

# I

## ORIGINAL OCCUPANCY AND EXPLORATION

Underscored material in No. 222 (sent me), occupies only a part of this report. Much of it cannot be answered in one paragraph, one page or even in sequence.

The material at hand, Case 222:

1. Paragraph 7- The Palouse band lived upon every part of these lands as far back as human habitation upon these lands has been traced ...p.3.

2. Paragraph 7- Said lands are situated in the southeastern part of Washington and the Western part of Idaho and include that tract identified on a map appearing on page 42 of a publication entitled "Tribal Distribution in Washington", by Leslie Spier which is Number 3 of the General Series in Anthropology... p. 3.

(photostats of this map appended. Complete copy of "Tribal Distribution" available upon request).

3. Paragraph 17- The Palouse Band had no relationship in common with and seldom, if ever, had any intercourse with the Yakima Tribe ...p.8.

4. Paragraph 18- ...had no relationship in common with the Yakima Tribe...p. 8.

5. Paragraph 18- ...of a so-called Yakima Nation, which said Yakima Nation had never before in fact existed and was a pure fictitious Nation devised and created by the agents of the Respondent...p.9.

6. Paragraph 19- ...fictitious Yakima Nation...p.9.

Regarding reference 1, paragraph 7, an examination of the Lewis and Clark maps would be of interest.

A map by Clark, prepared from information given by the Chepunnish (Nez Perce) Indians, facing p. 94, in Original Journals of the Lewis and Clark Expedition, 1804-1806, Vol. 5, Pt. 1, edited by Reuben Gold Thwaites, New York, Dodd Mead & Co., pictures parts of the area contained in Paragraph Leslie Spier's map. I would think that an examination of the original maps, more distinct than the one available in the volume, would be helpful.

The narrative accounts of the numerously edited journals vary considerably and it is likely that many contentions are based on the more common or loosely edited journals.

Whereas there is a lack of documentary proof to my knowledge that the "Palouses" did not live on the territory here cited, there is also no clear-cut proof that the Palouse did live thereon.

Any other contention in which other tribes, now unidentifiable, are mentioned would only destroy the contention that the Palouses even existed. United States Army officer asserted, and at an early date, that the Palouses represented renegade tribes who had withdrawn east of the Columbia to escape. There appears to be foundation for that.

Moreover, why would the Palouses claim all the land back from the Snake River, leaving the part fit for habitation to the Nez Percés. This land, back from the river, in many places, then and now, could not subsist anyone. Could it be that as a hazy area in history it has been dug up and surrounded by the Indian halo of old men's stories? For every Indian who can tell me a story of his ancestors, that checks out accurately with documents, ten others tell distorted, inaccurate versions.



To me, this relationship would account for the scarcity of the Lewis and Clark references to the "Palouses" while passing in proximity to the claimed country, and it would explain the many references to those identified as Nez Perce.

In connection with the eastern boundary I note that Verne F. Ray, in "Native Villages and Groupings of the Columbia Basin" Pacific Northwest Quarterly, Vol. XXVII, No. 2, April, 1936, p. 123, says:

Palus: palu's (group name). See map, fig. 1. The Eastern boundary of the Palus is not yet known.

If it were not known in 1936, why should it be definitely known over fifteen years later, by which time informants who could have had possible first hand knowledge, would have died?

(Copy of Quarterly transmitted, since it also enters into Case 161.)

There may be reference of Palouse occupation, "as far back as human habitation upon these lands has been traced" in unpublished Catholic Jesuit journals. In that respect, I would say it could perhaps be termed "hearsay" because the Palouses, like the Wanapums, would not accept the new religion in any form. They retained the old Indian religion and were among the most devout worshipers of the Wash-at or Smowhala religion. Consequently, most of the information that may have been recorded by the good fathers was imparted to them by other Indians, and was necessarily "hearsay."

David Thompson's Narrative, (1784-1812), edited by J. B. Tyrrell, Toronto, the Champlain Society, 1916, recounts a trip from the Junction of the Columbia and Snake rivers which he recorded as Latitude 46, 12 15 N Longitude 119, 31, 33 west, variation 18 degrees east, does not, in the edited edition noted refer to "Palouses," He was enroute on

his way back to Canada, having left Astoria on July 22, 1811.

...August 6- ...We were now at the road which led to the Spokane river, having come some fifty-six miles up this river; we had smoked at four small villages of whom we procured salmon...

...At the road was a village of fifty men with their families. They were anxiously awaiting our arrival; they had sung and made speeches until they were hoarse and danced till they were tired.

It would be suspected that the narratives of Alexander Ross, and Ross Cox, concerning John Clarke's six-day journey from the Spokane to the mouth of the Pavilion (Palouse) river (material I do not have on hand in their best versions) would indicate something about the inhabitants of the territory claimed in Palouse occupancy.

The asserted Palouses, living at the mouth of the Palouse river so closely related to the Nez Perce that they were "mistakenly" referred to as the "Catatouches, a small band of the Nez Perces." If the Palouses were a tribe then, as claimed, why were they Catatouches, instead of Palouses?

The Alexander Ross journal in its original form gives another clue.

It was here, on the return trip from the Spokane, that Clarke ordered the summary execution of an Indian for stealing a goblet. But, becoming alarmed, he and his party departed hastily to the Walla Walla and safety.

In this respect, the Alexander Ross journal, in its original form, should give another bit of interesting information to refute assertions in paragraph 17, p. 8, Petition 222.

Alexander Ross, as far as known, was the first white man to enter



the Yakima Valley. He penetrated into the Kittitas Valley later in 1814 to purchase horses for the Northwest Company's Fort Okanogan.

His reference to the "Yakima" may aid in paragraphs 18 and 19, p. 9, an evolution of the word, "Eyakema" to the later use (see Yakama Indian Agency letters in 60's and even 80's) which gradually changed to Yakima.

When Ross reached the village or encampment of some 3,000 Indians, a chief declared, "these men are the ones who kill our relatives, the people who have caused us to mourn."

This statement is believed to refer to the execution of the goblet thief at the mouth of the Palouse River, a considerable distance, at least 80 or 90 miles, airline. And certainly an indication of communication, association and marriage between the peoples.

Paul Kane, Wanderings of an Artist Among the Indians of North America, Radisson Society of Canada, 1925, pp. 190-93, describes a visit to old Fort Walla Walla (Wallula) on the Columbia, where he describes the Walla Walla Indians.

He tells of obtaining a guide to go to the Palouse River and Palouse falls, "which no white man had ever seen," (not a conclusive fact) and describes the desolation north of the river..."whilst animal life seemed to be entirely extinct..." He calls the Indians who lived there (1846) the Upputuppets (not Palouses) and their chief Slo-ce-ac-cum

His guide was a man he described as a half-breed, and that man would have been incapable of serving as guide were he not on friendly terms and accustomed to consorting with the people who occupied that area.

The Appendix of the original volume, published in 1859 by Longman,

Brown, Green, Longmans and Roberts, contains the "names and the numbers of the several tribes of Indians inhabiting the Pacific slope in 1846 and enumerates their possession." This is not in my reference library and I have never checked it.

If the Palouses existed as a nation, a tribe or a separate Indian, it did not impress the explorers of the Wilkes expedition. Charles Wilkes, Narrative of the United States Exploring Expedition During the Years 1838, ... 42, Charles Wilkes, Vol. IV, Philadelphia 1850, pp. 443-474, "Indian Tribes of the Interior of Oregon," Chapter XIII. The narrative, while dealing with the various of the tribes and crossing over territory claimed by the "Palouse" and mentioned in Spier's map, does not take especial recognition of the Palouses.

Moreover, the same volume, p. 393, states: "...the second station, called Lapwai [clear water - not a conclusive definition, some say Butterflies] is at the mouth of the Kooskooskee, under the Rev. Spalding. The third was about sixty miles up that river and was called Kamia, where the Rev. Mr. Smith was stationed for two years; finding, however, that he had no Indians to teach, or within reach of his station, he abandoned it."

This is not a long distance south of an area claimed as "continuously" occupied by the "Palouse."

Here, again, to me, is possibility of a "no man's land," worthless for Indian occupancy at the time as compared with the abundance of fish, game and materials for manufacture in other areas. I can see the strong possibility that the renegade "Palouses", intermarrying with the fring area Nez Perce, retreated to these isolations as the country settled, calling themselves Palouses as the country and



the town came to be known. The early Catholic fathers held that the word we know as "Palouse," originated from a French word.

For sake of general familiarization with geographic designations of the Lewis and Clark period, reference is made to Wonderland, 1900, p. 46.

"...and found a haven among the Chopunnish or Nez Perce or Pierced Nose Indians...established a camp at the forks of the Koos-koos-kee (Clearwater) where they constructed log canoes to transport them down the Koos-koos-kee, the Lewis--Snake and the Columbia rivers to the ocean.

"The region where the explorers now found themselves is today as it was then, the home of the Nez Perce Indians...now these Indians have their lands in severalty and their farms extend all along the Clearwater and its affluent streams...

"...South from Lewiston are Grangerville, Florence, Elk City and other mining towns...

"...north in the country drained by Colter Creek or the Potlatch river, one will find vast areas of wheatfields interspersed with fruit ranches. The towns lie thick there, also, and Spokane, 144 miles from Lewiston is the seat of empire...

"...On October 8 they passed a large creek on the right which they gave the name Colter after John Colter. This creek, like so many, and objects named by Lewis and Clark, has lost its name and is now known as the Potlatch river. The Spokane-Lewiston branch of the Northern Pacific Railway follows the stream for some distance and to its junction with the Clearwater river and then continues down the left bank of the latter to the town of Lewiston.

"From the mouth of the Potlatch the Clearwater extension of the railway follows the right bank of the Clearwater up that river beyond the farthest point reached by Lewis and Clark..."



## II

## PALUS - ETHNOLOGICAL NOTES AND WORD ORIGIN

Palus(Shahaptian stock)--Synonyms: Palouse, Pelloatpallah Chopunnish (Lewis and Clark) Peloose, Polonches, Sewatpalla. The Palus owned the whole basin of Palouse river in Washington and Idaho, and extended also along the north bank of Snake river in its junction with the Columbia. They were, and are, closely connected with the Wanapum and the Nez Perces. Palus, the name by which the tribe is commonly known, is properly the name of Standing Rock, at the junction of Palouse and Snake rivers. They cannot explain the meaning. They have four villages: Almotux on the north bank of Snake river in Washington, about 30 miles above the mouth of the Palouse river; Palus, on the north bank of Snake river just below the junction of the Palouse; Tasawiks, on the north bank of Snake river about 15 miles from its mouth; and Kasispa or Cosispa (meaning "at the point," from kasis, a point and pa, the locative), at Ainsworth in the junction of the Snake and Columbia. This last village has a slight difference in dialect and is sometimes regarded as belonging to the Wanapum. Although the Palus are mentioned as parties to the Yakima treaty of 1855, they have never, as a tribe, recognized any treaty limitations or come upon a reservation. They are aboriginal in their ideas and among the most devoted adherents of the Smohalla doctrine. They were estimated at 500 in 1854, but, not being officially recognized, it is impossible to give their present number.-- Mooney, James, The Ghost-Dance Religion and the Sioux Outbreak of 1890, Fourteenth Annual Report of the Bureau of Ethnology, 1892-93, Washington: Government Printing Office, 1896, p. 137.

Origin and meaning of the Geographic name Palouse..

Wash. Historical Quarterly, Vol. 24, 1933..

In Eastern Washington and Western Idaho north of the Snake and Clearwater rivers lies an agricultural region known as the Palouse country. The name, Palouse, pronounced Pah-loose, is given also to a river and its branches traversing the region and to a town in Whitman county, Washington.

Different derivations of this name have been given: Durham says: "For a grassy geographic name have been given pelouse; and a century ago when French-Canadian voyageurs of the fur companies beheld in springtime the wide tumult of bunchgrass hills north of Snake river they called it the pelouse country--the grass lands.--and with a slight alteration in spelling, the Palouse country it remains today and the Palouse country it will be forever. [This was the definition of Catholic priests as early as 1838- Ed.]

Plausible as this explanation seems to be, the documentary evidence indicates that the name of the present region has come from the name of the Indian tribe occupying the region at the time of the advent of the first white explorers. These people, the Palloatpallahs, close relatives of the Nez Perces, both of the Shapatin linguistis family, were first encountered by Lewis and Clark on the Clearwater, Kooskooskee. They are frequently referred to by later writers as occupying the valley of the Palouse river and the north bank of the Snake to the Columbia.

The untrammelled orthography of the early explorers, who spelled the names as they sounded to them, resulted in numerous variants of the one under discussion. Lewis and Clark called this tribe Pelloat Pallahs, Pallotepellows and Pel-late-pal-ler. Various editions of their journals



give: Palloatpallah, pallote pallers, Pallotepallors, pelloatpallah, Pet-lote-pal-ler, Selloat-pallahs, pallatapalla is used by Irving and Lee and Frost. Other forms are pallet-to, Pallas and Pollotepallors. From 1835 to 1866 appeared numerous abbreviations of the tribal name. Two variants are Polanches and Polonches. Parker describes the Paloose Indians as a band of the Nez Perces. Paloos, Palooses and Pelus are cited by Powell in a classification of the Sahaptin family. Lane refers to the tribe as Poloas and again as Palvas. Mooney locates and describes the tribe as Palus. Other spellings reported by Hodge in his Handbook are Palooche, Pélouches and Pelouze. Frequent references in the Pacific Railroad reports rather consistently use Peluse although James Doty spells the name Pelouse.

The present spelling apparently first appears in the treaty with the Yakima made at Camp Stevens June 9, 1855. This seems to have been regarded as a new form of the name, for in the index to the senate document a cross reference is made to Paloos. Parenthetically, it may be remarked that the Palouses refused to accept the treaty or to move from their lands on the Palouse and the Snake. The few survivors of the tribe are now widely scattered.

Although subsequently there were occasional variations, the form used in the treaty became well established. In the official report on his engagement with the Indians in 1858 Col. Steptoe refers to the Pelouses. Father Joset, writing of the same event, spelled the name with an "a." Colonel Wright used this spelling also but Mullan and Kip wrote Pelouses.

The river upon which the Palouses lived has had a series of designations, the variations of the Indian appellation being interspersed with

English and French names. Lewis and Clark in 1805 called it Drewyer's River for George Drewyer, one of their hunters. It was later called Pavillion River or Pavilion, as it appears on Parker's map, 1838. According to Irving, the Canadians of the Astor party called it the Pavion. In another place Irving speaks of two Indians of the Palla-tapalla tribe who live upon a river of the same name, which may or may not be a reference to the Pavion. Flag River was used by Work of the Hudson Bay Company, 1825. The Wilkes Expedition Narrative refers to the Peluse River. In the Stevens treaties with the Yakima and the Nez Perce the boundaries defined include the Palouse river.

Varying interpretations of the meaning of the original tribal name have been given. Mooney says that the Indians "cannot explain the meaning." Coues refers to Paloos as the name of the tribe, derives it from a Chehalis word meaning "slough covered with trees," Hodge's Handbook quoting Boas ascribes this meaning to Palux, the name of a Chinook tribe on the Palux River, Pacific county, Washington. Although Palouse and Palux are similar in sound there seems to be no evidence that in early days these two widely separated tribes had any communication with each other or that the two names are in any sense related.

The original tribal name of the Palouses according to Jermak, means "people living in the gooseberry valley." The first half of the compound word in the various forms given in foregoing paragraphs is the descriptive part while the second half means "people of". Other forms of the second part are "pah-loo" and "Poo" as in Pal-loats-poo.

Based on the material presented in this paper the conclusion is that the present geographic name is clearly a modification of the Indian tribal name. Examining the original word is not difficult to



conceive that the present form might have had its genesis in either the first half of the second. Using the Nez Perce meaning, as given by Jermark, however, it is logical to assume that the parent word is Palloats, the descriptive term given by the Indians to the region. This word, when combined with the suffix, designated the people who made the Palouse Country their abode..C.C. Todd.

#### Footnote References For Bibliography.

N. W. Durham, Spokane and the Inland Empire, Vol. 1, 629, see also p. 53.

History of the Lewis and Clark Expedition, Coues ed. vol. III.

F. W. Hodge, Handbook.

Washington Irvin, Astoria.

D. Lee and J. H. Frost, Ten Years in Oregon.

Ross-Fur Hunters.

Janson, Strangers in America, p. 233.

Rev. Samuel Parker, Journal, 3rd edit. pp. 289-310.

Powell, Seventh annual report, pp. 106-7.

Senate Ex doc 52 31st Cong. 1st Sess., p. 171.

Ind affairs rpt 159, 1850.

James Mooney, 14th Annual Rpt.

Senate ex doc no. 78, 33rd Cong. 2nd sess.

Edmond S. Meany, Quarterly, Vol XII.

E. W. Jermark, supt. of Fort Lapwai Indian agency, Lapwai.

Idaho, private communication.

## III

## LATER EXPLORATION

## West of the Rocky Mountains

	Lodges	Warriors	Total
Flatheads	60	350	
Kootenaies and Flathead	---	400	
Pend d'Oreilles of Upper Lake	40	280	
Pend de'Oreilles of Lower Lake	60	420	
Coeur d'Alenes	70	500	
Spokanes	---	600	
Nez Perces	---	1,700	
<u>Peluses</u>	---	500	
Cayuses	---	120	
Wallah-Wallahs	---	300	
Dalles Band	---	200	
Cascades	---	36	
Klikitats	---	300	
<u>Yakimas</u>	---	600	
Pisquouse and Okinakanes	---	550	
Shwoi-el-pi, or Colville	---	<u>500</u>	
			7,356

(Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean, 33d Congress 2d Session, Senate Ex. Doc. No. 78, 1853-54, Beverley Tucker, Printer: Washington, 1855, p. 151.)



(Topographical Report of Lieutenant J. K. Duncan, U. S. Topographer of the Western Division. Olympia, Washington Territory, February 21, 1854- [Last part only referring to country mentioned (...From Fort Colville to Fort Wallah-Wallah via the valleys of the Slawntehus, Chemakane Cherahna and Walla-Wallah rivers, crossing the Spokane river a few miles below the forks or site of the old Spokane house, and the Saptin or Lewis' fork of the Columbia at the mouth of the Peluse...) p. 204.]

"...the descent to and ascent from the Spokane river, is abrupt and rocky ...all the country between the Slawntehus and Chemakane, westward toward the Columbia river is more or less mountainous or broken by regular ranges. These mountains are higher towards the north and break up and fall off towards the south into low ranges and undulating plains in the Great Spokane plateau. The trail bears to the southwest from the Spokane river, across this plateau--crossing the Saptin or Lewis fork of the Columbia at the mouth of the Peluse. This distance is seventy-six miles. There is no timber on this plain, except a few narrow strips of pine woods which stretch out to the westward from the Coeur d'Alene mountains on the east. These strips proceed to the westward no farther than the trail and are confined to the country twenty-two miles from the Spokane river. A little willow and cotton-wood are also found on the immediate banks of the streams, but in small patches. A district of country about twenty-four miles wide commences twelve miles south of the Spokane river and runs east and westerly, which is the highest portion of the Spokane plateau. This district is basaltic and broken, and is covered with innumerable small lakes scattered over its surface. These lakes appear to occupy the craters of extinct volcanoes and are fissures formed by the bursting of lava bubbles on cooling. The water

in them is fresh and supplies the Peluse and its branches. These lakes are of all sizes; Silkatkwu is the largest in the vicinity of the trail. It is five miles long, and varies from one-half to a mile in width. It is drained by the Stkahp, a branch of the Peluse. The main Peluse also rises in this region of lakes, to the east of the trail. I have no actual observations of the extent of this lake country to the east and west....The Spokane plateau embraces all the country included within the limits of the Coeur de'Alene mountains, the Saptin, Columbia and Spokane rivers. It has an undulating stratum of basalt.... Small tracts of arable land are found near the larger lakes and the heads of the streams, but they do not exceed one or two acres in extent.

"The Cherahna runs in a basaltic dalle or trough for most of its length; the last part of it, before its junction with the Peluse... The Peluse, from the point at which we crossed it, runs in a similar deep canon. The walls of the trough of the Cherahna are not more than twenty feet high. The basaltic walls and hills along the Peluse increase in altitude towards the Saptin. The Saptin, at the crossing, is about one hundred and fifty yards wide, very deep, rough and rapid.

"Report of the Route of Lieutenant B. R. Saxton, U.S.A., from the Columbia Valley to Fort Owen, and thence to Fort Benton. Washington, D.C. February 1854.

"...Monday, August 1...Arrived at Camp Peluse, at the junction of the Peluse and Snake rivers at 5 a.m. after a night march of forty-five miles. The men and animals were much exhausted, and glad to rest...

"Soon after our arrival we were visited by a delegation of fifty Peluse and Nez Perce warriors, who came in full costume, and with great formality, to hold a grand "war talk." They seated themselves in a



circle, the head chief in the center, and the braves and warriors according to rank, on either side; a few paces in the rear of the circle stood six Indians, dressed very fantastic style, whom I supposed to be medicine men.

[Comment..note the reference to Peluse and Nez Perce and the reference to the head chief. The original text is not underscored.]

"After completing their arrangements, they sent me word that they wished "to talk." ...They waited patiently till we were ready, then, after shaking hands all round, the chief lighted his medicine pipe, and smoking a few whiffs himself, passed it to each member of the council, in the direction of the sun. ...the chief inquired what was our object in passing through his country. [note again one man speaking as chief and reference to his country.] In reply, I informed him that I had been sent by my great chief through their country to visit the Blackfeet lodges across the Rocky Mountains; that I was going thither; that I expected to meet there the **chief** of all the country between the mountains and the Pacific ocean, and that I wanted them to be ready with their men and canoes to help us in crossing the river, to bring in all our horses that had strayed, and to be in readiness, when Gov. Stevens should arrive, to give him any aid he would require.

"...A fine young Indian who was present made an eloquent speech to the others. He told them that long ago his father was chief of the tribe, and owned all this country. They were then far more numerous, rich and powerful, than now. His father extended the hand in friendship to the first white man who was seen in that country, and they must follow his example.

"A consultation was then held among themselves and when it was

finished the old chief informed me that my "talk was good" and that, at any hour I should appoint his men and canoes would be ready...

"Tuesday, August 2--As our guide, Antoine gave the war-whoop at daylight fourteen canoes, manned by as many stout Indians, left the opposite shore and came across for our baggage. By 10 o'clock they had transported all our men and baggage across... [Comment: references to availability of canoes...together with previous reference to Nez Perce. This location is given on the Spier map as Palouse country.] ...then distributed the presents sent by the Indian department... the old chief said they were very good--but some wanted more and soon after arrival at camp, fifteen miles distant, a party of seven warriors came in and reported that in the distribution of blankets, so many had to be given to the owners of the canoes that nothing was left for the chief. This system of begging however did not succeed, and the Peluse chief went away disappointed in his plan of fina ctering. [Comment--this time a reference to a Palouse chief.]

"...I found all the grass burned on this side of the Peluse river.

Wednesday, August 3--From Camp Peluse to Camp Spokane, twenty-eight miles, over a better country than I had traversed since leaving the Dalles of the Columbia...

Thursday, August 4--Marched twenty miles to the north over the finest grazing country I have yet met with...A Spokane Indian brought in four horses which he said had strayed...Had we punished him unjustly the whole Spokane tribe would have been our enemies instead of being as now, our friends.

[Comment: Spier uses a scale of 20 miles. Distance of 48 miles from the junction of the Snake and Palouse rivers hardly extends to



the area included in his "Palouse territory," yet here is reference to a Spokane Indian and fear of trouble with the Spokane tribe.]

Saturday, August 6...Marched in an easterwardly direction to Spokane river; rock formation is granite. Passed a beautiful lake on the left of our trail; crossed a branch of the Spokane about three miles from its junction with the latter. At the ford where we crossed was an Indian village, and a wheat field of about an acre...Arrived on the banks of the Spokane at 12 m. ..The Spokane are a notable specimen of their race.. Their chief, Garry speaks tolerable English...

Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean, 33d Congress 2d Session, Senate Ex. Doc. No. 78, 1853-54. Beverley Tucker, Printer; Washington 1855. p. 256-7.