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"...Moses..This old territory of the Columbias he said, embraced all of the country east of the Cascades occupied by the Klickitat, Yakima and Palous. He understood that this included all the Yakima river country, the Palouse river and the Snake below the Palouse. All the Umatilla country was also claimed by the Columbia, some of whom considered it their oldest headquarters. They claimed the Klickitat, Yakima and Palouse were intruders who had pushed them out or taken possession of their country and settled down in it. It seems that this invasion took place without any great or prolonged war. Some of the Columbias occasionally fought with the intruders and others were friendly and intermarried with them. The Columbia Salish are vague or do not remember much regarding how the invasion took place...

"...the original home of the Klickitat and Yakima he learned, was south of the Columbia river, a considerable distance back. Not many years after the arrival of these people among the Columbia Salish some kind of a plague spread up the Columbia river killing off many of the tribe living between The Dalles and Priest Rapids. The strangers, most of whom it seems lived in the mountains or at least a little back from the main river, were not decimated by it. Some remnants of the Columbia moved farther north among other bands of the tribe while others who remained became lost or absorbed by the intruding tribes.

After this, the Columbia valley from The Dalles east was inhabited by people speaking the Yakima language.. James E. Tiet, The Middle Columbia Salish, University of Washington Publication in Anthropology June, 1928 Vol. 2, No. 4 pp. 83-128.

"...the other group of people which occupied parts of the Columbia

country was that now known under the tribal names of Klickitats, Yakima and Palous. They all spoke the same language and were looked upon as parts of one tribe or branches of the Yakima.

The Columbia Salish claim that the Yakima pushed down the Yakima Valley and occupied part of the Columbia River from White Bluffs down to below the mouth of the Yakima which was formerly inhabited by Columbias. This extension seems to have penetrated east along the north side of the Snake to the Palouse River, the mouth of which seems to have become the headquarters of the Palous tribe who were looked upon as an offshoot of the Yakimas. They were considered a small and poor tribe by the Coeur d'Alene and some others and are said to have depended chiefly upon fish and roots. This refers more particularly to a band at the mouth of the Palouse who may have been different from the ordinary Palous Indians and possibly a Salish remnant. ..Ibid, p. 103.

"The ancient boundaries between the Spokane and Columbia are rather vague. The Coeur d'Alene do not seem to know of any time when Columbia boundaries touched theirs. Some of them say that at one time parties of Columbias came close to their borders on the southwest and occasionally parties of the two tribes met; that at this time parties of Spokane seldom came south of Cheney or Sprague but in later days, perhaps after the advent of the horse, [1750 at the earliest] they went as far as Ritzville and sometimes Colfax. Spokanes are also said to have camped on Cow Creek and their parties often went right to the mouth. Colfax was considered to be in Palouse country, at least in later days, but was to some extent within both Coeur d'Alene and Nez Perce spheres of influence. It seems not improbable that at one time the narrow strip of Palouse country above the mouth of the Palouse was neutral ground, the contiguous tribes of Columbia, Spokane, Coeur d'Alene and Nez Perce

each making use to some extent of the part lying nearest to them. The central strip and previous decimation of the Columbia population by disease would make the expansion of the Yakima or Palouse in this direction very easy, Ibid pp. 103-4.

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... It is not my purpose to enter here into a discussion of Shahaptin migrations. The case which Teit presents seems reasonable; namely, that the Shahaptins of Washington are migrants of recent centuries whose original home was in central eastern Oregon. On the basis of tradition he infers that originally they were in Oregon, east over the Cascades, first, Salish speaking peoples on the south bank of the Columbia; south of them were Molala and Cayuse...beginning perhaps two centuries ago there were a series of displacements. The Shahaptins moved northward through Molala-Cayuse territory, in part into southeastern Washington and in part replacing these Waillatpuans south of the Columbia..By 1800-1830, at the height of the Snake attacks, few of the earlier occupants were living south of the Columbia between the Cascades and the Umatilla River, all of this eastern country being abandoned to the Snake Peoples.. Leslie Spier, General Series in Anthropology No. 3, 1936 [Comment: this is the same publication from which Plaintiff in Claim 222 cites map of Palouse territory, pp. 42-43].

"Yakima-- It is questionable whether the groups denominated Yakima and Klickitat are to be considered single political entities, "Tribes." They seem rather to have been loose aggregations of bands of somewhat diverse origin which have come to be called by these group names.

[I do not have in mind here the so-called "Yakima" of the Yakima Reservation who may be a modern mixture of various tribal remnants].
Ibid p. 16.

The Upper Yakima occupy the country upon the Wenas and main branch of the Yakima above the forks; the lower upon the Yakima and its tributaries below the forks, and along the Columbia from the mouth of the Yakima to a point three miles below the Dalles.. Robie in Report of Commissioner of Indian Affairs for the Year 1857, p. 350.

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Here the Lower Yakima are made to include the Wanapum and Chamnapum groups, which it seems best to separate. Gibbs also implies that the Yakima had fisheries at The Dalles...Spier p. 17.

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Wanapum, again following Jacobs this group is mapped as a single entity. It may be a dialectic division and may have to be subdivided for it is clearly the equivalent of Mooney's Wanapum and Chamnapum collectively...our Wanapum may yet have to be reduced to the status of a Yakima subdivision. Spier p. 17.

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The Nez Perce country was primarily in Idaho, but entered Washington in the southeastern corner of the state. We are concerned here only in fixing its western boundary.

Gibbs in 1854 wrote that their country extended into Oregon and Washington Territories (p. 416 of Railway Explorations).

In 1857 Craig wrote: "The Nez Perce country is bounded west by the Palouse river..and the Tucannon. (Craig in Report Commissioner of

Indian Affairs for the year 1857, p. 353) which may have reference only to the mouths of these streams in accord with what follows. Curtis and Spinden are more specific and in essential agreement. Curtis notes the Blue Mountains and the whole course of Tucannon Creek as their western boundary with occupation of both sides of the Snake to the mouth of the Tucannon, Edward S. Curtis, North American Indian (In 20 volumes) Plimpton Press, Norwood, Massachusetts, Vol. VIII, pp. 158-60.

Spinden writes: "On the southwest the boundary line of the Nez Perce area circled the drainage basins of the Imnaha and Willowa rivers in Oregon and crossing Grande Ronde river above the mouth of the Willowa ran north along the crest of the Blue Mountains to a point in Snake river near the mouth of Tukanon Creek, Spinden Nez Perce Indians, p. 173 [Tiet..previously cited and many other citations therein. If this is not available to you immediately, I have a copy available for file on request].

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...the application of the term Yakima was early extended to include all the bands of the Yakima valley and it will be so used here. This locality was regarded as their home, but was occupied, as a rule, only in winter, for during the remainder of the year they were semi-nomadic.

[Comment: Recall photographs of Wanapum cellar caches and winter homes at P'na (Priest Rapids), White Bluffs, etc.].

In the early spring they repaired to the fisheries in the large river and fishing and hunting and root digging continued until mid-summer when they moved into the mountains to gather berries. As the autumn approached they returned to the valleys for the late fishing

which continued until cold weather forced them into winter quarters...

Ibid p. 3.

At the time of the earliest explorations in the Pacific Northwest the watershed of the Yakima river...from its mouth to the vicinity of Kittitas creek was held by small bands of Shahaptian stock. They were very loosely bound to each other and in their speech were, and are, many dialectic differences. Yet they fall into several geographical divisions within which there was a certain degree of cohesiveness, the component bands occupying their respective territory to the exclusion of the others, but regarding themselves as closely related.

These westerly extensions of the Shahaptian stock probably represented as many successive migratory movements from a former home on the Columbia river...but the Chimnaphum were not the so-called Yakima, for the Yakima bands at the present time name the Chamnapam as a former Columbia river village at the mouth of the Yakima distinct from themselves. Below the Salishan tribes that occupied the headwaters of Yakima River were the bands known to them as the Yakima, extending as far as Union Gap just east of the mouth of Ahtanum creek. If they had a collective term for themselves it is not now known what it was. From Union Gap to the lower reaches of the river were the Thapnish living principally on Toppenish creek and about the mouth of the Yakima river were the Chamnapam. The application of the term Yakima was early extended to include all bands of the Yakima Valley and it will be so used here, this locality was regarded as their home, but was occupied, as a rule, only in winter...Ibid, p. 3.

The Yakima had no great tribal ceremony such as we know in the Sun Dance of the plains tribes. In fact, the only indigenous ceremony so

far as can now be determined was the medicine chant. This was called Wanpt which means simply a chant...Ibid p. 13.

[Comment: This is the power dance, sung in sets of five chants. Any medicine man could attend one of the Wanpt's and display his power there, singing his power song in sets of five chants. The Wanapums called this a Wanapt or medicine power dance].

The Wanapum moreover had the Washat, a religious dance, brought by Smowhala. It spread from Priest Rapids to the Yakima, and up and down the Columbia. But the Yakimas do not know all its meaning like the last Wanapums. Note reference in Wanapum report to importance of sequence of taking salmon and fish, which is reversed by the Wanapums and the Yakimas. The handbell is also held differently .

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Of the first group, the most influential men were Kamiakin and Owhi. The former was a Palus, who with his two brothers, Shoowai [Show a wai kotia ken], or Ais [Ice], and Shku [Skloom], had come to live among the Yakimas. He married a woman of the Ahtanum band; Shoowai took a Thapnish woman and Shklu had several wives from different bands. The three brothers became very wealthy in horses and cattle, and as a survivor of that period expresses the situation, "after a while it seemed as though they owned this country, and the people here were their servants."

Owhi was a chief of the Kititash, whom the Yakima called Pshwanoapum and the most important man among the group of Salish at the head of the Yakima river. His elder brother, Tiaiash [Teias], was also influential. Of them all Kamiakin had the greatest following, and for the purposes of the treaty Governor Stevens recognized him as the head chief of the

miscellaneous aggregations of polyglot bands which he called the "Yakima nation." These bands collectively occupied and claimed.. and the treaty recognized the claim--about one-fourth of the state of Washington...Ibid p. 15.

"...Then Owhi spoke: "What you say is good, but I do not see how we are going to farm. How are we going to plow? We have nothing to plow with and I do not see how we are going to do it. You must go back and get us things to work with. If you do that, perhaps we can farm." (referring to Stevens...and you must be farmers...) Ibid p. 19.

[Comment: Remembering again the Smowhala's precept of Mother Earth ...not to destroy the mother earth or to cultivate the soil].

In the meantime, October 14, Piopio maksmaks Peo peo mox mox Yellow Bird, not Yellow Serpent as sometimes written plundered Fort Walla Walla which the Hudson's Bay Company trader had temporarily abandoned a day or two before, and aided by the Cayuse, and some of the Palus, Umatilla and Deschutes, he began to drive the settlers out of the valley,...Ibid p. 25.

[Comment: Intercourse here, for the purpose of war].

Tiaiash [Teias] again professed friendship but Kamiakin and Owhi had crossed the Columbia where they were fomenting strife among the Spokane, Coeur d'Alenes and Palus...Ibid p. 30.

Name, Yakima. My old informants, of various bloods, all have the same version of Yakima. "e-yak-i-ma." They say it has fallen into disuse since contact with the Catholic priests and other whites, apparently because of indicated lack of propriety.

They say it means to become pregnant. And, they make reference to a short story, "Once there were two women living between the two gaps, the area where the city of Yakima is now located, between Selah Gap on the North and Union Gap on the South. They were sisters. They went away for a while, no one seems to know where, only generally. They came back and were pregnant. So, after that, it was given as a locative, "the place where the pregnant women came from."

Pandosy's dictionary of the Yakima Grammar gives i-ak for pregnant. ma is added to words to form their plurals, koosi (horse) Koosima the horses or of the horses.

The same informants also agree that the name for the old area south of Union Gap was Momachet, and old, old name. The people who lived there were called "Momachets." It means "like cowards or running away." Hence, it is easy to see why that name was abandoned by a people as proud and haughty as the Yakimas were known to have been.

The late L. V. McWhorter, who worked extensively among the Yakimas and Nez Perces says that Yakima, as contended by the tribe of that name, was conferred on them by the Spokanes or Pend d'Oreilles.

He further says that long study has shown him Yakima is a perversion of Yak-ah-ka-ma and that the various interpretations such as "Black bear," "Run-aways," "People of-the-Gap," and "Succotash Gardens" can be regarded as wholly chimerical.

[Yak hahis Nez Perce for "black bear"].

The English rendition of the name he says pertains to or denotes a "growing family," a veritable "tribe expansion."

He found there were two geographical divisions of the tribe:

North of Pah-gy-ti-koot, [Union Gap] were known as Pish-wana-pums, defined he says, as follows: Pish, "water worn rocks," wana, "river," pum, "people," or "people of the river rocks."

Those occupying the valley south of the gap were designated as Mom-a-chets or Mam-a-chets, a term bordering on the epithetical. He said it compared with coward, and cited comments by an interpreter and tribal historian.

"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 of his clan affiliations, he had a fight on his hands. I do not know the origin of Mom-a-chet."

Verne F. Ray in "Native Villages and Groupings of the Columbia Basin," Pacific Northwest Quarterly, p. 123, cites:

Yakima: yakama, "pregnant ones," (group name ?) See map fig. 5)

[Comment: A copy of this Quarterly was transmitted from Yakima, September 22, 1953].

The Salishan Tribes of the Western Plateaus by James A. Teit, edited by Franz Boas, Forty-Fifth Annual Report of the Bureau of American Ethnology, Government Printing Office, 1930, p. 37...

"The Salishan Tribes of the Western Plateaus "

...The Coeur d'Alenes 1-Historical and Geographical

Habitat and Boundaries--The country occupied by the Coeur d'Alenes was almost entirely within what is now the State of Idaho. A small part extended into Washington. They held all the headwaters of Spokane River from a little above Spokane Falls to the source, including Coeur d'Alene Lake and all its tributaries. To the southeast their territory extended across the head of the Clearwater, a tributary of the Snake River. Their eastern boundaries were the Coeur d'Alene and Bitter Root Mountains. Generally speaking, their country is mountainous and more or less heavily forested with more rain and snow-fall than the territories of the surrounding tribes. The western part, around DeSmet, Mangman's Creek, Tekoa, Farmington, and toward Spokane Falls, is drier and comparatively flat, open and well grassed. In the central part are many navigable waterways.

On three sides of the ^{tribes} Flathead group were neighbors of the Coeur d'Alenes--the Spokane to the west, the Kalispel to the north, and the Pend d'Oreilles to the east. On the south their neighbors were the Nez Perce and Palous, but, as the latter are considered comparatively new arrivals, in olden times probably they bordered only on the Nez Perce. It seems likely that there was a narrow strip of neutral country between the two tribes, used to some extent by both in times of peace...

p.40...In later times there were a few intermarriages with Colville,

Sanpoil and Palous, but none at any time with Columbia, Wallawalla, Cayuse, Shoshoni excepting slave marriages...

The nearly-extirpated Appaloosa horse is being brought into a new dignity by the Appaloosa Horse society of which Dr. Francis Haines Haines, ~~has been~~ historian, has been one of the strongest workers.

Researchers have traced references to spotted ~~horses~~ horses in paintings and writings in ancient Persia and China. Later evidence of them were found in the state of Chihuahua which was an important breeding center for the animals. Then, it is presumed, the animals were stolen by bands of Indians and slowly, in that way, worked northward to the Nez Perce and Palouse.

The Nez Perce, not content with the Indian type of horse, the spotted paint or calico variety developed the Appaloosa through a process of selective breeding, the only case known in which primitive people in this country ~~could~~ improved stock in that manner.

The name, since it is not of Indian origin, is believed to have evolved from the practice of the Su-Yap-Po referring first to the horses as "a Palouse," because it was in that country they were noticed ~~by the~~ ~~extensively~~ extensively by the travelers and from this ~~term~~ ~~evolved~~ ~~Appaloosa~~ term evolved ~~Appaloosa~~ Appaloosa or and then Appaloosa.

COLVILLE AND PALOUSE NOTES

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[Not included: Material on hand, numerous war references from Army reports, Executive Documents dealing with the Indian Wars in Central and Eastern Washington; Kamiakin, Owhi and the Palouses; Steptoe's defeat, the Battle of Four Lakes (Spokane Plains) and council with the Palouses from such sources as Kip's Army Life on the Pacific; Kip's Council of Walla Walla; Keyes Fifty Years Observation of Men and Events; Mullan's Report, Manring, Conquest of the Coeur d'Alenes, Spokanes, Palouses; microfilm text excerpts of Archer Letters 1858-62, etc.]

COLVILLE AND PALOUSE NOTES

Introduction

Original occupancy, from a 1953 viewpoint, I would think would be difficult of proof.

Regarding Claim No. 222 before the Indian Claims Commission, it seems logical that there could be no bases for rights, beyond the possibility of thin moral rights, were not original occupancy itself deeply submerged in time and the influences of overrunning cultures. The Indians have built up a halo of mystery about their past because they have no written records of that past. And their conduct with respect to the war years, as shown on the written record, is debatable.

Rare is the instance, I feel, where a claim should not be made to stand on the written, documented record.

And as for the modern day good war record of the people, so frequently cited, why should that not be? After all, they are doing no more than others, knowing they would not fare as well under an alien government as they have fared under a tolerant democratic government.

This report of the so-termed Palouses comprises many angles, some of which may suggest something to a legal mind. I do not intend to suggest things, but merely point them out as I see them in the light of studying them.

The Answer in No. 222 seems to show a keen comprehension of the Palouses. But because of an admitted scarcity of material on this subject, as any librarian, archivist or historian will verify, I have drawn upon my contacts in that field, compiling a general "discourse" on the subject in the hope that there may be some fragments of value.

As in past reports, the same course will be followed: Setting forth pros and cons. To be forewarned is to be forearmed.

As reports concerning various reservations are compiled, one thing becomes more evident, the general and unavoidable interlocking of the various claims and the various tribes and bands asserting them.

There appears to have been greater intercourse between the "groups", possibly because of a common root stock, than the petitioners indicate. Hence, material will be found in each report that overlaps with others and that is the occasion for comments directing the reader to subjects covered in other reports. None of these comments are intended to be suggestive. They are simply my observations.

The customary sequence of references, such as the Lewis and Clark Journals, remain a prolific source, not extensively dealt with in these notes.

(The use of Palouses, while not strictly acceptable ethnologically, is used in narrative style in conformance with the University of Chicago Style Manual. Footnotes have been dispensed with to make it easier to follow more closely the references.)

* * * *

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