

Bureau of American Ethnology, 14th annual report, Part 2, Wash. D.C. 1896. Mooney, James, The Ghost-Dance Religion and the Sioux Outbreak of 1890.

Between Pages 716-716, Plate 20-Colored Map Distribution of Tribes of the Upper Columbia Region in Washington and Idaho, in color, by linguistic stock.

...P.713-Tribes of the Columbia region.

Pend d'Oreille (Salishan stock) Synonyms: Calispel, Coospellar, (Lewis and Clark), Kahlispelm, Kalispelines, Kalispellusses, Kellespem, Kulla-Palus, Ku'shpelu (a Yakima or Palus form), Papshpun 'lema or "Pepole of the great fir trees" (Yakima name) Pend d'Oreilles or (P732)

"earings" French name, Ponderas. The Pend d'Oreilles held the country along the river and lake of the same name in Idaho and Washington, immediately south of the Kutenai. They are commonly distinguished as Upper, on the lake, and Lower, on both banks of the river. They are the Coospellar mentioned by Lewis and Clark in 1805. They formerly crossed the mountains annually to hunt buffalo on the Missouri. Since 1844 they and most of the other Salishan tribes of this region have been under the influence of Catholic missionaries. The Upper Pend d'Oreilles joined with the Flatheads and Kutenai in a treaty with the government in 1855, and are now on the Flathead Reservation in Montana. Some of the Lower band joined them there in 1887. Others are on the Coeur d'Alene Reservation in Idaho, a few are with Moses on the Columbia in WASHINGTON, and the rest are still in their original country, never having entered into treaty stipulations. The whole tribe numbers about 1,000 souls.

COLVILLE (Salishan stock)-Synonyms: Chaudiere (French name), Chulpay, Kettle Falls, Quialpi or "basket people" (Hale), Shrooyelip, Schwogelpi, Schwoyelpi, Swieplee, Wheelpoo (Lewis and Clark). They originally occupied the country on Colville from Kettle rivers and on both sides of the Columbia from Kettle Falls down to Spokane river, in Washington, and extending north into British

territory to about the lower Arrow lake. They are mentioned by Lewis and Clark under the name of Wheelpoo. Kettle falls on the Columbia, within their territory, was the great salmon fishin resort for all the tribes of the region, and here in 1846 was established the Catholic mission of Saint Paul. As a result of this missionary work, all of these Salishan tribes except the Sanpoil, Nespelim, Mitani, and a part of the Spokane are now Catholics. In 1854, according to Stevens, the original Shwoyelip were nearly extinct and their places have been filled by Indians from neighboring tribes. Without ever having entered into any treaty with the government, they were assigned in 1872 to Colville reservation, Washington, which had been set apart for the tribes of that section. They were reported to number 610 in 1870 and only 301 in 1892.

LAKE OR SENIJEXTEE-(Salishan stock)-These owned the country on both sides of the Columbia in Washington from about Kettle falls northward into British Columbia to the vicinity of Arrow Lake. They are now on Colville reservation in Washington and number about 350, with perhaps a few others across the boundary. They may be identical with the Lahannas of Lewis and Clark.

SPOKAN-(Salishan stock) Synonyms: Lartielo (Lewis and Clark), Sarlilso (Gibbs), Sinhuamish, Sinkoman (Kutenai name), Spokihnish, Spokomish, Szangomenes. They are commonly distinguished as Upper Spokane or Sineeguomenah, Middle or Sintootoo, and Lower of Chekischee (Winans, Comr. 1870). Spokane is the name given them by the Coeur d'Alenes; Sinkoman is their Kutenai name, while the Lartielo or Sarlilso of Lewis and Clark is simply a bad misprint of Sintootoo, the (P.733) name of the middle band. They are chiefly connected, linguistically and politically, with the Sanpoil and Nespelim. The Lower Spokane are now Protestants, the rest are Catholics. They formerly owned the whole basin of Spokane river in Washington and extending into Idaho. They are now on Spokane reservation in Washington and the Coeur d'Alene reservation in Idaho, and number in all about 900 or 1,000.

COEUR D'ALENE-(Salishan stock); Synonyms: Pointed Hearts, Q'Ma'shpai or "kamas people" (so called by the Yakima), ~~Skitswish~~~~xSkitswish~~ Skee-chaway, Skeetsomish (Lewis and Clark) Skitsamu, (Palus name) Skitswich, Stietshoi. They occupied the lake and river bearing their name in Idaho and the adjacent head waters of the Spokane. A part of this territory they held jointly with the Spokane, whose language they speak. In 1892 they numbered 427 on Coeur d'Alene Reservation in Idaho.

SANPOIL (Salishan stock)-Synonyms: Hai-ai'nima (Yakima name), Hihighenimmo, (Lewis and Clark), Ipol, (another Yakima name), N'Pochle (Stevens) Sans Puellies, Sinapoils, Sinpouals, Sinpaivelish, Sinpohelleehach, Sinpoilschne, Siur Poils. The name by which this tribe is commonly known is sometimes written as a French form Sans Poils, meaning "without bristles" or hairless, but it is more probably an Indian word. They occupy the country on Sanpoil river in Washington, now included within Colville reservation, and are closely allied with the Nespelim. These two tribes are the most aboriginal in Eastern Washington and adhere strictly to their primitive customs and religion. The two tribes are thus described by Winans the government farmer, in 1870:

They have never received any presents from the government, although they have ~~fréde~~ been frequently asked to do so. They seem suspicious of the whites and are the least civilized and most independent of any tribes of the territory. They are rich in horses and cattle, possessing all the comforts they now know how to enjoy, and it appears their only fear is that they will be interfered with by the government. They are perfectly contented with their condition and would not accept anything ~~from~~ from the government if offered, except a religious instructor and doctor..

Some years later they were brought under the reservation system and a ~~change~~ change came over the spirit of their dream. In 1892 we are told officially that "the Sanpuell Indians are the worst people that I have anything to do with...they are surly, ignorant, and filthy," notwithstanding which they still "have the same religious prejudice as the Nespelims about receiving aid from the government." Of the Nespelim the same intelligent witness tells us that "they are a peculiar class of Indians, having a religion of their own." The religion of the two tribes is aboriginal, and is similar to the Smohalla doctrine in principle, although not in ceremonial. In 1892 the Sanpoil were estimated at 200.

NESPELIM -(Salishan stock) Synonyms: Inspellum, Sinspeelish. On the north bank of the Columbia, in Washington, along Nespelim river and down to the junction of the Okinagan, and on the opposite side of (P-734) the Columbia down to about Grand Coulee. They speak the same language as the Sanpoils, and in aboriginal habit, religion, and organization are closely identified with them. They are within the limits of the Colville reservation and were reported to number only 62 in 1892.

OKANAGAN-(Salishan stock)-Synonyms: Oakinacken, Okinakane, Okiwahkine. They occupy the whole basin of Okanagan river in Washington, extending ~~below~~ north into British Columbia, and including Similkameen river. The Okanagan were an important tribe or confederacy divided into a number of bands, some of which have also at times been considered as belonging to the Spokane, while others are commonly recognized as distinct tribes. Ross gives them "twelve tribes" as follows: Skamaoynumach, Kewaughtchenunaugh, Pisscow (Piskwaus) Income-cane'took, Tsillane (Chelan) Intie'took (Entiatook) Battelemuleemauch, or Meatwho (Mitau), Inspellum (Nespelim), Sinpohellechach (Sanpoil), Sinwhoyelppetok (Colville), Samikanaugh (Similkameen) and Oakinacken (Okanagan). They are now included within the Colville agency and are Catholic. They were estimated at 340 in 1870 and reported ~~in~~ as numbering 405 in 1892.

MITAU-(Salishan stock)-Synonyms: Battelmuleemauch, Meatwho, Meshons, Meteowwee (Lewis and Clark), Methows, Mithouies. They formerly lived on the west side of the Columbia, including the basins of the Methow, Lake Chelan and Entiatook river. Lewis and Clark met some of them in 1805 below the mouth of the Wallawalla. They are now closely connected with the Piskwaus and Isle Pierres. They ~~are~~ now reside in Nespelim valley on Colville reservation, confederated with the Isle de Pierres under Chief Moses. The two tribes were reported at 300 in 1892. A few others live in the neighborhood of Kittitas near the Yakima tribe. See Piskwaus.

ISLE DE PIERRE (Salishan stock) - Synonyms: Columbias, Linkinse, Sinkiuse. They originally occupied the country in Washington from the Columbia eastward to the Grand Coulee, extending from about the mouth of the Grand Coulee down nearly to Crab creek. Isle de Pierre is the French name of Rock island in the Columbia at the mouth of the Wenatchee. For a long time, under their not chief Moses, they refused to recognize the authority of the government or to go on a reservation. Now, however, they are settled in Nespelim valley, on Colville reservation. They were reported to number 300 in 1892 and are described as "true genuine Indians in every sense of the word." Their chief Moses, the enemy and rival of Shohalla, was thus described in 1870: "Moses, the headchief has been a great warrior. He was foremost in the fights of 1858 with Colonels Steptoe and Wright, and was severely wounded a number of times, but not dying, the Indians believe he has a charmed life. He is a medium sized, about 45 years old, noble looking, straight as an arrow and never breaks his word. He has more influence than any other chief east of the Cascade mountains in the territory. He comes nearer being a chief as we read (P-735) than any I have ever met. He is kindly disposed toward the whites and invite them to come and settle in the country." (Winans) Linguistically they are probably related nearest to the Piskwaus.

WA'NAP'UM - (Shahaptian stock) Synonyms Columbia River Indians, Sokulks. This is the tribe of which Shohalla is the chief and high priest. They are a small band, numbering probably less than 200 souls, and are closely connected linguistically and politically with the Yakima, Palus and Nez Percés. Wanapum is the name by which they are known to these cognate tribes, and signifies "river people" from wana or wala "river" (particularly Columbia river,) and pum or pam "people or tribal country." Together with other non-treaty tribes of this region they are known to the whites under the indefinite name of "Columbia River Indians." They are identical with the Sokulk met by Lewis and Clark at the mouth of Snake river and described as living further up the Columbia. The name Sokulks seems to be entirely

unknown among the Yakima and Palus of today. The Wanapum range along both banks of the Columbia in Washington, from above Crab creek down to the mouth of Snake river. Their village where Smohalla resides is on the west bank of the Columbia, at the foot of Priest rapids in the Yakima country. It is called P'nä, signifying "a fish weir" and is a great rendezvous for the neighboring tribes during the salmon fishing season. Having never made a treaty or gone on a reservation, they are not officially recognized by the government.

PALUS-(Shahaptian stock)-Synonyms: Palouse, 'elloatpallah, Chopunnish (Lewis and Clark), Peloose, Polonches, Sewatpall. The Palus owned the whole basin of Palouse river in Washington and Idaho, and extended also along the north bank of Snake river to its junction with the Columbia. They were, and are closely connected with the Wanapum and the Nez Percés. 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 can not explain the meaning. They have four villages: Almotu, on the north bank of Snake river in Washington, about 30 miles above the mouth of Palouse river; Palus, on the north bank of Snake river just below the junction of the Palouse; Lasawiks, on the north bank of Snake river about 15 miles from its mouth; and Kasi'spa or Cosispa (meaning "at the point" from Kasi's a point, and pa, the locative) at Ainsworth in the junction of the Snake and Columbia. The 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 limitation 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.

(P-736)

PISKWAUS OR WINATSHIPUM- (Salishan stock) Synonyms_Piscaous, Piscous, Pisquouse. The name by which the tribe is commonly known is properly the name of a fishing place on Wenatchee river, and is probably Salishan, but may be from the Yakima pisko, signifying "a band of the river." The Yakima call the river Winatshi, signifying a "river issuing from a canyon," and the tribe Winatshipum. The Piskwaus proper, on Wenatchee river, with their connected bands or tribes living in the same neighborhood west of the Columbia in Kittitas and Okanogan counties, Washington, are a southern extension of the Mitau and speak the same language. Under the name of Piskwaus, Stevens includes "the Indians on the Columbia between Priests and Ross rapids, on the Pisquouse or Winatshapam river; the Enteaakon, Chelaun lake, and the Mithaw or Barrier river. The name of pisquouse, however properly refers to a single locality on the river known to the Yakamas as Winatshapam. The Pisquouse themselves as has before been remarked, are so much intermarried with the Yakamas that they have almost lost their nationality. These bands were formerly all united under one principal chief, Stalkoosum, who is said to have been a man of great note among them. He was killed a few years since in a fight with the Blackfeet, since which there has been no head of the tribe. (Stevens, Comr. Rept. 1854) The Piskwaus and smaller connected tribes took part in the Yakima treaty of 1855 but do not live on the reservation. Most of them live on the Wenatchee and the north branch of Yakima river in Kittitas county. They are all Catholics. There is no official statement of their number. Smaller tribes or bands connected with the Piskwaus proper and speaking the same language are :

1-K'tatas, K8tatas-lema, Ketetas (Stevens) Pshwanapum (Yakima name), Shanwappoms (Lewis and Clark). K'tatas signifies "shoal," "lema" being a tribal suffix, and Pshwanapum in the Yakima language signifies "shoal people," the name referring to a shoal in Yakima River at Ellensburg.

2-SKA'UTAL, or Skaddal(of Lewis and Clark). About Boston creek and Kahchass lake, at the head of Yakima river.

3-W'SHANATU , or Shallattoos (of Lewis and Clark) The word means huckleberry in Yakima and is applied to a site on Yakima river just above Ellensburg.

4-SkWA'NANA, or Squannaroos (of Lewis and Clark). A Yakima word meaning whirlpool and applied to a point on Yakima river about opposite the entrance of Selah creek, the village being on the west bank of the river. This band may possibly speak the language of the Atanum, a Shahaptian tribe, whose territory adjoins them.

5-QAMIL*LEMA or Kahmiltpah. The name is Yakima and signifies "people of Qamilh" ^{Wamilh} ~~Kamilh~~ or "watching for fish" was a chief who formerly lived with his band about Saddle mountain, on the east side of the Columbia above Priest rapids. They are called Kahmiltpah in (P 737) the Yakima treaty of 1855. They now live with other tribes last named in Kittitas county.

6-SIAPKAT or Seapeat. They reside now in Kittitas county but probably lived originally at a place of the same name on the east bank of the Columbia about Bishop rock and Mill creek below Wenatchee river. They are called Seapeat in the Yakima treaty of 1855. The word is of the Piskwaus language.

YAKIMA (Shahaptian stock)-Synonyms Cutsahnim (Lewis and Clark) Yackimah, Pakiut_lemma, Stobshaddat)by Puget sound tribes (Tolmie), Waptailmim, Yackamans, Yookoomans. The Yakima are the most important tribe of the Shahaptian stock excluding the Nez Perces. They occupied the country of Natchess and middle Yakima rivers , in present Yakima county. Stevens says the name signifies "black bear" in the Wallawalla language, but Yakima informants state ~~sdg~~ that it is a nickname signifying "coward" or "runaway," and say that the propername of the tribe is Waptailmim, people of the "narrow river," or Pakiutlemma "people of the gap" both names referring to the narrows of the Yakima river at Union gap near Yakima bridge. Their old village

was on the west side of the river, just below the gap. They are the ^Utsahnim of Lewis and Clark. This name may possibly come from the the same root as Kut'sano't "Lying Alongside" the name of an old Yakima chief who died about 1880. In 1854, according to Stevens, they were "divided into two principal bands, each made up of a number of villages and closely connected, the one owning the country on the Natchess and lower Yakima, the other on the Wenass and its main branch above the forks." These latter, however, were chiefly of the Piskwaus connection. They had then several chiefs of whom Kamaiakan was the most important. Like all the other Columbia tribes east of the Cascade range, they formerly crossed the Rocky mountains annually to hunt the buffalo on the waters of the Missouri. In 1855 the government made a treaty with the Yakima, Piskwaus, Palus and other tribes by which they were to cede a territory on both sides of the Columbia, extending generally from the Cascade range eastward to Palouse and Snake rivers, and southward from above Chelan lake to the Columbia, excepting a small portion between the Columbia and the lower Yakima. At the same time the Yakima reservation was established and an arrangement was made by which all the tribes and bands concerned were to be confederated under the title of the "Yakama Nation" with Kamaiakan as head chief. Shortly afterward the Yakima war broke out, and the treaty remained unratified until 1858. As already stated, the Palus and several other tribes have never recognized it or come onto the reservation, and their objection to such removal has become a religious principle of the Smohalla doctrine. In the original 1855 treaty, fourteen tribes are named as participating as follows: Yakama(Yakima), Palouse (Palus) Piskwaus (P 738) Piskwaus) Wenatshapam (another name for Piskwaus) Klikatat (Klukatat) Klinquit (not identified), Kowwassayee(K'k_asawi) Liaywas(not identified) Skinpah)Skinp_a), Wisham(Wushqum), Shyiks (not identified), Ochechotes)Uchichol), Kahmiltpah)Quamil Lem_a) and Seapcat (Siapkat) Among these were represented at least six languages and three linguistic stocks. The majority of these Indians west of the

Columbia, including the Yakima proper and others on the reservation, are Catholics, with also a number of adherents of the Shaker and Smohalla doctrines. Those on the reservation numbered 1,200 in 1892, with an estimated 1,500 outside the boundaries. Besides the principal band of Yakima the Waptailmim already mentioned, there are also the Setas-lemma, or "people of the rye prairie" on Setass creek, a western tributary of the Yakima in the eastern part of the reservation, and the Pisko, or people of the "river bend" in a village also on the south side of the Yakima between Topinish and Setaas creeks (See Pishquitpah) Their dialects are said to differ slightly from that of the Waptailmim.

A'TANUM_LEMA (Shahaptian stock)-or "people (lemma) of Atanum creek"--a small tribe on Atahnam creek, in Yakima county Washington on the northern boundary of the reservation. They are said to speak a language distinct from Yakima or Klukatat, but cognate. They have no official recognition now or in the treaty of 1855. The name A'tanum is Yakima and refers to a stream "ascended" by salmon.)

KLUKATAT-(Shahaptian stock)-Synonyms: Klikahut, Clickitat, Klikatat, Qwulh-hwai-pum, Weyehho, Whulwhypum. The name by which this tribe is commonly known is from the Wasko language and signifies "beyond the mountain" that is, east of the Cascade range--with reference to the Chinookan tribes on the lower Columbia. The same name was also at times extended to the Yakima. They call themselves Qwulh-hwai-pum, "prairie people" from *w* qwulh-hwai, "prairie" and pum, "people" referring particularly to their occupancy of Camass prairie. They formerly occupied the south slopes of Mt. Adams and Mt. Helens with the country of Klikatat and Lewis rivers in the present Klickitat and Skamania counties, Washington. East of them were the Yakima and west were the Salishan and Chinookan tribes. At one time they lived farther east, but were driven west by the Cayuse. (Stevens) About sixty years ago they crossed the Columbia and overran the

Willamet country, and even penetrated as far south as the Umpqua, but afterward withdrew again to their proper country. Although but a small tribe, they are aggressive and enterprising and were the trade medium between tribes west of the mountains and those east. They joined in the Yakima treaty of 1855 and are now chiefly on Yakima reservation, but a few are still on W. Salmon river, in Klickitat county. Their number is unknown. The Taitinapam and Topinish speak the same language and may be considered as branches of this tribe.

(P-739)

QA'PNISH-LEMA or Topinish (Shahaptian stock) a small tribe on Topinish ~~xxxx~~ river in Yakima county, Washington within the present limits of the reservation. They speak the Klukatat language. The name signifies "people)lema) of the trail coming from the foot of the hill."

TAITINAPAM-(Shahaptian stock) Synonym: Tai_kie_a_pain)mispring)
A small tribe speaking the Klukatat language, formerly living on the western slopes of the Cascade mountains, between the heads of Lewis and Cowlitz rivers in Skamania county, Washington, being the westernmost tribe of Shahaptian stock. If any are left, they are probably incorporated with the Klukatat on Yakima reservation. They never had official recognition.

CHAMNAPUM-(Shahaptian stock)-Synonyms: Chimnappum, Chimpapoos, Cumnapum. A tribe which occupied the bend of the Columbia below Yakima river, together with the country on the lower Yakima, chiefly in the present Yakima county, Washington. They are the Chimnappum of Lewis and Clark, and speak a dialect of the language of the Palus and Wanapum, with which tribes the few survivors are incorporated. A few are also still living on the west side of the Columbia opposite Pasco. The name is of their own language and means "people (pum) of Chamna" their old village, about opposite Wallula.

PISHQUITPAH (Shahaptian stock) - This name occurs only once in the narrative of Lewis and Clark as that of a tribe in 1805 "residing at the Muschelsheal rapids and on the north side of the Columbia to the commencement of the high country, wintering on the borders of the ~~Tapt~~ Tapteal." The Tapteal (properly Waptail or Waptailmim) is Yakima river. This would locate them in eastern Klickitat and Yakima counties, Washington. They are probably identical with the Pisko band of the Yakima. In the name Pshquitpah the final pah is the Yakima or Palus locative pu "at."

K'WA'SAWI_ or KOWWASSAYEE -(Shahaptian stock)-A small tribe speaking the Tenino language and formerly occupying a village of the same name, ~~Kk~~ K8ka'sawi on the north bank of the Columbia in Klickitat county, Washington, about opposite the mouth of the Umatilla. The full name is K'kasawilema, "people)lema) of the ~~nxxxx~~ arrow making place," the local form being 'k'ka'so"arrow." They took part in the Yakima treaty in 1855 under the name Kowwassayee, and are now on Yakima reservation.

HAHNUPUM_ or WAHOWPUM (Shahaptian stock) -A small tribe speaking the Tenino language and occupying a village, ~~Hh~~ Haha'u, on the north bank of the Columbia about the mouth of Olive creek in Klickitat county, Washington. The word means "willow people," from haha'u, a species of willow, and pum"people." They are the Wahowpum of Lewis and Clark. They have never had official recognition.

(~~Hh~~) (P-740)-

UCHICHOL or OCHECHOTES (Shahaptian stock)-a small tribe speaking the Tenino language, living now, or formerly on the north bank of the Columbia in Klickitat county, Washington. They are mentioned as Ochechotes in the Yakima treaty of 1855 and may now be incorporated with other tribes on Yakima reservation. The name, from the Tenino language signifies the "hind dorsal fin" of a salmon, and is the name

of a rock on the north side of the Columbia, opposite the upper end of the island, at the mouth of the Des Chutes . See Tapanash.

SKINPA (Shahaptian stock)-Synonyms: Sawpaw (?) Skien, Skin, Skinpah.

A small tribe speaking the Tenino language and formerly having a village on the north bank of the Columbia in Klickitat county Washington, at the falls opposite Celilo. They took part in the Yakima treaty of 1855 under the name of Skinpah, and are now incorporated with the other tribes on Yakima reservation. The name is Tenino and means "cradle place" or "at the cradle," from skin "cradle" and pa the locative and refers to a prominent rock at the site of their former village having some resemblance to an Indian cradle. See Tapanash.

TPANASH or ENEESHUR -(Shahaptian stock)-A small tribe speaking the Tenino language , having a village on the north bank of the Columbia in Klickitat county Washington, about opposite the mouth of the ~~Eneeshur river~~ ~~Lewis and Clark~~ Des Chutes river and a little above Celilo. The name is identical with the Eneeshur of Lewis and Clark, these explorers in 1805 having also included under the name the various bands speaking the Tenino language on both sides of the Columbia about the mouth of the Des Chutes. The Tapanash have no official recognition. See Tenino.

TLAQUIT or WUSHQUM-(Chinookan stock) Synonyms: Echelool, Echeloot, Eloom, Helwit, Nieuluita, Quiluita, ~~Qui~~ Ouichram, Tehilouit, Tilhulhwit, Wisham, Wishham, Wishram, Wisswham. The Tlaqluit, with the Wasko are the easternmost tribes of Chinookan stock on the Columbia having immediately above them the Shahaptian tribes speaking the Tenino language. The Tlaqluit territory lies along the north bank of the Columbia in Klickitat county, Washington, from Tenino about six miles above The Dalles, down to the neighborhood of White Salmon river. They call themselves Tlaqluit (Echeloot of Lewis and Clark) and are called Wushquma pum, or "Wushqum people" by the tribes speaking the Tenino language, Washqum being the name of their

chief village near South Side at the Dalles, the great fishing and trading resort for the tribes of this section. The name appears also as Wishram. Both Tlaqluit and Wushqum refer to a species of louse or flea abounding in that neighborhood. They took part in the Yakima treaty of 1855 under the name of Wisham, but most of them ^{have} probably never gone on the reservation. See Wasko.

There is a tradition in the tribe that long before the coming of the whites to the Columbia, a band of Tlaqluit left their people on account of a petty quarrel as to whether a goose made a certain noise with its bill (P-741 of wings, and went up the Columbia and the Spokane and are supposed to now about the headwaters of the latter stream and still retaining the language although under a different tribal name.

CHILUKTKWA OR CHILLUCKITTEQUAWS (Chinookan stock)-A tribe formerly extending along the north bank of the Columbia in Klickitat and Skamania counties, Washington, from about White Salmon river down to some distance below the Cascades. They are called Chillukittequaws in 1805 by Lewis and Clark, who speak also of a separate band of the same tribe under the name of Smackshop, a name which can not now be identified. The tribe now numbers less than 100. Until recently the remnant lived about the mouth of White Salmon river, but removed about thirteen years ago to Cascades. Their language is nearly the same as that of the Wasko. They have never had official recognition.

KWIKWULIT or DOG RIVER (Chinookan stock) (Synonyms: Cascade Indians, Kigaltwalla, Upper Chinook, Wahclellah, Watala. A small tribe formerly living at the Cascades and about Dog river a small stream coming into the Columbia about halfway between the Cascades and The Dalles in Wasco county Oregon. They are identified, in part at least, with the Wahclellahs of Lewis and Clark (mentioned as part of the "Shahala nation")

and are the "Ki-gal-twal-la band of the Wascoes" and the "Dog River band of the Wascoes" of the Wasco treaty of 1855. The Dog River or Cascade Indians were reported to number 80 souls in 1854. In the next year they, with other tribes, entered into the Wasco treaty by which they agreed to remove to Warm Spring reservation, where some of them now are, while the others are still about the Cascades. Their language is nearly the same as that of the Wasco.

WASCO (Chinookan stock) Synonyms: Dalles Indians, Wascopum. A tribe formerly claiming the country about The Dalles on the south bank of the Columbia, in Wasco county, Oregon. They, with the ¹laqluit on the opposite bank are the easternmost extension of the Chinookan stock and speak the same language. The name is said to be a Tenino word meaning "grass" or "grass people." It has sometimes been made to include several cognate bands about The Dalles and Cascades on both sides of the Columbia. Under the name of "The Dalles band of the Wascoes" they entered into the Wasco treaty of 1855, and are now on Warm Spring reservation in Oregon. They numbered 260 in 1892.

WAIAM (Shahaptian stock) Synonyms (Lower) Des Chutes, Waiam¹ lema, Wayyampa, Wyam. A tribe speaking the Tenino language and formerly living about the mouth of Des Chutes river in the present Wasco and Sherman counties, Oregon. Their chief village was on the Columbia where Celilo now is, and was called Waiam, whence their name of Waiam¹ lema or "people of Waiam." They joined the Wasco treaty (P-742) under the name of "Wyam or Lower Des¹ chutes band of Walla Walla" and are now on Warm Spring reservation in Oregon. Their number is not separately reported.

TAIAQ (Shahaptian stock) Synonyms Taih, Taih, Tairtla, Tyich. A tribe speaking the Tenino language and formerly occupying the country about the White Rivers in Wasco county, Oregon. The name Tai¹aq refers to the stream

and denotes "muddy; white water." They took part in the Wasco treaty of 1855 under the name of "Taih or Upper Des Chutes band of Walla Wallas" and are now on Warmspring reservation, Oregon. Their number is not reported.

TILQUNI (Shahaptian stock) A tribe formerly claiming the country between Tygh valley and Warmspring river west of Des Chutes river in the present Wasco county, Oregon. They are now on Warmspring reservation, in the same neighborhood. They have never been officially mentioned under their Indian name and may be considered the Warmspring proper, although this name is local rather than tribal. They speak the Tenino language. See Tenino.

TENINO OR MELILEMA-(Shahaptian stock) The most important Shahaptian tribe of western Oregon. They formerly occupied middle Des Chutes river and conquered the present Warmspring reservation from the Paiute or Snake tribes but never occupied it until put there by the Wasco treaty of 1855. Since then they have been known indiscriminately as Tenino or Warmspring Indians although this latter designation is commonly used to include other cognate tribes on the same reservation. For this reason it is impossible to give their number definitely. The Tenino language, in various dialects, is spoken, except by the Lohim, by all the tribes formerly living on both banks of the Columbia and on its tributaries from the country of the Wasco about the Dalles up to about the mouth of the Umatilla.

Most of the region on the south or Oregon side of the Columbia was formerly held by Shoshonean tribes of Paiute connection which have been dispossessed by the Shahaptian tribes and driven further back to the south. The only Shoshonean tribe which maintained its place on the Columbia was the Lohim on Willow creek. The Tenino themselves conquered the present Warmsprings reservation from the Snakes. The expulsion was in full progress when Lewis and Clark went down the Columbia in 1805 but had been practically completed when the first treaties were made with these tribes fifty years later. Lewis and Clark state that "on that (the south)

side of the river none of the tribes have any permanent habitations, and on inquiry we were confirmed in our belief that it was from the fear of being attacked by the Snake Indians, with whom they are constantly at war. This nation they represent as being very numerous and residing in a great number of villages on the Towahnahook (Wanwani or Des Chutes), where they live principally on salmon....the first village of the Snake Indians being twelve days journey on a course about southeast of this (P0743) place." In the appendix after mentioning various bands of Snakes on Snake and Willamette rivers, they speak of the main body as "residing in the fall and winter on the Multnomah (Willamet) river southward of the Southwest mountains, and in spring and summer near the heads of the Towahnahook (Des Chutes) (Lepage) John Day), Yaumalolam (Umatilla, and Wollawollah rivers, and especially at the falls of the Towahnahook, for the purpose of fishing."

In the Wasco treaty of 1855 the Shahaptian tribes were recognized as the owners of the whole country southward to the forty-fourth parallel, from the Cascade range east to the Blue mountains (See Lapinash)

TUCKSPUSH or JOHN DAY Indians (Shahaptian stock) Synonyms:

Dock-spus, John Day Rivers, Tukspush_lemma. A tribe speaking the Tenino language and formerly living along the lower part of John Day river, Oregon, having their principal village at the falls about four miles above the mouth. They are now on Warm Spring reservation, and numbered 59 in 1892, with perhaps others off the reservation. Tukspush is the name of John Day river in the Tenino language.

LOHIM or WILLOW CREEK Indians (Shoshonean stock) (-A tribe living on Willow Creek in Gilliam and Morrow counties, Oregon. They are of Shoshonean connection being the only Indians of this stock who have been able to maintain their position on the Columbia against the inroads of the Shahaptian tribes. They have never made a treaty with the government and are generally spoken of as renegades belonging to the Umatilla

reservation. In 1870 they were reported to number 114, but are not mentioned in the recent official reports.

CAYUSE OR WAILETPU (Waiilatpuan stock).....

etc.

(P-744)

UMATILLA (Shahaptian stock)...

WALLAWALLA (Shahaptian stock)...

SHAPATIN OR NEZ PERCES (Shahaptian stock)

(P-745)

In response to a request from the Nez Perces who sent a delegation all the way to Saint Louis for ~~the purpose~~ that purpose in 1832, the first Protestant mission was established among them at Lapwai, Idaho, in 1837. Soon afterward they entered into relations with the government, and made their first treaty with the United States in 1855. By this treaty they ceded the greater portion of their territory, and were confirmed in the possession of a reservation including Wallowa valley. On the discovery of gold in the country, however, the miners rushed in, and in consequence a new treaty was made in 1863, by which they gave up all but the present Lapwai reservation in Idaho. Joseph, who occupied Wallowa valley with his band, refused to recognize this treaty or remove to Lapwai. His refusal finally led to the Nez Perce war in 1877, as already related. The main body of the tribe took no part in the war. After the surrender of Joseph his band was removed to Indian Territory, where the mortality among them was so great that in 1884 they were returned to the northwest. For several reasons, however, it was deemed inadvisable to settle them in the neighborhood of their old homes, and a place was finally found for them in 1887 on Colville reservation in northern Washington. In 1892 there were 1,828 on Lapwai reservation and 138 on Colville reservation, a total population of 1,966.

Yakima is contended by the tribe of that name, was conferred on them by the Spokanes or Kalispells, the last named being more widely known as Pend d'Oreilles. This appellation is foreign to their own language. The tribesmen--when induced to express themselves--contend that any purported English rendition must necessarily be largely guesswork. But after thirty years of close contacts with the best informed of them on the subject the following would seem the most logical analysis of the enigma.

Yakima is a perversion of Yah-ah-ka-ma; prolonged accent on the second syllable. The various interpretations, such as "black bear" "Run-aways," "people of the gap," and "succotash gardens," can be regarded as wholly chimerical. The English rendition of the name in its original construction pertains to or denotes a "growing family," a "veritable" tribe expansion.

There were two geographical divisions of the tribe. That, north of Pah-qy-ti-koot (accent first syllable) mapped as Union Gap--were known as Pish-wana-pums (accent second syllable) defined as follows:

Pish-"water worn rocks." Wana, "river," pum "people."

In verity: "People of the river rocks." Location a "shoal" in the Yakima River, Kittitas county. Shoal people (1) as has been defined is incorrect according to the best informed Yakimas.

The bands occupying the village south of the Gap were designated as Mom-a-chets or Mam-a-chets; a term bordering on the epithetical. Louis Mann, deceased, perhaps the best tribal historian of his day, pronounced its rendition as not unlike the English "coward," Mr. Mann added:

"When a boy I attended the Agency school under Father Wilbur and we had our clan feuds. If a River-rock urchin sneered at a Mom-a-chet lad because

James Mooney, "The Ghost-Dance Religion," Fourteenth Annual Report of the Bureau of Ethnology, 1892-93, (Washington, D.C., 1896), Part 2.

Color map, facing 716; Distribution of Tribes of the Upper Columbia Region in Washington, Oregon and Idaho, including All Those of the Smohalla and Shaker Religions, by James Mooney, 1894.

Tribes of the Columbia, pp. 744-45.

SAHAPTIN or NEZ PERCES (Shahaptian stock). Synonyms: Chohoptins, Chopunnish (Lewis and Clark), Copunnish, Laaptin (misprint), Adal.k'atoigo, "people with hair cut across the forehead" (Kiowa name), Shi'wanish (Tenino name, applied also to the Cayuse), Wa'pametant (Yakima name for the language). The Nez Perces are said to call themselves Sahaptin, and were named Nez Perces, or "pierced noses," by the French from their former custom of wearing nose pendants. They are the most important tribe of the Shahaptian stock, and formerly occupied a large territory in eastern Washington and Oregon and central Idaho, bounded on the east by the main divide of the Bitterroot mountains and including lower Grande Ronde and Salmon rivers, with a large part of the Snake and all of the Clearwater. The Wallowa valley, the disputed title to which led to the Nez Perce war, lies on a branch of the Grande Ronde, in Oregon. They had the Salishan tribes to the northeast, the Shoshonean tribes to the south, and the Cayuse, Wallawalla and Palus, with all of whom they are much intermarried, on the west and northwest. Almost all authorities give them a high character for bravery, intelligence, and honorable conduct traits which were strikingly displayed in the Nez Perce war.

Lewis and Clark traversed their country in 1805, and speak of them and some connected tribes under the name of Chopunnish, distinguished

as follows: Chopunnish nation (about the present Lapwai reservation), Pelloatpallah band (the Palus), Kimoonenim band (on Snake river, between the Salmon and Clearwater), Yeletpo band (the Cayuse), Willewah band (in Wallowa valley, afterward Joseph's band), Soyennom band (on the north side of the upper Clearwater, in Idaho; these were really a part of the Palus--the proper form is Tatqunma, whence Thatuna hills, referring to "a fawn" in the Palus language, and was the name applied to their kamas ground about Camass creek), Chopunnish of Lewis River (on Snake river, below the Clearwater).

In response to a request from the Nez Perces, who sent a delegation all the way to Saint Louis for that purpose in 1832, the first Protestant mission was established among them at Lapwai, Idaho in 1837. Soon afterward they entered into relations with the government and made their first treaty with the United States in 1855. By this treaty they ceded the greater portion of their territory, and were confirmed in the possession of a reservation including Wallowa valley. On the discovery of gold in the country, however, the miners rushed in, and in consequence a new treaty was made in 1863, by which they gave up all but the present Lapwai reservation in Idaho. Joseph, who occupied Wallowa valley with his band refused to recognize this treaty or remove to Lapwai. This refusal finally led to the Nez Perce war in 1877, as already related. The main body of the tribe took no part in the war. After the surrender of Joseph his band was removed to Indian Territory, where the mortality among them was so great that in 1884 they were returned to the northwest. For several seasons, however, it was deemed unadvisable to settle them in the neighborhood of their old home, and a place was finally found for them in 1887 on Colville reservation in northern Washington. In 1892 there were 1,828 on Lapwai reservation and 138 on Colville reservation, a total population of 1,966.

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 to 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 can not explain the meaning. They have four villages; Almotu, on the north bank of the Snake river in Washington about 30 miles above the mouth of the Palouse river; Palus on the north bank of the Snake river just below the junction of the Palouse; Ta-sawiks, on the north bank of Snake river about 15 miles from its mouth and ~~Qad~~ Kasi-spa, 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 slightly 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, 14th annual report.