. There are a few among them, however, who may be called well off, raising a good stock of horses, cattle, and sheep, some counting their cattle by the hundreds. One Indian rode in his own covered spring wagon, which he and his family used for pleasure or business. Another, who was engaged in cutting logs for the sawmill, paid a white man \$350 for a pair of horses. Money is freely circulated among the Indians, and they fully understand its value, whether in greenbacks or coin. Their credit is good at the Indian traders' stores and with citizens generally. The houses occupied by the Utes are poor, rude, and uncomfortable buildings, particularly those built by the government. They can not with any degree of comfort be occupied in the winter, and in the summer the Indians live in their wickiups and arbors. Some live in log houses or huts, which they have built themselves with the aid of white men, and when properly chinked make quite comfortable quarters for the winter. In one dwelling only a mattress was used for a bed, but it was a very primitive affair, without bedsteads or bunk. The usual bed is made of hides spread upon the floor, or rather ground, with blankets for mattress and covering. The houses were almost entirely devoid of every sort of furniture. In a few instances a small box stove is seen standing out of doors for use in cooking, but the majority use the old fashioned Dutch oven and frying pan in front of their wickiups.

UINTAH VALLEY RESERVATION.

The total population of the Uintah Valley reservation is, according to the last enumeration, 435 Uintahs and 398 White River Utes.

The Uintah Valley reservation, or, more properly, the Du Chesne River valley, contains 2,039,040 acres of land, about one-third of which, according to the government agent, is tillable by irrigation; the remainder is excellent grazing land.

The valleys of the Uintah river and its tributaries are rich in soil, well timbered and watered, and covered with nutritious grasses. Delicious berries in abundance grow wild on the banks of the streams, which are used by the Indians and white people and are considered very wholesome. The favorite and most abundant is called the buffalo berry, which grows on bushes from 5 to 10 feet high, with fruit of a deep red color, resembling somewhat in appearance and flavor the common red current, but not quite so large. There are, besides, the wild raspberry, strawberry, and currant, the service berry, plum, and cherry. The service berry is a dark purple color when ripe, larger than the buffalo berry and maturing much earlier. It grows luxuriantly near the streams and mountain sides, on a bush about 4 feet high. It makes a delicious sauce, and is excellent when dried. Hops grow wild and in abundance, producing 2 crops in the season.

The soil is a rich sandy loam, well adapted for growing wheat, barley, oats, potatoes, melons, and all kinds of vegetables. Of wheat 20 to 25 bushels, of oats 30 to 40 bushels, and of potatoes 250 to 350 bushels are raised to the acre, and all garden vegetables in like proportion. Corn, owing to the cold nights and short, hot season, does not thrive, and is but little cultivated. The potatoes raised here by the Indians are of a good size and of finer flavor than those raised in the east. About 300 acres are cultivated by the Indians and 15 or 20 acres by the whites, all with the help of irrigation, without which it would be vain to attempt to raise any of the more valuable crops.

I estimate that about one-tenth of the land on this reserve is arable and about one-eighth valuable for herding and grazing, leaving a large tract of arid land.

The presence of clandestine miners on the reservation has a very demoralizing influence on the Indians, because the miners bribe the Indians with fixed ammunition, whisky, and other articles not to betray them, and as a rule the Indians will do anything for whisky, and almost always keep their word respecting the white man's secret.

Along the water courses there is an abundance of cottonwood trees of large size, and 2 or 3 varieties, namely, the maple leaf, willow leaf, and "quaking" asp. Maple and willow of superior quality for making baskets and mats, resembling the osier of Europe, are also abundant, and on the mountain sides and at the head of streams in the canyons are large trees of white and nut pine, the latter of which supply the agency with timber. Some of the logs cut were 18 inches in diameter and made excellent building material. There are also cedars large enough to make posts and shingles. It is estimated that 5 per cent of the land is well timbered; the balance, except what has heretofore been mentioned, is arid, and it would be impossible to irrigate it on account of its elevation or its inaccessible location.

White rock, for which the post office is named, is situated near the Uintah river, about 10 miles from the agency. It is a great mass of white sandstone, about 1,000 feet high and 1 mile wide at its base, jutting out prominently from the other country formation, its size and color rendering it a conspicuous and notable landmark. It is also considered a valuable sandstone for building purposes. Magpies are very common in this region and fill the air with their chattering. Crows also are abundant, are considered the public scavengers, and are not molested. Besides the magpies and crows there are larks, bluebirds, wrens, and another small bird, in form and size resembling the English sparrow. Quail are not very plentiful. The grouse, somewhat larger than the grouse of the eastern and western states, is of similar plumage. Sage hens are very plentiful and have an excellent flavor. Large game, such as deer and bear, once very abundant, are now scarce. Fine trout are caught in all the streams. Wild flowers deck the plains and mountain sides. The wild rose is larger than the eastern and grows abundantly.

The manner of slaughtering and butchering cattle at this agency is a very primitive and uncleanly proceeding, and there are no necessary appliances and tools, such as pulleys, saws, cleavers, blocks, and hooks. The cattle are killed by white men, assisted by Indians, and hauled into a rough shed by a rope passed around a piece of round wood and drawn sufficiently high to permit the work of butchering. The animal is cut up into proper chunks and delivered to the squaws through a window of the shed. The women and children do not see the killing and butchering, nor do they carry off the entrails as they did formerly.

Most of the agency buildings are in a poor condition, sadly out of repair, and in many cases very uncomfortable.

The mill was originally built for the double purpose of sawing timber and grinding grain, but for the latter purpose it has not been used for years, although furnished with complete fixtures and machinery for making flour, which are all going to ruin for want of use. The mill building and machinery for making lumber are in fair condition. The mill is run by steam, while a stream of water near by the mill, if supplied with a turbine, would run a mill for both uses twice the capacity of the one now run by steam.

The other agency buildings are of about the same character as the agent's, with the exception, probably, of the agent's office, commissary store, and agency barn, which are fair buildings for the purposes designed. There is no provision for housing the agricultural machinery and implements, and at the present time they are constantly exposed to the weather, which will unavoidably result in great injury to them. There is no engine or other appliance for

putting out fires, although with a slight outlay water could easily be brought in pipes from a head sufficiently high to force it through a hose to the top of the highest building at the agency.

The total value of all the government buildings at this agency in their present condition is probably not \$8,000.

The altitude of the agency is 4,750 feet. The temperature during the latter part of August and early part of September ranged from 90° to 32°, mean 65°. However high the temperature may be in the daytime, the nights are invariably cool, but with scarcely a trace of dampness. The air is so pure and free from moisture that the Indians frequently dry their fresh meat in the open air for future use without loss. This is called "jerking beef".

UNCOMPAGHRE RESERVATION.

The Uncompahgre reservation, where the Uncompahgre tribe of Utes are located, is situated at the junction of the Du Chesne and Green rivers, 35 miles in a southerly direction from Uintah and Ouray agency, and 18 miles from Fort Du Chesne.

The agency buildings are located on a gravelly, barren plateau, dreary and inhospitable for man or beast, with not a tree, blade of grass, or other green thing to relieve the eye.

The Indians of the Uncompahgre band of Utes have the same traditions, beliefs, and dances as their brethren at the Uintah reserve, and all are equally ignorant respecting their origin and early history.

Physically those in this tribe appear better developed and more active than those in the White River or Uintah band. In general appearance they possess the common Indian characteristics, though there are a few Uncompahgres who possess beards and mustaches, of which they are exceedingly proud. They are also quick mentally, seeming to comprehend all questions that affect their condition, and ready to assert their claims with no small amount of Indian eloquence, in which their shrewdness and native logic are well shown.

The men seem modest as to the exposure of their persons. At Ouray several white men and Indians, employés of the agency, were bathing in the river and using soap and towels. The white men were in a perfectly nude state, while the Indians wore a small improvised breechcloth around the loins.

The Uncompahgre Utes have made fairly good progress in civilization. Their complaints and increased wants show a marked advance. Very little of the country they inhabit has been improved and put into proper condition for farming, therefore it is difficult to determine their capacity for agricultural pursuits. Besides farming many are engaged in herding, freighting, and hunting. As a tribe they are comparatively poor, not having many cattle and horses; still their possessions seem sufficient for their meager wants.

Seven or eight families at their homes on the Du Chesne river bottom were tolerably well provided with the ordinary necessities of Indian life. Many had houses made of rough boards or log cabins, together with the universal wickiups and arbors, but the greater portion dwell in their wickiups. Their habitations, with but very few exceptions, are devoid of any kind of civilized furniture.

The chief possessed 2 bedsteads with mattresses upon them; rough, to be sure, but comfortable. There were besides a chair and several boxes for seats and a rough table.

With a proper system of canals and ditches for irrigation it is estimated by those familiar with their reservation that about one-tenth could be utilized for farming. At present there are only about 150 acres in cultivation. The agency farmer asserts that with an outlay of \$3,000 or \$4,000 for canals and ditches 1,000 or 2,000 acres more could be cultivated on the Du Chesne bottom lands. The soil is rich, and the only things lacking are work and water. An old resident at Ouray, and at present a herdsman, estimates that about one-tenth of the land is valuable for grazing, one-tenth for agriculture, and one-tenth for timber; the balance being arid.

Along the Du Chesne, Green, and White rivers there are immense forests of large cottonwood trees, measuring in many instances 2 feet in diameter, and suitable for lumber and other purposes. On the mountains, not far distant, are pine and cedar trees of good size and quality. Willows in abundance grow along the water courses, but do not seem to be utilized in any way. It is said that coal, iron, and asphalt are to be found on the reservation.

Green river is much the largest and most important river running through the reservation, and at high water is said to be navigable for small steamers. Except at very low water the river is not fordable, and there is at the agency a ferryboat, managed by the Indians, used for taking wagons and horses across. Fish of a superior quality and in large quantities are taken from this river, and many beavers are trapped by the Indians.

On the eastern side of the river, about 5 miles from the agency, are the remains of an old fort, occupied by Reobodeaux, the St. Louis fur trader, some 50 or 60 years ago. It was then a favorite locality for trappers and for trading with the Indians. There are traces of several wells near, also in the fort, for the more convenient means of securing water when attacked by Indians.

The most unpleasant scene experienced at this agency was the killing and issue of beef. Ten steers were driven into a high corral and 2 Indians selected to kill them. During the shooting the top of the corral was crowded with white men, Indians, squaws, boys, and girls, to witness the scene and be ready on notice, with knives, buckets, and bags, for their share of meat. When all was ready and the cattle shot, the squaws and a few white men made a fiendish dash for the beasts, and, even while some of the animals were still showing signs of life, commenced their savage work. They would skin the portion of the brute which suited their fancy and then cut away as much meat



UTAH.

WHITE RIVER AND UNCOMPAGRE UTES, NOW OF UINTAH AND OURAY AGENCY, AT DENVER, IN CHARGE OF DR. SAWTELLE AND MAJOR LUDLOW, SPECIAL INDIAN AGENT.

as each was entitled to. The brute was then relieved of its viscera, which the squaws gathered up and carried away as a very sweet morsel for food. All this took place on the bare and filthy ground where the cattle were killed. Before the butchering of the cattle began 5 of the 10 cattle were driven into an adjoining pen for slaughter. Four of the 5 cattle were killed, but 1 escaped through a defective part of the pen and made a desperate run for life, the Indian men, on horses and afoot, the squaws, and children joining in the chase with a savage yell. During the chase the Indians fired frequent shots at the animal, which, after running a mile or two, halted to die. Then the savage horde, with demoniacal cheers, attacked the carcass for their portion of the bloody flesh. The squaws who did not participate in the chase remained to butcher the 4 left in the pen, and this finished the carnage. It is reported on good authority that the escape of one of the cattle is permitted and is an old and usual trick of the Indians for the fun of the chase. The department some years since issued an order that more civilized means should be adopted. When the order reached the agency a requisition for the means suggested, such as a proper slaughterhouse, with the ordinary appliances and tools for butchering, was regularly made, but up to the present time nothing has been done.

The agent's dwelling is a good frame house, 2 stories high, lathed and plastered, and painted outside and in. It is a far better building in every respect than the one occupied by the agent. The building used as an office is a very fair 1-story frame house, plastered on the inside and painted on the outside. From the peak of this building floats the flag of the United States. The other buildings, or, more properly speaking, huts, of the officers and employes of the agency are miserable, unsightly, tumble-down affairs, and their value mainly consists in their availability for firewood. It seems they were originally built stockade fashion by the soldiers years ago. The place was used as a fort and called Fort Thornburg. The total value of all the buildings at this agency is estimated at \$3,500.

There is a windmill on the plaza, designed originally for pumping water, but it is out of order and has not been used for years. Even if the pump could be used, the water is too brackish for domestic or irrigating purposes; consequently, all the water used at the agency has to be hauled from the river in barrels.

There is machinery for a new saw and flour mill, which has never been used, stored away in an old shed, and left to rot for the want of an appropriation to put it up in a suitable building. The mill machinery is of sufficient capacity to grind all the wheat and other grain required for the Indians, also to make all the building material.

That portion of the reservation adapted to agriculture produces excellent crops, especially oats, which the Uncompahgres raise in large quantities, often at the rate of 35 bushels to the acre. All kinds of vegetables grow well and mature early. The yield of potatoes is about 300 bushels to the acre, and they are large and of very fine flavor. Large game is very scarce on this reservation, but there are plenty of sage hens, ducks, and jack rabbits.

The altitude of the agency is 4,600 feet. On September 14, 1890, at 3 p. m., the temperature was 88°. The night was cool; lowest temperature, 44°. Last July it was 108° at meridian. The air is so pure and light and there is so little moisture that the same degree of high temperature does not cause the same degree of discomfort as at the east. The nights are invariably pleasant.

GENERAL REMARKS.

The country occupied by the tribes of Ute Indians in Utah is rich in timber, coal, iron, and other minerals. The government ought to adopt a sufficient system of irrigation, so that more land might be brought under cultivation.

The time has arrived when it would be much better as a civilizing means to cease dealing out rations to the Indians, and commute the same and pay the Indians, each one personally and promptly, the equivalent in cash. The allotment of their lands in severalty would go far toward making men and women of them, increasing their self-respect and reliance on their own efforts for support. The renting of grazing lands on their reservations to white citizens is the cause of a good deal of strife, anxiety, and loss to the Indians, and should be prohibited.

The government does not furnish enough farmers to properly teach all the Indians who desire to learn farming. There is but 1 farmer at Uintah and Ouray.

White citizens are tacitly allowed to mine for asphalt or other minerals on the reservation, which is demoralizing to the Indians and in violation of the laws and treaties.

The squaws, for various reasons, are the greatest obstacle to the advancement of the Ute Indian. How to reach them has not as yet been revealed.

There are no legalized courts at the agency for the trial of offenses against the United States statutes or territorial law, and one should be established not only for the trial and punishment of the wrongdoer but as a good example to the Indians of civilized justice, and to familiarize them with the administration of the law.

One of the principal means toward the solution of the Indian problem is for the government to strictly fulfill its promises and obligations to the Indians.

Some of the officers have not had full experience, but seem to be devoted to the interests of the Indians. The work of the school and agency physician seems to be of high character.

The agent should be clothed with more discretionary power, so as to act promptly when the emergency arises, without waiting for permission from Washington.

VERMONT.

The civilized (self-supporting) Indians of Vermont, counted in the general census, number 34 (23 males and 11 females), and are distributed as follows:

Chittenden county 8; Essex county, 13; Windsor county, 8; other counties (3 or less in each), 5.

VIRGINIA.

The civilized (self-supporting) Indians of Virginia, counted in the general census, number 349 (199 males and 150 females), and are distributed as follows:

Elizabeth City county, 111; King William county, 137; New Kent county, 10; Norfolk county, 43; other counties (8 or less in each), 48.

THE PAMUNKEY AND MATTAPONI INDIANS.

The following as to the Pamunkey and Mattaponi Indians was furnished by Colonel William R. Aylett, of Aylett's post office, King William county, Virginia:

The Pamunkey Indians live upon a reservation of land granted to them by the state of Virginia, on the Pamunkey river, in King William county, Virginia, opposite White House, late the property of R. E. Lee. This tribe comprises about 150. The Mattaponi tribe, about 50 in number, live on the Mattaponi river, about 10 miles from the Pamunkeys, on a like reservation of about 500 acres. The Pamunkey tribe has about 1,500 acres, which is owned in common. Both of these tribes have tribal government. They each have a chief, or headman, who is aided in administrative matters by a council of 5 braves. They still retain much of their Indian blood, features, hair, and characteristics, though there has been a considerable mixture of white and black blood, principally the former. They subsist mainly by fishing and hunting, raising a little corn and a few vegetables. They annually, about Christmas, send to the governor of Virginia a present of game and fish as tribute and as evidence of fealty and loyalty. They have their own schools and will not mix socially with the blacks. They are exempt from taxes and do not vote. They are good, peaceable people, and give their neighbors no trouble. They preserve many of the arts and customs of their ancestors. For instance, they still make their own pottery and prefer canoes to modern boats. The young Indians exhibit great taste for and skill in archery. They have their own churches and preachers, and are Baptists. If one of the tribe marries outside of his people he must leave, and if any one marries an Indian outside of the tribe, he or she must come and dwell with the tribe. These requirements are enforced in order to preserve as far as possible the purity of the blood, and to prevent the scattering of their people.

These Indians are the remnant of the once great and powerful tribe over which the celebrated chief Opechancanough ruled, who held his court and his seat of authority at a fortified position at the head of York river, the junction of the Mattaponi and Pamunkey rivers, where West Point now stands. Opechancanough was a rival of the great Powhatan, the father of Pocahontas, but finally acknowledged allegiance to him.

Hampton Institute, near Fortress Monroe, an institution primarily for training negroes in ways of industry, thrift, and good citizenship, has had a considerable attendance of Indian pupils from the western tribes. The average attendance of Indians was about 120 in 1890. The cost to the government was about \$20,000.

WASHINGTON.

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

Total	11, 181
Reservation Indians, not taxed (not counted in the general census)	7, 516
Indians in prison, not otherwise enumerated	10
Indians off reservations, self-supporting and taxed (counted in general census)	3, 655

^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	7, 842
Reservation Indians, not taxed	7, 516
Indians in prison, not otherwise enumerated	10
Other persons with Indians, not otherwise enumerated	316

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		7, 516	3, 812	3, 704	152
Colville agency		2, 060	1, 381	1, 288	152
Neah Bay agency		457	218	239	
Puyallup Consolidated agency		1, 755	910	845	
Tulalip agency		1, 212	596	616	
Yakima agency		1, 423	707	716	
Colville agency		2, 060	1, 381	1, 288	152
Colville reservation	Lake	303	161	142	
	Colville	217	132	115	
	Okanogan	374	189	185	
	Nez Percés (Joseph's band)	148	69	79	111
	Nospilom	97	41	26	
	San Puell	300	158	142	
Columbia reservation	Columbia	443	240	203	
Spokane reservation	Lower Spokane	417	198	219	41
	Calispel (a)	200	103	97	
	Upper Spokane (a)	170	90	80	
Neah Bay agency:					
Makah reservation	Makah	457	218	239	
Puyallup Consolidated agency		1, 755	910	845	
Chehalis or Shoalwater reservation	Chehalis and Shoalwater	135	60	75	
Puyallup reservation	Puyallup	611	330	272	
Quinalt reservation	Hoh, 75; Queet, 140; Quinalt, 98; Georgetown (consolidated). (b)	313	154	159	
S'Kokomish reservation	S'Kokomish or Twano	191	93	98	
Nisqually reservation	Nisqually	94	47	47	
Squakson Island (Klahchemin) reservation	Squakson	60	35	25	
	S'Klallam (a)	351	182	169	
Tulalip agency		1, 212	596	616	
Lummi (Chah-choo-sen) reservation	Lummi	295	148	147	
Muckleshoot reservation	Muckleshoot	103	53	50	
Port Madison reservation	Madison	144	68	76	
Snohomish or Tulalip reservation	Snohomish or Tulalip	443	214	229	
Swinomish (Perry Island) reservation	Swinomish	227	113	114	
Yakima agency		1, 423	707	716	
Yakima reservation	Yakima (c)	943	466	477	
	Klickitat	330	170	151	
	Wasco	150	62	88	

^a Not on reservation.

^b Some of the Hoquams, Humptulips, Montosanos, Oyhints, and Satsups are with the Quinalt on the Quinalt reservation. These bands were enumerated entire with the Quinalt until 1890, when the major portion of the bands were enumerated as citizens, being in fact nonreservation Indians.

^c The Palouse, Piquose, Wenatshapam, Klinquit, Kow-was-say-ee, Li-as-was, Skinpah, Wish-ham, Skykis, Ochochotes, Kah-milk-pah, Se-ap-cat, and other small tribes, being consolidated with the Yakimas through intermarriage, it is impossible to give the number of each.

REPORT ON INDIANS TAXED AND NOT TAXED.

The Quillehute reservation, a small one, is under the Neah Bay agency. The Quillehutes, or Quillayutes, who are citizens and taxed, were enumerated by the regular census enumerators.

The civilized (self-supporting) Indians of Washington, counted in the general census, number 3,655 (1,828 males and 1,827 females), and are distributed as follows:

Asotin county, 31; Chehalis county, 186; Clallam county, 171; Clarke county, 44; Cowlitz county, 38; Franklin county, 89; Island county, 141; Jefferson county, 195; King county, 364; Kitsap county, 207; Kittitas county, 160; Klickitat county, 50; Lewis county, 81; Lincoln county, 22; Mason county, 13; Okanogan county, 104; Pacific county, 44; Pierce county, 76; San Juan county, 32; Skagit county, 248; Skamania county, 31; Snohomish county, 311; Spokane county, 87; Stevens county, 340; Thurston county, 90; Wahkiakum county, 41; Whatcom county, 269; Whitman county, 102; Yakima county, 68; other counties (10 or less in each), 20.

The condition of the civilized Indians appears in the course of the notes following.

TRIBES, STOCK, AND LOCATION OF THE INDIANS IN WASHINGTON.

TRIBES.	Stock.	Reservation.	Agency.
Challam	Salishan	S'Kokomish	Puyallup Consolidated.
Chehalis	Salishan	Chehalis or Shoalwater	Puyallup Consolidated.
Cœur d'Alène, or Skitswish	Salishan	Cœur d'Alène (Idaho)	Colville.
Cœur d'Alène, or Skitswish	Salishan	Colville	Colville.
Colville (Kalispelm, Met'how)	Salishan	Colville	Colville.
Cowlitz	Salishan	Nisqually	Puyallup Consolidated.
D'Wanish	Salishan	Lummi, Port Madison, Snohomish, and Swinomish.	Tulalip.
Etakmur	Salishan	Lummi, Port Madison, Snohomish, and Swinomish.	Tulalip.
Georgetown	Salishan		Puyallup Consolidated.
Gig Harbor	Salishan	Nisqually	Puyallup Consolidated.
Grays Harbor	Salishan	Nisqually	Puyallup Consolidated.
Hoh	Salishan	Quinalt	Puyallup Consolidated.
Hoquiam	Salishan		Puyallup Consolidated.
Humtulp	Salishan		Puyallup Consolidated.
Kalispelm	Salishan	Colville	Colville.
Kamiltpah	Shahaptian	Yakima	Yakima.
Kinakane (Okanagan)	Salishan	Colville	Colville.
Klatsop	Chinookan	Chehalis	Puyallup Consolidated.
Klikitat (Cowlitz, Lewis river)	Shahaptian	Yakima	Yakima.
Klikquit	Shahaptian	Yakima	Yakima.
Kowwassayo	Salishan	Yakima	Yakima.
Kutenay	Kitunatian	Cœur d'Alène (Idaho)	Colville.
Lake (includes Okanagan)	Salishan	Colville	Colville.
Lummi	Salishan	Lummi, Port Madison, and Snohomish	Tulalip.
Makah	Wakashan	Makah	Neah Bay.
Met'how	Salishan	Colville	Colville.
Montesano	Salishan		Puyallup Consolidated.
Moses' band	Salishan	Colville	Colville.
Muckleshoot	Salishan	Muckleshoot	Tulalip.
Muckleshoot	Salishan	Nisqually and Puyallup	Puyallup Consolidated.
Mud Bay	Salishan		Puyallup Consolidated.
Nepelum	Salishan	Colville	Colville.
Nez Perce	Shahaptian	Colville	Colville.
Nisqually	Salishan	Puyallup and Squakson Island	Puyallup Consolidated.
Nisqually	Salishan	Nisqually	Puyallup Consolidated.
Ochecholo	Shahaptian	Yakima	Yakima.
Okanagan (Kinakane)	Salishan	Colville	Colville.
Olympia	Salishan	Nisqually	Puyallup Consolidated.
Oyhut	Salishan		Puyallup Consolidated.
Palouse	Shahaptian	Yakima	Yakima.
Pantese	Shahaptian	Yakima	Yakima.
Pend d'Oreille	Salishan	Colville	Colville.
Pend d'Oreille	Salishan	Cœur d'Alène (Idaho)	Colville.
Pisquoso	Salishan	Yakima	Yakima.
Piute	Shoshonean	Yakima	Yakima.
Puyallup	Salishan	Puyallup	Puyallup Consolidated.
Puyallup	Salishan	Squakson Island	Puyallup Consolidated.
Puyallup	Salishan	Nisqually	Puyallup Consolidated.
Queet	Salishan	Quinalt	Puyallup Consolidated.
Quillehute (Quillayute)	Salishan	Makah and Quillehute	Neah Bay.
Quinalt	Salishan	Quillehute	Puyallup Consolidated.
Sans Poel (Puell)	Salishan	Colville	Colville.
Satsop	Salishan		Puyallup Consolidated.
Seapeah	Salishan	Yakima	Yakima.
Shoalwater	Chinookan	Shoalwater	Puyallup Consolidated.
Shyik	Shahaptian	Yakima	Yakima.



(G. W. Bechtel, photographer, Spokane.)

COLVILLE AGENCY, WASHINGTON.

1890.

SPOKANE SCOUTS, DISMOUNTED.

SPOKANE SCOUTS, FORT SPOKANE: CHEEWALKI, JIM CORNELIRS, DOCTOR, CHARLEY, POKER JOE, WHITE OWL, SPOKANE, LITTLE BEAR.

TRIBES, STOCK, AND LOCATION OF THE INDIANS IN WASHINGTON—Continued.

TRIBES.	Stock.	Reservation.	Agency.
Skinpah	Salishan	Yakima	Yakima.
S'Klallam	Salishan	S'Kokomish	Puyallup Consolidated.
S'Kokomish	Salishan	S'Kokomish	Puyallup Consolidated.
Skwaknamish	Salishan	Puyallup and Squakson Island	Puyallup Consolidated.
Skwaknamish	Salishan	Nisqually	Puyallup Consolidated.
Snohomish	Salishan	Lummi, Port Madison, Snohomish and Swinomish	Tulalip.
South Bay	Salishan	Nisqually	Puyallup Consolidated.
Spokane	Salishan	Cœur d'Alène (Idaho)	Colville.
Spokane	Salishan	Colville	Colville.
Stallakoom	Salishan	Nisqually	Puyallup Consolidated.
Stallakoom	Salishan	Puyallup and Squakson Island	Puyallup Consolidated.
Sukwamish	Salishan	Lummi, Port Madison, and Snohomish	Tulalip.
Swinamish	Salishan	Lummi, Port Madison, and Snohomish	Tulalip.
Syawa	Shahaptian	Yakima	Yakima.
Tsibalis (Chehalis)	Salishan	Shoalwater	Puyallup Consolidated.
Tsibalis (Chehalis)	Salishan	Chehalis	Puyallup Consolidated.
Tsinuk	Chinookan	Chehalis	Puyallup Consolidated.
Twana	Salishan	S'Kokomish	Puyallup Consolidated.
Winatsy'ham	Salishan	Yakima	Yakima.
Wisham	Chinookan	Yakima	Yakima.
Yakima	Shahaptian	Yakima	Yakima.

The Wakashan stock found in Washington is not found in any other state or territory.

COLVILLE AGENCY.—The Nez Perces came originally from Idaho. They were located at Ponca agency, Indian territory, from 1877 to 1885, and were brought back to Colville in June, 1885 (Joseph's band).

The Methows, formerly occupying the Columbia reservation, have merged into the Columbias of Moses' band.

The Cœur d'Alène tribe of Indians have been occupying the Cœur d'Alène reservation (attached to this agency but located in Idaho) since it was set apart for them as a reservation by executive order in 1873. Prior to that time they were roaming or residing on wild lands in Idaho and Washington.

The Lower Spokane tribe have been occupying the Spokane reservation since it was set apart as a reservation for them by executive order in 1881. They were originally from Washington.

The Columbia (Moses' band) tribe of Indians (Methows merged) have been located on the Colville reservation since the ratification by Congress July 4, 1884, of the treaty restoring the Columbia reservation to public domain. They formerly occupied the Columbia reservation, and are originally from Washington. The band known as the "Methows", and who also occupied the Columbia reservation are now included in Moses' band of Columbias.

Joseph's band of Nez Perces have been located on the Colville reservation since their arrival from Ponca agency, Indian territory, in June, 1885, at which place they were held as prisoners since the Nez Perces war in 1877.

The Okanogan, Colville, Lake, San Puell, and Nespilem tribes of Indians also occupy the Colville reservation, and have been there since it was set apart as a reservation by executive order in 1872. They were originally from Washington.

The Upper Spokane and Calispel Indians do not reside on any reservation, but live in and around the city of Spokane and in the Calispel valley. They were originally from Washington.—HAL J. COLE, United States Indian agent.

NEAH BAY AGENCY.—The Makahs have always lived on their present reservation. The Quillayutes live 35 miles south, on a reservation set apart by an executive order, February 19, 1889. They have resided in the same village since first discovered by white people.

No other tribes have lived on their respective reservations at any time since first discovered by white people.—J. P. MCGLENN, United States Indian agent.

PUYALLUP CONSOLIDATED AGENCY.—The Puyallup, Chehalis, Nisqually, Squakson, and S'Kokomish tribes have been here between 30 and 40 years. The S'Kallam do not live on any reservation, and the Quinalt have been here between 30 and 40 years. The Georgetownns have lived about 20 years on their reservation. The Hoh, Queets, Montesano, Satsop, Chehalis, Oyhut, Humptulip, and Hoquiam do not live on any reservation. All lived in the immediate vicinity or on the lands now comprised within the limits of the present reservation. Those not now on the reservations are in the sections of country where they have always lived.

The Puyallup, Nisqually, Squakson, and Skokomish bands or tribes all speak nearly the same language and are largely intermarried. The Chehalis Indians speak a different language, but are also connected by marriage with the other bands. The S'Kokomish, or Twana, and the S'Klallam Indians formerly were included in the same treaty, called the Treaty of Point No Point. The S'Kokomish reservation was set apart for their use, but was never occupied by any considerable number of S'Klallams.

The Puyallup, Nisqually, and Squakson Indians all belong to what is called the Medicine Creek treaty. In early times, when the Hudson Bay Company or the Puget Sound Agriculture Company was here, and Steilacoom was the principal place, more Indians were on the Nisqually reservation than on either of the others. Later an effort was made to concentrate the Indians on the Squakson reservation, and an attempt was made to make that place the headquarters of the Indian department for this territory. This was abandoned shortly after, but Olympia, near by, being the headquarters for the superintendency, the Indians were somewhat numerous about that place. Of late years, however, as they have devoted more time to agricultural pursuits, the quality of the land and the proximity to a good market has brought the Puyallup reservation into note and the population has surged that way.

The Chehalis Indians are not treaty Indians, and have not changed much in their location. The tribe is much scattered among the white people in the vicinity. The Quinaielt Indians, so far as I know, have always lived where they do now. This reservation was set apart for all the coast Indians, but there was nothing attractive about it, and many left. The Georgetown reservation was set apart for the Shoalwater Bay Indians who would not go to Quinaielt, but is not now much used.

The several bands known by the name of Montesano, Satsop, Chehalis, Oylut, Humptulip, and Hoquiam are bands of Quinaielt Indians who have strayed away and settled at these different places among the white people. The Queets, who are in a settlement on the Quinaielt reservation, are in fact Quinaielt Indians, but are called Queets, as they live on the Queets river. They have always lived there. The Hoh and Quinaielt Indians live on a river of that name north of the reservation. They have always lived there.

The Chinacum tribe, which is about extinct, was an offshoot of the S'Klallam tribe. The others are much the same as they have always been, only decreasing in numbers. The Chinacum language was a distinct one, and different from any other.—EDWIN BELLS, United States Indian agent.

TULALIP AGENCY.—The Indians on the 5 reservations of this agency have been on the same since 1855, as follows: Tulalip reservation, Snoqualimus, Skykomish, Snohomish, and Tulalip; Port Madison reservation, Madison; Muckleshoot reservation, Dwanish, White River, Black River, and Sammamish; Swinomish reservation, Swinomish, Samish, and Skagit; Lummi reservation, Lummi, Noosack, and Challam. These tribes and bands never have been elsewhere than on the reservations named. None of the bands are extinct, and the Indians composing them are natives of the country adjacent to the reservations.—C. C. THORNTON, United States Indian agent.

YAKIMA AGENCY.—The Yakimas are not on a reservation. The tribes of the agency have lived in this section of the country as long as there is any history of them. Some are living along the Columbia river, some on reservations, and some have become citizens. Nearly all have tribal relations, but have no recognized chiefs, and are so intermixed and related to each other many of them can not themselves tell to what tribe they belong. As an instance, the interpreter is a full-blood Indian, one-fourth Klickitat, one-fourth Comlitz, one-fourth Chehalis, and one-fourth Puyallup, and can speak all of the languages of the tribes or bands to which he is related.—WEBSTER L. STABLER, United States Indian agent.

INDIANS IN WASHINGTON, 1890.

The territorial organic act was passed March 2, 1853, and the territory was formed from area claimed by discovery in 1792, and also stated to be of the area purchased from France in 1803; but the northern boundary was settled by the treaty with Great Britain known as the Oregon treaty of June 15, 1846, establishing the boundary between the United States and the British Possessions as at present defined, namely, the forty-ninth degree of north latitude. Washington was admitted as a state November 11, 1889.

The Indian population of Washington was not originally exceedingly numerous, but was divided into many small tribes. The mountain Indians were generally hunters, and all were fierce and warlike. The Indians of Washington were almost constantly at war with themselves or the white people up to 1870. Those along the coast are watermen and fishermen, and in their dugout canoes patrol the shores of Puget sound and the ocean. The Makahs are all fishermen. They go out 20 or 30 miles from land in their great canoes and they have schooners of as much as 50 tons burden with which they take part in distant fisheries of whales and seals. In the hop season the Indians of Washington come by the thousands to the city of Seattle, where their canoes are anchored, and they remain until the hop-picking season in the fall of the year is over. They are quite intelligent. Many of them are successful as traders in a limited way. While they are classed as northwest Indians they bear no relation to the Alaska or the upcoast Indians of British America.

The Washington Indians are superstitious, and given to gluttony and liberality at the same time. The potlatch, or more properly "the feast to impoverish the giver", is a most peculiar ceremony. The potlatch man invites his relations and friends, many of them from hundreds of miles away, to a feast. They come by water and by land, and, after several days of feasting, howling, singing, dancing, and shouting in a temporary house usually erected by the entertainer for the purpose, the potlatch man distributes his entire personal property to his friends, his wife and family assisting. When the last article is given away the guests promptly retire, leaving the host and his family entirely bankrupt. His family then join in shouts of admiration of him. After this the



(Rutter, photographer, Tacoma.)

1800.

PUYALLUP INDIANS, PUYALLUP CONSOLIDATED AGENCY, WASHINGTON.

RESIDENCE OF P. STANNUP, PUYALLUP RESERVATION.
CHIEF STANNUP AND SQUAW.