

Supplement to Volume 1 of the Reports of Explorations and Surveys. 35th Congress 2d Sess. Senate Ex. Doc. No. 46: Washington, William A. Harris, Printer, 1859, contains more extended narrative accounts of the territory involved and provides prospectives from various viewpoints:

p. 129 "...Garry (The Spokane chief) informs us... he says that the language of the Pelouse and Yakima Indians is the same, and that of the Colville and Okinakane nearly the same as the Spokane..." [p. 130 contains place names, reference to meeting Pelouse Indians and of land frequented by the Spokanes. By superimposing the Spier map on a copy of a Railway Survey map of the area, comparison for overlap could be made. One entire volume of the surveys is devoted to maps.]

[Facing page 130 is a lithograph of "Mouth of the Pelouse River," and seen at the right of the lithograph are what might be construed to be fish drying racks but what I believe are scaffold racks for storing lodge poles when the Indians are absent. This might tend to show that in the earlier days this was no year-around dwelling place, but mainly a fishery during the fishing season, unless a small village of old and handicapped people lived here while others were absent down on the Columbia, over in the Yakima country or at the camas digging beds. This is the general territory where Kamiakin, the Yakima war chief originated, the country where he went back to reside. One old ferry ledger at Lyons Ferry refers to branding Kamiakin horses.

On pp 172-77, Chapter II of the same volume is reference to territory shown in the Spier map situated north of the Snake River and toward the present Idaho boundary. It is the Narrative of 1855, Walla-Walla to the Bitter Root Valley. A few quotations will be made but the entire section is of interest.

[p. 173] "...Monday, June 18--Today we made twenty and a half miles and camped on the right bank of the Pa-at-ta-ta, a tributary of the Tukanon.....after traveling up this stream three miles we came to rather a broad trail turning off, which, crossing Snake river, eighteen miles below the Red Wolf's ground, leads to the Coeur de'Alene Mission and the Spokane country. Continuing up still further we made our camp on its banks...

[p. 174] "... Tuesday, June 19--We made today fifteen miles; crossed the Snake at the Red Wolf's ground near the mouth of Alpawah creek and camped on its north bank....continuing on... here we had a most excellent view of Pyramid Butte. [this is not marked on the Spier map but is Steptoe Butte.]

To the southeast the great gap of Snake river was in view. Three miles further on, gradually descending, we struck a branch of the Apahwah... In one mile we struck the main Alpahwah which comes in from our right and in four miles we reached its confluence with the Snake river. Here, according to previous appointment we met Lawyer (The head chief of the Nez Perces.)

[p. 175] "...Wednesday, June 20... We moved twenty miles today... The Indians were getting up their horses to go out to the kamas fields northward of Snake river [indicating that the Nez Perces had free access to the grounds claimed by the Palouse as exclusive occupancy.]...on our left we saw bands of Indians digging kamas, some three miles distant, who were afterward ascertained to be twelve lodges of Pelouses under their chief Quillatose...

"Thursday, June 21...We moved seventeen miles and encamped at the right bank of the main Pelouse river. At our last night's camp the pines of the spurs of the Bitter Root were in view, extending to

within a mile or a mile and a half of us. ...Pyramid Butte was also in view today...we took its bearings with a view of laying it down upon our map.

"But to resume in $3\frac{1}{4}$ miles we reached the extensive kamas grounds of the Nez Perces. Here were six hundred Nez Perces -- men, women and children, gathering the kamas with at least [p. 176] two thousand horses. So abundant is this valuable and nutritious root that it requires simply four days labor for them to gather sufficient for their year's use. In $2\frac{1}{4}$ miles further on we struck the great Nez Perces trail coming from Lasswai, a much larger and more used trail than the one we had followed from Red Wolf's ground. In one mile we came to water and cottonwood; pines to the eastward of us about a mile distant. In $3\frac{1}{2}$ miles we crossed a divide covered with pines... In $4\frac{1}{2}$ miles...in two miles more we made camp on the Pelouse. Between the two divides a trail branches off to the Spokane country. The kamas grounds on our route are watered by the several tributaries which flow into the Teenat-pan-up branch of the Peluse [Palouse tributaries show on Spier's map.]

Before descending into the valley of the Pelouse I ascended a very high hill on the last divide, and westward of our trail where I had a most distinct and interesting view of the sources of the Pelouse. So much was I impressed with it, that I directed Mr. Doty to carefully take notes and lay down the river on his map. It has its source in the main ridge of the Bitter route, sixty or eighty miles distant from the hill where we observed it, and flows in nearly a straight course through a valley some twenty miles wide bearing north 77 degrees east through a country densely timbered with pine...

"Friday, June 22--We made today eighteen miles and camped in the celebrated Kamas prairie of the Coeur d'Alene and on the river of the same name.... on the Coeur d'Alene Kamas grounds...At these kamas grounds there were twenty-four lodges of Coeur d'Alenes and about 250 Indians, who visited our camp and gave information about the Coeur d'Alene Indians and the country. The chief and his principal men agreed to meet me at the mission.

"Toward evening we were visited by Sljotze, one of the Pelouse chiefs and some twenty of his men. His camp consisted of eleven lodges and 137 souls. Four lodges more were down the Pelouse, and ten men, women and children were at the falls of the Pelouse.

"In conversation, Sljotze expressed his own and his people's satisfaction with the treaty. They regarded Kamiakin as the head chief of the Yakima nation, and the Pelouses as a tribe of that nation.

[Comment: this would appear in conflict with views set forth in Petition 222, page 10, paragraph 23, which states: Because the Palouse Band did not consent to the said so-called Treaty of June 9, 1855, and because the Palouse Band did not recognize the authority of the fictitious Yakima Nation to cede or otherwise deal with the lands of the Palouse Band by treaty or otherwise, and because the so-called Palouse Band regarded the terms of the so-called treaty as unfair and unequitable, the Palouse Band refused to accept...]

"Saturday, June 23--Today we moved 18½ miles and camped at the cuts of the Coeur D'Alene lake.

[Comment: Lithograph, facing page 176 is titled "Source of the Palouse.]"

[p. 417]

Lewis and Clark's Estimate 1806-1807

(Partial list only copied)

<u>Name of Tribe</u>	<u>Corresponding Name</u>	<u>Population</u>
Wallah-Wallah	Wallah-Wallah	2,600
Wah-how-pum	John Day's River	1,000
E-ne-show	Des Chutes River	1,200
<u>Se-wat-palla</u>	<u>Peluse</u>	3,000
<u>Sokulk</u>	<u>Priest Rapids</u>	3,000
<u>Chan-wap-pan</u>	<u>Lower Yakima</u>	400
<u>Shal-tat-tos</u>	<u>do</u>	200
<u>Squam-a-ross</u>	<u>do</u>	240
<u>Skad-dals</u>	<u>do</u>	400
<u>Chim-nah-pun</u>	<u>Upper Yakima</u>	2,000
<u>Choppunish</u>	<u>Nez Perces</u>	8,000

[Comment: Populations such as 2,600 for the Wallah-Wallah, compared with the much smaller number on the Umatilla Reservation fifty years later; the high populations of the Sokulk (Priest Rapids), and the Se-wat-palla (Peluse) could have been only estimates of the peoples in those areas drawn to the fall fisheries.]

[The report of George Gibbs, from which this is taken, dealing with the Indian inhabitants of Washington Territory, Reports of Explorations, Congress 2d Session, Senate Ex. Doc. No. 78, 183-54, Beverley Tucker, Printer. Washington 1855, pp 402-36, too extensive for copying here, is interesting material for a perspective of the intermingling of various tribes. And, especially is this true when it is remembered that this

report was submitted in 1854 just prior to the creation of the various reservations.]

[The various references in the Gibbs report will help explain the conglomerate "relationship" between the tribes and bands.]

Example, p. 403: ...The head chief of the Klikatats [one of the 14 included in the Treaty of Walla Walla, 1855] is a very old man, named Towe-toks. He evidently possesses but little influence, his people paying more respect to his wealthier neighbors, Ka-mai-ya-kan, Skloo, [Skloom] and the other chiefs of the Yakimas. [This name, Towe-toks is not on the list of treaty signers].

"...The Klikatats and Yakimas, in all essential peculiarities of character, are identical and their intercourse is constant; but the former, though a mountain tribe, are much more unsettled in their habits than their brethren....

[in reference to "Yakima Nation" the following is pointed out on page 407.]

"...The Yakimas occupy the country drained by the river of that name. They are divided into two principal bands, each made up of a number of villages, and very closely connected; the one owning the country on the Nachess [Naches] and lower Yakima, the other upon the Wenass [Wenas] and main branches above the forks. Over the first there are three chiefs-- Kam-ai-ya-kan [Kamiakin] and his brothers, Skloo and Sha-wa-wai [Showaway]. Over the latter, Te-eh-yas [Teins] and Owhai. Of all these, Kam-ai-ya-kan possesses the greatest influence, none of the others undertaking any matter of importance without consulting him. Skloo is accused of being tyrannical and overbearing with his weaker neighbors, and Sha-wa-wai of being indolent and wanting in force.

"Kam-ai-ya-kan is, in turn, much under the influence of the missionaries with whom he lives altogether...[The Ahtanum mission, west of present Yakima]

[Comment: Contained in the report are numerous references to smallpox epidemics depleting the people, a fact that undoubtedly had much to do not only with the numbers on the reservations in later years, but with the shifting of some bands to fisheries or places where food was easiest to procure. Since it stands to reason that the heaviest, and explorers recorded that the greatest, concentrations were along the Columbia where food was easiest to obtain and provided the greatest part of sustenance, it should follow that the inroads made by epidemics were heaviest there. This is born out not only in the stories of the various Shahaptian groups but in excavations of burial places. Naturally, in time, others moved in to make use of the choice locations].

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The Original Journals of the Lewis and Clark Expedition, 1804-1806 Edited by Reuben Gold Thwaites, LLD., Vol V, Pt. 1, New York, Dodd, Mead & Company, 1905 of June, 1806 journal, are a possibility for indicating the eastern boundary of the Palouses and also from the viewpoint of their contact and close relationship with the Nez Perces. Comparison of a Lewis and Clark map, with a modern map including Idaho, is not possible here.

Brief quotes from the Journal: (spelling followed)

"...The Cutnose visited us today with ten or twelve warriors; two of the latter were Y-e-let-pos (Willetpos) a band of the Chopunnish nation residing on the south side of Lewis's river whom we have not previously seen. The band with which we have not been most conversant call themselves pellate-pal ler ^I(Footnote: probably the Paloos, a Shahaptian tribe. The Yeletpos (or Willetpos) were the Waillatpuan tribe known as Cayuse)... p. 117.

"....thence due North 5 miles to the Eastern border of the quaw-mash (camas) flats where we encamped near the place we first met with the Chopunnish last fall. ^I(Footnote: Quamash flats is now known as Weippe Prairie, in Shoshone County, Idaho. Clark's first view of this extensive plain was Sept. 20, 1805; see Vol iii, pp. 77-87, ante.--Ed.) [This might be too far northeasterly from the area.]

[Comment: Vol. III, Pt. 2 includes several maps, showing locations of tribes around the present The Dalles and on p. 184 is a map showing the Cho-pun-ish (Nez Perce) nation, the Sokulk, etc., but, no "Palouse," or pellate-pal-ler.]

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"...The first night we encamped on the Walla Walla river. The next day we crossed the Lewis or Nez Perce river... we found a small camp of the Indians called Palooses belonging to the tribe of the Sapetans or Nez Perces... p.455-56, Vol. II.

"...We found about a dozen Indian lodges called the Palooses, a portion of the Sapetan or Nez Perces tribe. p. 561, Vol. II.

"...the Indian tribes have formed a powerful league... they had surprised Colonel Steptoe and had killed two of his officers and several soldiers; a general uprising was imminent in all that region. Nine tribes had already entered into the coalition, namely, the Palooses, Yakimas, Skoyelpis, Okinagans, Spokans, Coeur d'Alenes, Kalispels, Kootenais and Flatheads... p. 730-31, Vol. II.

The distance from Walla Walla to the Traverse, a place called thus because Snake river is traversed there, is about fifty miles. ...called the Two Canyons. At the mouth of the stream the small fort bearing the name Taylor has been built. Here there was a numerous camp of Palooses. The chiefs received us with kindness and eagerly aided us in getting across the main river with our horses and baggage. We went on and camped in the Paloos valley at the foot of the Bad Rock, four miles above the mouth of that river. A large number of Palooses came and spent the evening with us; they seemed hungry for news, in the critical situation in which they were with regard to the whites. They were charged with having taken an active part in the attack on Colonel Steptoe and having been among the principal instigators of the warfare on the whites. ...several even gave evidence of a desire of having a Catholic mission among them. pp 745-46 Vol. II.

[Comment: here, an indication of a predominance of Nez Perce influence. The true, old-time Paloose, the real "renegades" who sought isolation in those wilds, did so because of their religion, the Washat. They were not likely to have changed, the Nez Perces were easily influenced by the various missionaries with whom they came into contact.]

...When the Yakimas, counseled by Father Pandosy had made their peace, in spite of Kamiakin, and the military post of Simcoe had been established, Kamiakin took refuge among his own men, the Palooses. Tinewe, Telgawee and a number of other Cayuse, Yakima and Walla Walla refugees were there also... p. 48, Vol II. [Comment: Intercourse in common].

...The Paloos tribe belongs to the nation of the Nez Perces and resembles them in all respects. It inhabits the borders of the Nez Perces and Pavilion rivers. There are scarce 300 of them. The four nations that I have just named speak the same tongue with slight differences of dialect. [Nez Perce, Cayuse and Walla Walls previously mentioned.]

Northwest of the Palooses is found the nation of the Spokane.

... p. 992, Vol III. Life Letters and Travels of Father Pierre-Jean deSmet, S.J., 1801-1873, in Four Volumes, New York, Francis P. Harper, 1905.

"...The Palouse Indians were at one time numerous, predatory and always at war, but this once-dreaded tribe has dwindled away to a mere remnant.

"Those that are left exist, rather they live, by fishing, shooting a few birds and trapping small animals that frequent the plains and streams adjacent to their village on the Palouse. Their horses, too, have nearly all ben taken from them, and the trails intersecting the

hills are the only records remaining of the herds of mustangs that once scrambled over their rocky slopes. Those of the Palouse Indians I saw were fine, athletic men for savages, but dirty, idle and greedy to an unusual degree. Their canoes are clumsily dug out and their lodges are made of rush and bark mats..." Lord, John K, The Naturalist in British Columbia, Vol. II, p. 105. [This was written in 1859 when Lord was attached to the British Boundary Commission on his way from Walla Walla to Colville. I do not have access to this in my own library but it is possible that a closer look would describe the extent of Palouse territory].

Palouse reference of 1854, at Lyons Ferry.

[In Gov. I. I. Stevens report to Capt. George B. McClellan (General McClellan afterward) who had charge of a branch of Stevens' work, under date of March 4, 1854, in Railway Surveys, says:

"At the crossing of the Snake River at the mouth of the Palouse we met with an interesting relief. The chief of the band, Wattai-wattai-how-lis... exhibited with great pride the medal presented to his father, Ke-powh-kan by Captains Lewis and Clark. It is of silver,...
Wonderland for 1900.]

IV

Excerpts from manuscript DRUMMERS and DREAMERS

Brothers by marriage and the stronger bonds of blood, the Palouse, were neighbors of the Priest Rapids people.

The Palouse land, like that of much of the Wanapum territory was a desolation of sand, sage brush, basaltic-rimmed coulees and scab rock. It extended 100 miles north and east from the Columbia, spilling into Idaho toward the Rocky Mountains. [This, in view of a close inspection of the situation, would be definitely unanswerable at this stage].

...The western apex of the triangle formed by the Palouse country, where the coffee-colored waters of the Snake melted into the colder, blue Columbia was the meeting place of the people, a melting pot of tribes. Here Palouse, Wanapums, Chamnapums, Walla-Wallapums and a handful of the leaderless Wallulapums fished, lived, laughed, gambled, married and died.

Like their brothers across the Big River, the Chiawana, the Palouse were called renegades by the soldiers. Their candle of nationalism burned steadily and bright until it was extinguished...

...their four principal villages were along the Snake. They called themselves Pow-loose and the Snake River the Nanaiah wana. The Wanapums called them Powloose or Haheam-wanapums [Snake River people]

The lowest village on the river was Kasispa or Kosith at the location of the long-dead town of Ainsworth built by the suyapos [white men] when the railroad came to the Northwest. It is close by the later-day city of Pasco.

Sumuya, the next village was ten miles, up the Snake from Kosith, near the site of the proposed Ice Harbor Dam.

The heart of the nation is written by ethnologists as Palus but the people knew the place as Pichias. It is at the junction of the Snake and Palouse rivers, fifty miles upstream from the Columbia. Almota was on the north bank, southwest of Colfax. At Almota the Palouse mingled with the Nez Perce as kin and neighbors.

Family groups or bands lived in smaller villages like Tasawiks or Fishhook near Sumuya, along the entire river and on some of the smaller streams or lakes. But the four big settlements were the homes where they fished for salmon, sturgeon or eels, danced the Washat, held root feasts and buried their dead. In the springtime they ranged northward to Soap Lake and Waterville to dig roots.

...The dialect at Kosith was practically the tongue of the Wanapums. The language at Almota, upstream, was heavily seasoned with Nez Perce by long centuries of association.

The religion of Smowhala spread from the merging of the bands up the river to the other villages and into the Nez Perce country as the Dreamer and his devoted priests went from village to village for their one purpose. It was at Pasco, just before the Nez Perce war, that Smowhala held one of his longest dances. He urged the people to keep their blood pure by not mingling with the whites or short-haired reservation Indians. He pleaded with them to stay away from the evil influence of whiskey and not to forsake their Mother, the Earth, or the graves of their mothers and fathers which the earth sheltered. He told them they must not make war.

The Palouse equalled the Wanapums in numbers during the early days of explorations. Finally, epidemics of measles and smallpox took toll until warfare, uncompromising and punitive, extinguished them...

During the years....the Palouse weakened more rapidly than the Wanapums who were held together by the determined and still powerful Smowhala. Singly and in small groups they crept onto the Umatilla, Colville and Yakima reservations and were assimilated. Within two generations the pure Palouse blood was thinned by that of fifteen or twenty Northwestern tribes.

...North of Palus, after the war against the Yakimas ended, Chief Kamiakin and his sons sought a haven at Rock Lake to live out their days...

...the elders of the diminishing nation, still living in the sacred past, could give no account of their name other than Pahpoo, meaning generally, people.... [Comment: the Wanapum word for people is Pum, the Yakima, Nahtiete - literally - Indians]

...the history of the Palouse nation was written in the fading years of that nation, years of indecision and abandoned hope, after the military campaign in the Yakima country.

Kamiakin had retired to his home--the home of his fathers near Palus. Indians of Eastern and southern Washington had determined not to be dispossessed of their homes and Mother Earth.

When the soldiers quit the winter campaign of 1856 there was a general withdrawal of troops as well as warriors from the field. The troops did not return in force until 1857. The emigrant routes were blocked and there were no whites passing through the Indian country. Smowhala and his religion were gaining ground and the hand drums beat out their heart-throbbing assurance: The Earth is Our Mother. The Indians will come alive and overthrow the invaders.

That was the situation when Col. Edward J. Steptoe entered the country in 1858, bringing the first military force since the end of the Yakima campaign. While they came with no hostile intention other than to punish the Palouse, who, under the tongue-lashing of Chief Kamiakin, were fiercely defiant, the Indians were in no frame of mind to let the Greedy Ones move in...

The Palouse^s were circulating reports to stimulate the Spokanes, Coeur d'Alenes and other northern tribes to fighting pitch. Chief Kamiakin was extremely energetic. The keg of dynamite was ready to explode...

...One of the old families (Loyd) settled on Palouse land. When the country was opened up, the Indians were promised the camping grounds as long as there were people to use them. [This information and other about Palouse contained in manuscript by Reimers in Eastern Washington College of Education Cheney. He was a school principal, who wrote about the Loyd family for historical preservation]

...Big Thunder's band frequented Lyons ferry and the country upstream from there.

Moses Kentuck was another. He was the husband of Susie Bones of part Wanapum blood. Old Chandler lived along that part of the river where the men were famous horse breeders and where big roundups were held in the spring at which the Snake River people gathered with the Wanapums and Yakimas.

One of the Snake River people, Charley Williams, was born in 1883. The Palouse^s called him Tam Mi Toot [Like Throwing Rocks in the River to Drive Fish].

Ernest Johnley [Tow wish ta qua tat] one of the dwindling band who lived there, survived his six sons...

Another living at Lyons Ferry was Pocahontas, in spite of his name a man, nicknamed Pokey by the cattlemen. His Indian name was Kanapkan and he was born at Wawweekemah, lower on the Snake. He, too, was more Wanapum than Palouse and was a Washat dance leader. Tootsie and Alice, two sisters living there, died many years ago.

...The Department of Interior became increasingly aware of settlement possibilities of the Palouse country and by 1872 L. P. Beach, surveyor general of Washington Territory, was boosting it as the most desirable portion of the country for grain growing, despite its great scarcity of water.

...Beach ran a survey in the summer of 1869.....a year later the tide of settlement was rolling in, too fast for the surveyors, completely engulfing the Indians.

W. McMicken, surveyor general, complained to the Department of Interior that the enterprising emigrants were squatting on land beyond the limits of the surveys in the Palouse and Spokane country...

...The medicine of Haslo or Star Doctor was very strong and his guardian spirits guided him through a fantastic life that is legendary a quarter of a century after his death.

His Indian name was Pah ha la wash hachit, meaning Five Shades (of color). Perhaps such a complicated name was an explanation of why the suyapo or whites thought his name was Five Sack, a name by which they knew him. He was the last full-blooded Palouse on the Umatilla reservation.

...Star Doctor's spirit power was stronger than that of the white man who captured him when he joined young Chief Joseph's band of Nez Percés and went to war. He was sent back to the Indian territory with

The cowboy-medicine man was a Smowhala dance leader who helped spread the Washat to the Palouses.

...Fishhook Jimmy (Chowatyet), a part Wanapum, died thirty years ago, the last man to cling to the old village of Sumuya. He remained there to keep watch over the graveyard..Fishhook Jimmy was buried on the larger of the two islands at that place in the river. It was called Shieckshieck [Jointed Rushes]. Seepa [Level Rock] was the name of the smaller island. Two brothers, Hahas and Seepito, were among the last old men buried on the island which will be inundated if Ice Harbor Dam is built.

...an Indian named Umtippe, the father of the old man [Old Bones] played a small role in the history of the northwest. He found the body of Alice Clarissa Whitman after the little girl accidentally drowned and he carried her to the grief-stricken parents, Dr. and Mrs. Marcus Whitman...

...Many believed Sam Fisher was the last Palouse. His Indian name was Yosyostulkekasen [Something Covered with Blue]. [Comment: This is a Nez Perce name, not Palouse or Wanapum. This is another way my Indian informants point out the blood of the various people, they keep their names as closely as possible to their blood, since most of the names are handed down or taken from dead ancestors .

[The Palouse part of Drummers and Dreamers consists of three chapters, perhaps 20,000 words].