

[Reference "Letter Record Book "I"
Yakima Agency]

File - (Renegades
(Palouse

Yakima, Ft. Simcoe, W.T. May 10, 1880

Col. H. Clay Wood,
Asst. Adjutant Gen. Dept. Columbia, U. S. Special Indian Agent,
Portland, Ore.

Sir:

Referring to your letter of the 4th inst. asking my views relative to returning fugitive bands of Indians to the Reservation where they belong, I would say that as far as the Indians belonging to this reservation is concerned the treaty gives them the privilege during the fishing season to visit their accustomed fisheries, to take fish, to pasture their horses on vacant government land and during the proper season to visit the mountains and camas grounds, to gether berries, roots, etc. I know of no Indians belonging here, who are off the reservation, except such as would come under the provisions of the treaty above cited, with perhaps the exception of some [p. 471] 30 who are living on Lewis River in Cowlitz Co. and the Palouse Indians. These last number about 200 and have never been on the reservation.

[Underlines inserted].

The treaty to which they are parties, especially provides that they shall be at liberty to reside at their old homes on Palouse river till the government or other interested parties shall purchase at a fair valuation the improvements they may have made on the lands where they reside. So far no steps have been taken to make such valuation and purchase, and they are consequently legally off the reservation. Could

Could this condition of the treaty be fulfilled I should consider it highly advisable to bring them on their reservation. This being the fishing season, and so far as I know, all the Indians belonging here who are off the Reservation being located at fisheries on the Columbia River, (excepting perhaps the few at Lewis River) I do not see how, without violating the provisions of the treaty, they can be required to return till the season is over.

Very respectfully etc.

James H. Wilbur,
U. S. Indian Agent

Letter Record Book No. "I"
Yakima Agency

File Palouse..Hunter.. p. 448

Yakima, Ft. Simcoe, Wash. Apr. 6, 1880

Hon. Commissioner of Indian Affairs,
Washington, D.C.

Sir:

I have the honor to acknowledge the receipt of your communication dated March 12th enclosing copy of letter from Mr. George Hunter and marked in the margin " Washington 388 1880" and directing me to furnish your office "with all necessary information as to the condition of the Palouse Indians, how long and for what reasons they have been away from the reservation and your views generally upon the subject matter of said letter." In reply to the first and second parts of the above I would say that the Palouse Indians were, as stated, parties to the Treaty with the Yakima Nation. Said treaty provides that [p. 449] none of the parties thereto shall be required to abandon any improvements they may have made on the lands previously accepted by them to come upon the reservation till such improvements shall have been paid for, at a fair valuation to be fixed in a manner specified in the treaty. These Palouse Indians at the time of signing the treaty had made improvements of considerable value; they were each engaged in cultivating a small tract of land, and as their improvements have never been purchased or any steps taken to ascertain their value, they have occupied them continuously since. In 1861 Mr. Bancroft, then agent at Yakima, was applied to to remove them to the Reservation but, not having funds applicable to that purpose, did not carry out his

intention. I am not able to state positively that they have ever received annuities, but from the fact that a farmer and blacksmith were employed solely and expressly for them by Col. Samuel Ross, Supt. Indian Affairs for Washington Territory in 1870, who was located at Palouse and to whom supplies were sent 450 for distribution among them, I entertain no doubt but that they regularly received their proportion of such annuities till the change affected by the law of March 1875, prohibiting further gratuitous issues to Indians.

In reply to your request for an expression of my views upon the subject matter of this letter, I would say that in my judgment it would be far better for the Indians to pay them a fair price for their improvements and remove them to the reservation where they belong.

There are in this vicinity quite a number of Indians who have been induced by the advice of white people to avail themselves of the provisions of the law giving them the privilege of locating homesteads on the Public Lands. Prosperous white farmers have been pointed out to them and they are told that the proper way to become prosperous like the whites is, like them, to locate on a homestead "and go to work." With this desire they have abandoned their tribal relations, left their reservation and located a "claim." No doubt this advice has been given in many, perhaps most instances, with the best of motives, but the result has been almost -- perhaps I should say always -- misfortunate for the Indians. The poorest Indian today -- those who give least promise for the future -- are those who have located homesteads.

Removed from the oversight and supervision of the agent, the Indian soon becomes the prize of designing men, who take advantage of his ignorance of the law, and of his simplicity to filch from him his

property, till discouraged with the unequal struggle, he ceases all efforts at improvement, and gradually drifts back to his old, idle dissolute ways and becomes "only a worthless Indian." I do not say that this is always the case, but it is often so and always possible, and till the generation of Indian children now at school are grown up and take upon themselves the management of affairs, I am unalterably opposed to removing the Indians from the watchful care and oversight of the government.

Very respectfully
your obedient servant,

James H. Wilbur
U. S. Indian Agent

[Letter Record Book No. "I"
Yakima Agency]

File (Indians off Reservation
(census - Palouse

Yakima, April 19th

Maj. J. W. Powell
Supt. Census Indian Division
Washington, D. C.

Sir:

I have the honor to enclose estimate of funds necessary to meet expenditures incurred in taking the census of Indians on this Reservation.

As I have before written, the work has been greatly delayed and rendered more expensive in consequence of the severity of the winter and difficulty of travel. There remain the Indians belonging to this reservation who are living off it, by virtue of the provision of the treaty which gives them the privilege of remaining at their old homes, till their improvements are valued and paid for by the government. These I estimate at something over 1,000 [p. 785] As they are widely scattered from the Palouse river to White Salmon and Lewis River it will add very materially to the cost of the census to enumerate them.

The work will be pushed forward vigorously and I hope soon to complete it. I may add that high water and the condition of the roads since the snow disappeared, has made it impossible to prosecute this part of the work.

Very respectfully,

James H. Wilbur
U. S. Indian Agent

[p. 791]

..The enumerator was paid \$45 per month and \$1 per day for hire of horse and paid his own travelling expenses.... Wilbur.

[Letter Record Book No. "1"
Yakima Agency]

p. 624

(Census
(George Waters
File (Palouse-Columbias
(School Attendance

Nov. 12th, 1880

Rev. James H. Wilbur,
U. S. Indian Agent,
Washington, D. C.

My Dear brother:

Mr. Henshaw, superintendent of the U. S. Indian census for the district, including this Territory, arrived last night to make arrangements for the census of this Reservation. Mr. Henshaw tells me that there is a small appropriation available for the employment of assistance where necessary. As every camp and lodge belonging to this treaty must be visited, you are aware that it is physically impossible for the force of agency employees to perform the labor. By calling at the Indian division of the Census Bureau you will learn all about it and the sum that can be spared to pay for assistance.

It has occurred to me that [p. 625] George Waters is competent, and I think by a little training he can be made so, it would be a good thing for him.

He could get at the desired information better than any white man and I think I can go around at first with him and post him so that he can do the work. As the Palouse and Col have to be visited, I have mentioned as the very lowest limit of additional funds which are required \$250 and of course you will get all you can. As the work has to be completed by April and a vast amount of clerical work must be done after the enumeration is completed, it is my judgment, advisable

that it be commenced as soon as possible.

If you concur with me, perhaps it would be well to telegraph who to employ and the compensation to promise.

Mr. Henshaw leaves today to visit the agencies on the Sound and will not return till next April or May, so that we must do the work ourselves, with the assistance suggested from the census bureau [p. 626] All is well. School is now up to 60. All unite in love to Mrs. Wilbur and yourself.

Very truly yours,

J. H. Fairchild

[Letter Record Book No. "1"
Yakima Agency]

File (Palouse Census
(Palouse, Wash.

p. 789

Yakima, Fort Simcoe, April 28th, 1881

Post Master
Palouse, Wash. Ter.

Sir:

I am required by the Indian Department to take a census of the Palouse Indians who are parties to the treaty with the Yakima nation and consequently belong on this Reservation, though permitted by treaty to reside at their old homes.

Will you please inform me if they are located in your vicinity and the probably number or, if not in your immediate vicinity, the location of the nearest post office to them. The information required by the Department will require a visit to every family, and I wish to ascertain if I can secure some reliable person living near them to perform the service, and the probably cost of the service.

As the appropriation is limited, I must secure the service at the lowest rates, or must send an employe from this agency. p. 799.

The information required may be briefly summed up: name of each member of every family as far as can be ascertained, together with sex and age; statistics relative to industries showing the number engaged in different occupations, land cultivated and land occupied by each, number of horses, cattle, sheep, swine and fire arms owned by each and educational statistics showing the number capable of reading, writing, etc.

Please inform me how far from your place the Indians are located, their probably number, if the service above mentioned could be procured

there, and what, in your judgment, would be the probably cost, and greatly obliged.

Very respectfully,

Your obedient servant,

James H. Wilbur
U. S. Indian Agent

[Comment: No record of this census is available at the Yakima Agency, and none is included among the older, miscellaneous papers which are being preserved for the archives of the Fort Simcoe restoration project of which I have been research chairman. Such a census should list key names, Chiefs for comparison with "Palouse" at Colville and other Palouse names in Colville Report].

[Comment: Reference of Palouse off the Reservation, and estimate of number from documentary source].

In compliance with an official order, I made a visit in April to the Palouse River for the purpose of inducing the Palouse Indians to move to this reservation.

I found about 75 of them living on a barren sand bar at the mouth of the Palouse River. Here they have lived for more than one hundred years.

This was the original home of Kamiakum, the chief who made the Yakima treaty with Governor Stevens in 1855. Strange to say, after making the treaty neither he nor his tribe ever came to the reservation. The whole tribe have only about 10 acres of land in cultivation, scarcely enough to supply one Indian family...Last year the Indians caught only two salmon at the falls, the fish wheels and nets along the Columbia River catch them before they get there, but the changed conditions have not changed their minds and they continue to cling tenaciously to this barren spot where their children were born and their mothers and fathers have died.

I respectfully renew my suggestion that they be forcibly removed to either the Nez Perce, Umatilla or Yakima reservations.

Commissioner of Indian Affairs, 1897, from Report of L. T. Irwin, agent, Yakima Reservation.

[Comment: Palouse range indicated, also, Palouse blood intermingled, remembering that reference of 1886 at selection of new chief referred to purebloods required by the tribe. This excerpt is titled "The Last Palouse," and was written by B. F. Manring of Colfax, who made a long study of the Palouse and who published the book: Conquest of the Coeur d'Alenes, Spokanes and Palouses, Inland Printing Company, Spokane, Wash., 1912].

...The tribe, which once roamed a wide area extending back to the foothills of the Coeur d'Alene mountains was dispersed and lost its tribal identity following the Indian wars of the last century.

Fisher's wife (Helen) is a Nez Perce woman.

(Second portion of an article by Manring in presentation of tribal disintegration of the colorful Palouse Indians).

[Comment: An extended search for the first article failed to disclose it].

Of the adult Palouses who were thus amalgamated with other tribes, very few, if any, are now living. Merged as they were in the various tribes, their identity as Palouses became lost. For some years a few families remained in the Palouse country shifting their camps along the Snake river and in later times often pitching their tents at Cooper lake in South Colfax, returning betimes to the old headquarters which they were suffered to occupy at the mouth of the Palouse.

Cooperation and sympathy extended to them by the settlers were extremely meager, if at all registerable.

This pitiful remnant of a tribe that once numbered, it is said, a thousand people and said at the peak of its virility engaged the serious concern of the U. S. army in the northwest was steadily decimated by the grim reaper until there now remains to hold a small track

at the mouth of the Palouse river the residue of the lands that once comprised their ancient territory, but one man.

His attachment for the old home was never broken. It must be said, therefore, that Sam Fisher, this one man, is the last of the Palouse. Sam bears the weight of nearly eighty-two years; still dresses his uncut hair in braids; is near six feet in height, slender and carries himself erect. His parents conferred upon him the name Yos-yos-tulie-kassen, and by that name he is known among the Indians...

In his early manhood Sam Married a woman of the Umatillas. They had two sons did not get along in the most happy manner. He says, "she made trouble," and finally returned to her people. His present wife, Helen, is a Nez Perce woman.

As a young girl, with her parents, she accompanied Chief Joseph's band in the memorable campaign of 1877.

...On a gentle sandblown slope rising from the westward bank of the Palouse not far from its mouth, live Sam and Helen, childless... Sam's greatest task probably is the care of the burial grounds of his people. The ancient cemetery lies across the river from his home and has been sadly desecrated. A later burial plat lies a hundred yards above his house..... Spokesman Review, February 21, 1936.

[Comment addition: White informants on field trip to Lyons Ferry, about fifty miles upstream from Pasco, said men and women fished for sturgeon on the Snake there. They believe that Sam's wife died about 1944 and was buried at Lyons cemetery. Fisher, they believe died in 1950. Name Fisher appears on homestead reference].

[Pictures]

Palouse pictures on file in Smithsonian Institution library,
under Major Lee Moorhouse collection file:

Chief Pot Belly [I am unfamiliar with this man by this name].

Hoosis-Mox-Mos [Material on this man, who lived at Lyons Ferry,
included].

Group of four men and women [Group of Palouse at Pasco, in front
of lodge].

Group of six men and women.

[Ferry Reference, historical]

Lyons Ferry was the first ferry on the Snake River. The Territorial legislature granted ferry rights to Edward L. Massey in 1858. Between the time that Massey received the grant and the property was acquired by Dan Lyons, there were a number of successive owners, among whom the best known were the McWhirk Brothers.

[Palouse estimate of population at Lyons Ferry in 1886 and chief, based on newspaper clipping. Blood mingling reference. Kamiakin reference].

...On the 22nd the Palouse Indians, numbering some 300 to 400, living near Lyons Ferry on the Snake River held an election to fill the vacancy occasioned by the death last spring of Big Thunder, the old chief. No siwash was eligible to the position except those of straight blood without a mixture of Cayuse or Nez Perce.

Before proceeding with the election a delegation crossed the river and invited Hon. Daniel Lyons to be present...

Upon arrival at the village, Mr. Lyons was met by the ad interim chief, Kam-i-a-kim who fired at him the following speech:

"We have sent for you because we know you to be our friend. We have known you for many seasons. When you came here these men were small boys and the young men then are now old. When you came here your beard was like the crow's wing, now it is like new snow in the branches of the pine tree. You have been our best friend and never told us a lie. That is why we want you here today to see us choose our new tyee."

Then, everyone of the Indians present -- the principal men of the tribe, some 21 in number -- spoke the word "wee-eel" (Charley) which name was changed by his request of the Indian legislation assembly after considerable parley to the cognomen Who-sis-mox-mox Sorrel Head (top) [Yellow Hair]...

Journal, Walla Walla, Jan. 1, 1886.

[Comment: Reference to intercourse with other tribes, community root digging grounds, not exclusively used by the Palouse. The Wanapums or Priest Rapids people also used these grounds at Moses Lake as told in their interviews, their legends, their place names, and as attested to by Jackson Richmond, aging ferryman at Priest Rapids. He ferried them across the river on their journeys to and from the grounds. He possesses ferry ledger mentioning, I believe, the seasonal migrations].

Kahlotus, Wash. April 23 - A delegation of 50 Palouse and Columbia River Indians with about 300 ponies and camp equipage have been camped here this week on their annual tour to Moses Lake where they gather kouse, the red man's bread.

At Moses Lake they will meet delegations of the Umatilla and Moses tribes and the extended display of horse racing, stick gambling, etc., will be made. About a month of this, more or less, according to the spirit of the participants, will decide the ownership of the ponies, after which many will return home without their ponies but with the happy consciousness of having had a big time...The Spokesman Review [Spokane] April 24, 1903.

[Comment: Reference to Palouse intercourse with Walla Walla country, showing Palouse residence at Fishhook Ferry (site designated in crude map of Snake River ferry sites) and Palouse independence of reservation contact. Would not the normal procedure to have been for relatives living on the reservations to have taken the matter up with their agent?]

Walla Walla, Wash., May 28-- Distressed over the ravages being worked in the ancient burying ground of his tribe on the Palouse river near Fishhook ferry, Chief Big Sunday of the Palouse Indians appeared before Judge Brents in the superior court here Saturday, begging for a paper to stop the vandalism of whites, who, he declared, are pillaging the graves for curious to sell in eastern markets.

Chief Big Sunday with two companions came all the way from the Palouse country to Walla Walla to seek aid because he knew Perry Lyons, now city treasurer, who has for years been an interpreter for the Indians and who formerly was a close friend of many of them when Lyons ferry on the Snake river was an important crossing.

Lyons appeared with the Indians, acting as their interpreter, and after they were unable to secure the injunction from the court they appealed to the office of Francis A. Garracht, an attorney to seek his aid.

With tear-wet cheeks and countenance plainly showing his anguish, the old Indian delivered an eloquent oration...Spokesman Review, May 29, 1911.

The left the camp on the Palouse river (Drewyer's river of Lewis and Clark and called by old fur traders Pavion, Pavillion or Flag river. It later became Lyons ferry and was the crossing place for all travel between the Walla Walla and Kootenay and Colville and Spokane districts and ~~the crossing~~ the crossing of the first military road surveyed by the United States government between the Columbia and Missouri. Spokane house was 890 miles as the Crow files ? () Check) figure appears 170 another place.) Thompson's recollections of the trip were written when he was 70 years old.

(It was on July 9, 1811, on his trip down the Columbia that he struck the mouth of the Snake river and erected a pole in the Indian camp on which he hoisted a flag and attached a sheet of paper ~~claiming~~ claiming possession of the country for Great Britain and the North-West company.

But the second contact the Palouse had with the strangers was not so pleasant.

~~Alexander Ross~~ John Clarke's party, one of a group of ~~invading~~ invading the interior from Astoria reached Walla Walla July 29, 1812. The party consisted of the ~~people~~ Clarke, four clerks, 21 Canadians and six Sandwich islanders. They traveled up the Snake and reached Palus, calling the Indians there the Catatouch band at the mouth of the Pavilion (Palouse) River. They also identified them as a small but friendly branch of the Nez Perce nation. From there he was to leave on the overland route for ~~Spokane~~ the Spokane river. He left his canoes under the care of the "friendly Catatouch chief" purchased horses from the ~~Ind~~ Indians and set out, reached the Spokane and established himself in a ~~small~~ post at a point of land formed by the junction of the Pointed Heart and Spokane rivers, close to the trading post of the North West company. The location was at the mouth of the Little Spokane River, about 10 miles northwest of the modern city of Spokane.

And there he spent the winter.

In the spring of 1813 he gathered his outposts and with a train of 32 horses loaded with furs went overland to the Pavilion, a six day trip and there found the canoes safe.

He made the chief a present of ammunition and tobacco and ~~and~~ ~~and~~ showed the chief two silver goblets, ~~and~~ praising their value. The Indians passed the goblet, out of which he had drunk wine, to other Indians and they inspected it. Next morning however the goblet was gone and Clarke in a fury, called the Indians together and threatened vengeance upon all for the loss and proclaimed death for the offender thief.

The sympathetic Indians deplored the loss and met in council. Then they returned with the goblet. Clarke demanded the guilty Indian.

"I swore that the thief should die and the white man never break their word," he shouted. But the Indian, thinking himself safe that the goblet had been returned smiled because according to Indian law this exonerated the guilty party.

Clarke however commanded that the Indian be hung up and he was hung on ~~to~~ a gallows made from his own lodge poles."

The chief then threw down his robe, and the Indians scattered on their horses to ~~and~~ circulate the news. Clarke, seeing how things were going, hastily loaded the canoes and set out to Walla Walla.

The fact that the Indian was a virtual outcast from his own tribe and had no relatives, prevented more immediate action.

But when other traders reached Walla Walla Tummeatapam, the Walla Walla chief, came riding up shouting: "What have you done my friends. You have spilled blood on our lands." And as Indians started to ride up in numbers he said, "there my friends, do you see them? What can I do?" and rode away. The traders struck camp quickly, throwing their things into the canoes and left, ~~and~~ later, hostile

Pelouse chiefs... 1858..

Fort Taylor work started 11th to 27th August..valley of the
Toukannon...

Capt. Kirkham having built a large flat at this point and with
his boats transported from Fort Walla Walla we were enabled to
establish a ferry without difficulty.

The fieldwork and ferry at the end of the campaign were placed in
charge of Slonarchey, a Pelouse chief who had remained friendly
during the war.

demonstrations there at the mouth of the Snake prevented
 the strangers from traveling up that river, forcing them
 to go by a long route, 300 miles to the Spokane. Thus a hot headed
 action set a stage for dissent and distrust among a proven friendly
 people who were doomed because of their weakness, to be
 overcome by the invaders. And their doom was sealed
 in other ways. In the journal of one of the traders, Alexander Ross
 camped at the junction of the Snake and Columbia, in the summer of
 1811. "The only European articles seen here with the Indians and with which
 they seemed perfectly contented were guns and here and there
 a kettle or knife...the fewer the better. ..the more they
 get of our manufacture the more unhappy they will be as the possession
 of one article naturally creates a desire for another, so that they are
 never satisfied."