

Chief Wolf. (Last chief of the Palouse nation.)

Informant: Mrs. Louise Show-o-way. Field trip to Umatilla reservation, August 14-15, 1951.

Chief Wolf died about 1914 when he was old and blind. He was about 90 years old, maybe older.

There has been no chief of the Palouse after him. He was the last chief of the Palouse nation.

Wolf had a son. His grandson, Rufus Wolf, lives at Thorn Hollow.

Wolf was one of five brothers. Wolf and Moses' parents were brothers and sisters.

Henry White (Pusch-a-howan) lived at White Bluffs. He was a Palouse.

Isaac Billie Patrick's father was a full blood Palouse. His mother was half. His father was Billie. He has relatives up at Nespelem.

The last full blood Palouse I know of, and I am sure he ~~is the~~ was the last full blood, was old man Starr. He is dead now, been dead for 20 years or more I guess.

Pete Bones used to live at Coulee Dam. The one called old Pete Bones I am sure was named Gibson. He was crippled. He's really not so old, not more than 50 or 55. He was thrown from a horse when he was trying to learn to be a cowboy. He was also kicked by a horse once and hurt quite badly, about the head or something but he lived. I am sure that is the one.

There is also a Pete Bones at Nespelem. People who used to write to him now write to him, Pete Moses.

Old Bones died around 1877 I think. His father, Jones lived below Riparia on the Snake river. Kamakin was Bones' mother's father. I guess that old Bones is the Indian whose name was Hoo-Sis-Mox-Mox.

Umatilla reservation notes. Field trip, August 12-13, 1951
Informant..Mrs. Louise Showaway, others of her family.

How did the Indian get their cattle. I don't know how. They had them a long, long time. Our Indians were beef eaters, not horse flesh Indians. Louis and Clark bought horses from the Indians and killed them and ate them and the Indians talked about it and still talk about it. They think it is a sacrilage.

The Bannocks and Shoshones were horseflesh eaters.

Poly-San was a place they lived on the Columbia, someplace near where Patterson is now. There is a burial ground up on the cliff across from Patterson. My father showed it to me a long time ago.

Tom Billie was my father. He died in 1946. Father was a Klickitat. Mother was a Klickitat.

He became chief of the Umatillas after his cousin, Tom Pond, died.

His father was Capt. Billie, he was in the army 1850-57, lived between Cascades clear up to Alderdale. He is buried by Lyle. His grave is under water after Bonneville dam went in. They couldn't locate the grave. Someone stole the marker

Billie's name in Indian was ^{Wat} Wat-ellete, some kind of word in Klickitat. His grandmother was a Nez Perce. It means something broad or spreads out.

Hium Ti-quin means something up in Klickitat language (Something rising or going up.)

Sarah Winemucca hasn't any relatives around here that we have been able to find out. Her name was Palouse-pum.

My daughters are Betsy or Elizabeth. She's 12. Her Indian name is Te-ne-Chus-pum, meaning like something up on something something.

Ono or Leona is 16 and will be a junior next year. Her name is Chin-Nea-Sie. It means solid or compact. The girls have to keep up on the in bead work. (Betsy brought out board to show how head band is

made.

Paul Showaway was a grandson of Wat-Tats-te-meene. His son was named just Showaway. He lived in the Walla Walla region.

Wat-tat-stee was hung because of the Cauyse massa re (Whitman)

Paul Showaway died in 1926. He had three sons. Abe Showaway of Celilo; Parsons Showaway at Mission and Tom Showaway (He was a half brother) He had two daughters, Cecelia Williams at Kamiah. A younger sister died.

Tom's grandmother was What-Why-Poo. She was a full blooded Yakima. She married grandfather. His name Who-Koo-Wha-A-Ka, spokesman. He had four wives and 23 children.

Ta-Wits -Poo (big Moorhouse picture) was a woman warrior, one of the group that traveled with the men warriors. Louise Longhair's mother was a woman warrior too. I think Ta-Wits -Poo was the last one of the women warriors to die. The women warriors went with the men if they didn't have a son to go with the men.

The old religion was called the feather religion. It is called Wapatat-see-ma..the Eagle feather religion. There used to be a leader but he left no direct descendants. They still have the faith here.

The Nez Perce have the old religion. They sing the Wah-Shat in their own language.

The last woman warrior living died last year. She has an Indian name (Changed story about Mrs. Poo.

Plurality of wives. There were men with many wives on the reservation as late as 1912 or 1914 when the reservation moved in. (For that matter there are some men here with more than one wife now.) The agency made them give up their wives and keep just one. Before that some would have as many as five wives.

Paul Showaway had a wife in Idaho, Here and in Montana and they stayed at home when he traveled from place to place.

If a man had four or five daughters or sisters and a man married one of them he might come back later and get another and then keep on until he had them all. That was the way it was with a family at Rock Creek, even not long ago..Gus Creek. The census taker came along and finally didn't write down anything. He just gave up.

The marriage ceremony was called Mis-Koyet. Yes, there was a ceremony.

A man is divorced if he hangs his hat up or puts his pipe up and his wife throws them out. If someone sees it as well as the man, that makes it official, a divorce.

If the man wanted the youngest daughter of a family and hung his hat up or put his pipe in her lodge and it was allowed to stay, he was accepted for a husband. Of course they didn't have hats in the old days. They were fur caps. They were made of beaver, weasel or a buffalo head. They would take the tops of anything, just so its ears are there.

If the man wanted to get rid of her, he would pile her belongings outside the door and she had to go. Of course some women didn't want to go.

Doctors:

(Timothy name of doctor) There was a lady in Yakima that four or five doctors all gave up hope. The boys came and said she was awfully sick. The doctor told them she won't live, she will die. The boys who came to the doctor are still alive.

When a boy wants to be a doctor he goes on a "spirit quest," or it is called Shook-wit. Sometimes the families kept sending the boys out time after time until they were successful in the quest and got the power.

Well, the doctor usually has his song. He sings about a river, the lakes or the mountains. He is singing too about his spirit but he sings the other things so you don't know what his spirit is.

Umatilla reservati on.

Paul Showaway..informant Mrs.Louise Showaway.

Paul Showaway was a grandson of Wat-tats-tee-meene. His son was just Show-oway. He lived at Walla Walla, in that region. Wat-tatstee was hung because of the Whitman massacre.

Paul Showaway died in 1926. He had three sons. Abe Show-oway at Celilo; Parsons Show-o-way at Mission. He can't talk, just sign language, lost his voice when he was 15 or so. Tom Sho-o-way is a half brother. Cecelia Williams at Kamiah is a daughter; her younger sister died.

Tom's mother's name is Ida Kolitin. She married Paul Show-o-way.

After Paul died they tried to make his sons chief but they declined. They got George Hedhawk, his cousin. He died.

Then they named Anthony Red Hawk (Nephew) He was elected. Anthony died in 1946^Father of Louise died in 1946, February 18th. Billie died Sunday after the 18th that Anthony died. Anthony is a cousin of mine. (Louise Show-o-way is wife of Tom Show-o-way.)

Jim Kanine, the Walla Walla chief, is about 82 or 84 now. He's been sick(During trip to reservation old time Indians, singers etc. had been going there and spending much time with him..days and nights.

Great-great grandchildren of Homli live on the reservation. There are Mrs. Carrie Baptiste; James Penny, Francis and Alec Shipentower. (Francis Shipentower is named Peo-Peo-Mox-Mox.) Kanine has been chief since the 20s. There ~~00000~~ Odd The one named Peo peo mox mox, just like the old man is the second to have that name since his death.

When Homli was living Peo Peo Mox Mox (2nd) was alternate chief.

Then He was chief. Then No Shirt and then Eat No Meat.

Kanine took over for all when the last two died. The leaders of the other tribes have been spokesmen but Kanine is the chief and serves as such.

Tom Joe, Umatilla chief, but is not active. He's been too ill.

Fish Hawk, Cayuse.

Field trip to Umatilla reservation, August 12-13, 1951.

Informant: Mrs. Louise Show-o-way.

Fish Hawk sold his soul to the devil. And there was a black mark on him. He tried to go right once and did I guess for a while. The black mark was on his arm and left. But when he died, it came back, right there (pointing to her neck) The Indians saw it. They were afraid.

Fish Hawk was the war chief, the head war chief of the Cayuse. He died around 1900. He lived above Cayuse on the north side of the Umatilla river. He was buried in suicide graveyard. That's not far from here (Mission) They buried the suicides and those who met violent deaths separately.

He used to see the devil after him and would call for water. He was in the war with the panacks where Ukian now stands.