

Umatilla Reservation
Mission (Pendleton) Oregon
Walla Walla Cayuse, Umatilla Tribes

- I - TRIBAL NOTES AND OLD REPORTS.
- II - CHIEFS, ETHNIC FRAGMENTS AND LIBRARY REFERENCES.
- III - ENROLLMENT RECORD, FAMILY NAMES AND DIVISION OF BLOOD.

Appended: CONSTITUTION AND BY-LAWS OF THE CONFEDERATED TRIBES
OF THE UMATILLA RESERVATION (Approved 12/7/49)

Click Relander
1212 N. 32nd Ave.
Yakima, Washington

Umatilla Indian Reservation at Mission, six miles east of Pendleton, Oregon.

Tribes included in this jurisdiction: Cayuse, Walla Walla, Umatilla.

Treaty with the Wallawalla, Cayuse, etc. 1855. June 9, 1855, 12 Stats., 945. Ratified Mar. 8, 1859. Proclaimed Apr. 11, 1859.

"Articles of agreement and convention made and concluded at the treaty ground, Camp Stevens, in the Walla-Walla Valley, this ninth day of June, in the year one thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and Joel Palmer, superintendent of Indian affairs for Oregon Territory, on the part of the United States, and the undersigned chiefs, head-men and delegates of the Walla-Wallas, Cayuses and Umatilla tribes and bands of Indians, occupying lands partly in Washington and partly in Oregon Territories, and who, for the purposes of this treaty are to be regarded as one nation acting for and in behalf of their respective bands and tribes...Kappler, Charles J. Indian Affairs, Laws and Treaties, Vol. II, pp. 694.7.

Cayuse- of Wailletpu (Wailatpuan stock). Synonyms: Cailloux, Kayuse, Shiwanish, Skyuse, Wailletma, Yelepto, Chopunnish (of Lewis and Clark). The Cayuse are a warlike tribe of distinct stock formerly occupying the mountain country on the heads of Wallawalla, Umatilla and Grand Ronde rivers in Oregon and Washington, including the present Umatilla reservation. Further investigation may yet establish a linguistic connection with the Shahaptian tribes...The Cayuse formerly bore a high reputation for intelligence and bravery, but on account of their

fighting propensities which led them to make constant war on the Snakes and other tribes to the west, they were never very numerous. In 1838 a Presbyterian Mission, called Waillatpu had been established among the Cayuse, by Dr. Whitman... In 1847 smallpox, unknown among them, carried off a large part of the tribe. The Cayuse, believing that the missionaries were the cause of it, attacked the mission on November 29, 1847, killed Dr. Whitman and thirteen others... In 1854, according to Stevens, "the tribe, though still dreaded by their neighbors on account of their courage and warlike spirit, is but a small one, numbering according to the census of 1851 only 126. Of these, individuals of the pure blood are few, the majority being intermixed with the Nez Perces and the Wallah-Wallahs, particularly with the former, to such a degree that their own language has fallen into disuse. "...In 1855 they joined in the treaty by which Umatilla reservation in Oregon was set apart and most of those remaining are now there, while a few others are with the Nez Perces at Lapwai.

Joseph, the noted Nez Perce Chief, is himself the son of a Cayuse father. The name Cayuse is from the Nez Perce language. They call themselves Wailletpu. They are known to the Yakimas as Waillet-pum or Wailletma, and to the Tenino as Shiwanish or "strangers from up the river..." Mooney, James-The Ghost Dance Religion and the Sioux Outbreak, Fourteenth Annual Report of the Bureau of Ethnology, 1892-93, Government Printing Office, Washington, D.C., 1896, pp. 743-44.

"Umatilla-(Shahaptian stock). Synonym: Utila. A tribe formerly occupying the lower portion of the river of the same name, with the adjacent bank of the Columbia in Oregon. They speak a distinct

language of the Shahaptian stock. By the treaty of 1855 they agreed to go to the Umatilla reservation in Oregon, where in 1892 they were reported to number 216. A large proportion of those now called Cayuse on the same reservation are Umatilla mixed-bloods."---Ibid.

Wallawalla-(Shahaptian stock). Synonyms: Oulla-Oulla, Walawaltz, Wollowollah, Wollaw-Wollah. A tribe formerly occupying the country about the lower portion of the river of the same name and the Umatilla, in Washington and Oregon. They take their name from the river,... Their language is said to resemble closely that of the Nez Perces. By the treaty of 1855 they agreed to go on the Umatilla reservation, where in 1892 they were reported to number 474.

A small band of the same tribe, known to the Yakimas as Walula-pum, formerly lived on the west bank of the Columbia opposite the present Wallula. [This was Smowhala's birthplace]. Their dialect is said to have been more akin to the Palus language..." Ibid. p. 744.

- - - - -

[Residence trend, "shifts" to and from the reservation, shown in following figures for various years of the three tribes, Walla Walla, Cayuse and Umatilla. Why were the tribes listed separately on the Umatilla reservation, with their respective chiefs, whereas the fourteen tribes on the Yakima reservation were not broken down in the reports? How would the Yakima Indian War and the conduct of the Yakima chiefs, Kamiakin, Owhi, etc. affect this?]

"...numbering as per census taken by me on the 22d June last 759 souls classified as follows, viz:

" Cayuse-Tin-Tin-Met-Sic chief; 89 males, 140 women, 67 boys, 74 girls, total 370.

"Walla Walla-Homle chief: 48 men, 63 women, 23 boys, 26 girls, 160 total.

"Umatilla-Wenap-Snoot, chief: 55 men, 93 women, 39 boys, 42 girls, total 229.

"Grand total - 192 men, 296 women, 129 boys, 142 girls, 759 grand total..." Wm. H. Barnhart, U. S. Indian Agent to J. W. Perit Huntington, Supt. Indian Affairs, Salem, Oregon, August 19, 1865.

- - - - -

"Cayuse-chief Howlish Wampo, 87 men, 155 women, 78 boys, 61 girls, total 381.

Walla Wallas- chief Homli, 62 males, 86 women, 34 boys, 31 girls, 223 total. [Homli here spelled differently].

"Umatilla- chief Wenap-Snoot, 67 males, 11 women, 35 boys, 30 girls, 243 total.

"Grand total - 216 men, 362 women, 147 boys, 122 girls, 847 grand total.

"It will be observed that the last census shows a material increase in the number of Indians on the reservation. These Indians were induced to come and live on the reservation by the example presented to them by members of their own tribes-- Walla Walla, Umatillas, who cultivate the soil, and by the moral suasion of the agent who has never relaxed his efforts to bring here all Indians who were parties to the treaty. [Comment: Soil cultivation sets them apart from Smowhala?]

"There are yet several hundred Indians belonging to these tribes living on the upper Columbia who never have partaken of the benefits of the treaty, and indeed, have never even visited the reserve.

Being far away from any thoroughfare of the whites, they have caused no trouble to the country and live on fish and roots in which that region abounds..." William H. Barnhart, U. S. Indian agent to J. W. Perit Huntington, Supt. of Indian affairs, Salem, Oregon, Report of Commissioner of Indian Affairs, 1868-69, 3d Sess. 40th Cong.

- - - - -

"...Reference to Agent Boyle's census report shows the whole number of Indians belonging to the Umatilla reservation to be 1,622, Of this number only 837 are located there; the remainder 785 are scattered along the Columbia river at various points. [Comment: On land involved in Yakima Claim 161?]

In the month of February last I made an official visit to these bands at which time a full report thereof was forwarded, asking instructions in the matter which I deemed necessary for the reason that they are mostly found (in) Oregon and also because they denied belonging to the Umatilla treaty and refused to recognize my authority. I again respectfully ask instructions in regard to these people. The public welfare demands that something be done with them immediately. They doubtless belong to the Umatilla and I would respectfully suggest that the military commander of the district be instructed to remove them hence, that they may become parties to any treaty that may be hereafter made with the Umatilla Indians, thereby securing to themselves some of the benefits of such treaty..." A. B. Meacham, Supt. of Indian Affairs in Oregon, Report, Department of the Interior, Commissioner of Indian Affairs 1870-71. --Lt. W. H. Boyle, U. S. Army, acting agent. [Comments: I would suspect that Boyle's report and the "full report" referred to, would provide information of possible interest in the Yakima Ceded Lands case and Claim 222.]

"...Walla Walla; 57 men, 87 women, 28 boys, 29 girls, 201 total.
Homli chief.

"Cayuses: 95 men, 140 women, 57 boys, 42 girls, 334 total;
Howlish Wampo, chief.

"Umatillas: 92 men, 144 women, 41 boys, 25 girls, 302 total.
Wenap Snoot, chief.

"Grand totals 244 men, 371 women, 126 boys, 96 girls, 837 total.

"This number I think is now too high. One great difficulty in enumerating them exists in the fact that a portion of the Indians belonging to these tribes still remain on the Columbia River and some of them occasionally come on the reservation and profess to have come to remain; they will stay a short time and then leave again for the Columbia... [Comment: Colville notes show Columbia taking allotments at Colville.] I would also beg leave to call your attention to that portion of my last annual report wherein I called the attention of the Department to the unfilled stipulation of the treaty of June 9, 1855, with these Indians and particularly to the fourth article of said treaty...

"I have several times reported to the Department the difficulties attending the proper control of the Indians of this reservation in consequence of the large number of vagabond Indians on the Columbia River and I am glad to find that Hon. E. C. Kemble, United States inspector, who visited this agency last month has received instructions to make some arrangements with these Indians...I understand that he has called them together to meet in council about the middle of this month..." N. A. Cornover, U. S. Indian agent to Hon. Edward P. Smith, Commissioner of Indian Affairs, Washington, Report of Commissioner of Indian Affairs, 1873-74. [Comment: No report of the council

results in my files. Possibility that the report would show where they belonged, in respect to Claims 222 and 161.]

- - - - -

"...Grand totals 157 men, 262 women, 147 boys, 116 girls, 689 in all. These are still living on the Umatilla reservation. In addition to this number there are about 150 Indians who occasionally come upon the reservation and remain a short time but do not make it their permanent home...I see that Gen. W. Vandever is now in Oregon and I am looking for him daily. I hope that his instructions may be such that some arrangements may be made with these Indians as they are a great drawback to the reservation Indians. These Indians are numerous and are generally estimated to number about 2,000. They belong to various tribes and bands, all however being subject to the influence of a self-appointed constituted chief, named Smo-hol-ler...[Smowhala, documented] and his influence has spread through all the various tribes and bands of Oregon, Washington and Idaho; and I am informed among the Indians of California, Utah and Nevada(sic)..." N. A. Cornover, U. S. Indian agent to Hon. E. P. Smith, commissioner, September 17, 1874, Report, Commissioner of Indian Affairs, 1874.

- - - - -

"...Walla Walla 30 men, 57 women, 24 boys, 29 girls, 140 total.

Cayuse, 91 men, 128 women, 60 boys, 65 girls, 344 total.

Umatilla, 33 men, 48 women, 39 boys, 25 girls, 145 total.

Grand totals, 154 men, 233 women, 123 boys, 119 girls, 629 total.

In addition to this number about 220 removed to the reservation since the outbreak of the non-treaty Nez Perces last June. They are members

of the Walla Walla and Umatilla tribes but as they have heretofore refused to reside permanently on the reservation they have been looked upon as renegades by the other members of the tribes.

"...I went in person...to the Columbia River for the purpose of removing to the reserve such Indians as belonged here. I further advised the headmen among them to use all their influence with any Indians they might meet to go upon their respective reservations as I was fearful of a general outbreak among the renegades along the river.

[Comment: 'Agents' communications to Department, which should show up in File Microcopy, should be more revealing and specific as to location and leaders.] It was known among the whites that Joseph and his band were related by blood and marriage to the Indians of this reservation and much uneasiness was felt on account of the friendly feelings existing between them..." N. A. Cornoyer, U. S. Special Indian Agent, Umatilla Indian Agency, Oregon, August 7, 1877, to Commissioner of Indian Affairs, report for 1877. [Comment: Long missing Letter Book of Yakima Agency - in 1870 - supposed to contain letter showing relationship between Moses and Kamiakin. Moses claimed relationship with Joseph. File Microcopy may reveal this.]

Walla Walla, 87 men, 110 women, 39 boys, 54 girls, total 290.

Cayuse, 106 men, 126 women, 73 boys, 78 girls, total 383.

Umatilla, 50 men, 78 women, 43 boys, 29 girls, 200 total.

Columbia River Indians, 46 men, 50 women, 24 boys, 30 girls, total 150. [Comment: Agent's communications might show which Columbia River Indians]

"The Columbia River Indians indicated above came on the reservation over a year ago. They refused to be enrolled as permanent residents on the grounds that they only came here to await the decision of

the government in relation to themselves and the other Columbias and Snake River Indians. They have remained on the reservation most of the time since their arrival and have fenced about 150 acres in 12 fields besides planting about 100 acres in common with some Umatilla Indians. They are very poor, having only about 100 head of Cayuse horses and know little or nothing about agricultural pursuits...

Cornoyer, Report to Commissioner of Indian Affairs, 1878.

[Comment:...old records in Washington should show more about these people. They were certainly not the Smowhala or Priest Rapids people, or they would not have cultivated the ground. Some Palouse\$, who were Smowhala adherents did cultivate ground. The Wanapum or Priest Rapids people had a name for these Snake River Indians, and regarded them in the same light as so-termed Palouse\$. Some of my informants claim there was no Palouse. I will expand on this.]

- - - - -

Tribes--Cayuse 384, under 18, 111; male 170, female 214, estimated number of full bloods 160.

Umatilla 121, under 18, 35; male 43, female 78, estimated number of full bloods 50.

Walla Walla 623, under 18, 180; male 313, female 310, estimated number of full bloods 259.

Other population 30, 180 under 18, 9; male 12, female 18, estimated number of full bloods 13.

Totals 1,158 population; 335 under 18, 538 males, 620 females, estimated number of full bloods 482.

--letter, Richard D. Butts, superintendent Umatilla Indian Agency, Pendleton, to Click Relander, April 1, 1952.

[Comment: A tabulation of births and deaths, totaled and compared with old and new census figures would be interesting. Subsequent references as to individual cases should show "drift of Palouse" to the Umatilla reservation as well as to the Colville and Yakima reservations. The comparative table might not be of great value other than raising the question: "Why?"]

II

The three tribes, Cayuse, Walla Walla and Umatilla retained chiefs until comparative^{ly} recent years.

- - - - -

When Smowhala was born at Wallula, the Indian crossroads on the Upper Columbia River, the coming of the suyapo [white man] was welcomed by many tribes...the people of his home village of Wallula were a small band, extinct now excepting for one aging man who is of mixed Wallulapum, Wanapum and Yakima blood. [The bands living along the Mid-Columbia and the Upper Columbia called the people living at Wallula the Wallulapums, the Walla Wallas, the Walla Wallapums, the Chamnas, the Chamnapums and the Wenatchee, far to the north, the Winatshipums,].

...the blood of the Wallulapums and Walla Wallas, or, as the River People called them, the Walla Wallapums, was mixed weakly in the Walla Walla chief, Homli, who was Smowhala's detested rival...Homli had powerful medicine, but that of Smowhala was stronger...When Homli advocated the soft way of life of the Greedy Ones, Smowhala opposed him. He was the greatest orator of the generation among the Indians and he argued long and fervently for the old customs.

"Return to the old tribal ways," the Dreamer pleaded with the River People who were gathered at Wallula where the fury of the controversy with Homli intensified...finally in desperation, Smowhala left Wallula with his band of followers, going upstream to their village at Priest Rapids. The Wanapums said that of the three thousand Indians who gathered to hear Homli and Smowhala engage in a contest of oratory that continued for three days, less than one third accompanied Smowhala...

Before Homli's death, the Walla Walla chief began to have doubts about his convictions that had been inspired by white men; and when he died, he was buried in the old manner--returning to the Mother Earth he had once spurned.

Homli's place was taken by Sachmachanute [No Shirt] and when the Chief died, Jim Kanine, a believer in the old ways, became chief. He was proclaimed chief of the Walla Wallas and with Red Hawk of the Cayuses and Jim Billy of the Umatillas presided on the Umatilla reservation.

Red Hawk and Jim Billy died within a few days of each other in 1946, and Kanine, ill and growing older with his weight of years, was recognized as the last chief on the reservation. He died on June 17, 1952, when he was eighty. Kanine was buried, according to custom, in the Homli graveyard that is situated (on the Umatilla reservation) between Cayuse and Thorn hollow.

Kanine, a Washat adherent, had doctor's power and led medicine dances in his lodge until he became ill. His Indian name was Howlish ^{Click Relander} Watkonot [Wolf Charging]...~~Manuscript~~, Drummers and Dreamers of Priest Rapids, Chapter IV, ~~Click Relander~~.

Tom Billy (Billie) died in 1946. He was a Klickitat. He became chief of the Umatillas after his cousin, Tom Pond, died. His father was Capt. Billy, he was in the Army in 185?-57, living between Cascades clear up to Alderdale. He was buried near Lyle. Billy's Indian name was Wet-ellete, some kind of word in Klickitat. His grandmother was a Nez Perce. It means something broad or spreads out. (Interview with family survivors on Umatilla reservation in 1951 by Click Relander.

Paul Showay, a Cayuse head-man chief, was a grandson of ^{wa} Wat-tats-te-meene; His son was named just Showaway. Wat-tat-te-meene was hung because of the Cayuse massacre [Whitman].

Paul Showaway died in 1926. Tom's [Pond] grandmother was What-why-poo. She was a full-blooded Yakima. She married grandfather. His name, Who-koo-wha-a-ka meant spokesman. He had four wives and 23 children. [Comment: Multiple wives, frequent "Indian" custom divorces and marriages, raises point in enrollment records, procedure and possible failure of enrollment committees to make proper classifications.]

There were men with many wives on the reservation as late as 1912 or 1914 when the agents (reservation) moved in on them. (For that matter there are men here with more than one wife now.)

Paul Showaway had a wife in Idaho, here and in Montana. They stayed at home when he traveled from place to place. If a man had four or five daughters or sisters and a man married one of them he might come back later and get another and then keep on until he had them all. That was the way it was at Rock Creek, not long ago. The censustaker came along and finally didn't write down anything. He just gave up and the Indians all laughed about it. [Interview with old-timers on Umatilla Reservation ^{IN 1951} by Click Relander, ~~in 1951~~ [Comment, Relates to custom and association between tribes in regards to Claim 222.]

- - - - -

Wy-let-ma is the Umatilla name for the Cayuse. They call themselves Wyelet-Poo.

The Umitallas called the Walla Wallas, Wallwa-pums. If you asked a Cayuse Indian he would say Walla Wall ^{poo}.

Cayuse called the Umatillas "youwa tilla Poo."

The Umatillas called the Yakimas "P'schwin wa pum." [One of three bands of true Yakimas,].

The Umatillas called the Wanapums "Natthe wana na'th."

They called the Mid-Columbia Indians "Wyn nathla."

The Mid-Columbias lived from Umatilla clear down to Calamet. That's near Vancouver. [Interview with Mrs. Showaway by Click Relander, on Umatilla Reservation, 1951. She later went to Kanine, the chief, who told her not to talk any more,].

- - - - -

[Comments: The above included to show complexity of keeping accurate census because of inter-marriages, and perhaps, due to plural marriages, determination of Indians on reservation to report as tribes viz: Umatilla in this case.]

- - - - -

Hun-un-we, famous among the Indians of the Northwest as a woman preacher of the Washat or Smowhala religion, lived at Cayuse in Oregon on the Umatilla reservation. She was the grandmother of Jim Kanine, the last of the ruling chiefs on the Umatilla reservation.

- - - - -

Notes on Umatilla Reservation in library at Pendleton, gathered on field trip, September 1, 1953... In Umatilla Reservation file: "...it consists of nine townships, 200,000 acres, 80,000 acres good for cultivation. "Legally speaking, I am satisfied that one-third to two-thirds are living in adultery..." unsigned statement. Poor document.

"It is a strange demonstration of clannishness of the Indian that there is not an Indian on the Reserve that is not a full blood except the 200 Walla Wallas and these are descendants of the Hudson Bay Company's French that in the early days intermarried to form a natural alliance that would be a safeguard"...report of agent Harper in 1898. [The early Hudson Bay Fort, old Fort Nez Perce or Walla Walla was located at the site of Wallula. Hence, Smowhala's precepts for his people not to marry whites or other Indians.]

The dominate tribe was Cayuse.

Intermarriage between Cayuse, Nez Perce and Umatilla not uncommon.

- - - - -

The last person who spoke the ancient tongue of the Cayuse died a year ago. Report of Albert Minthorn, leader, September 12, 1930.The Cayuse name among Indians is Wi e lat pu. Originally there were no Umatillas. They were Columbia River Indians. The Cayuse knew them as Pe wen ma or Ha hi u, 'People Who Lived Along Big River.' Jim Badroads and Gilbert Minthorn claimed as chiefs by the Cayuse. Badroads was also known as Chief Peo. Kanine was chief of the Walla Wallas and Amons Pond was chief of the Umatillas....Minthorn. [Comment: Here a Umatilla Reservation chief who refers to the River people, Columbias, and Big River - but not as Yakimas and, another indication of a "tribe" springing up with no ancient background, like the Palouse.]

- - - - -

Allen Patawa went from the reservation to visit his relatives at the mouth of the Columbia, (45) miles west of Pendleton for the winter Solistice. Visitors included Rock Creeks and PalouseS...Pendleton

Library, Umatilla Reservation and Indians file. ["Palouse\$" mingling with an acknowledged Yakima Reservation band or tribe, in reference to Claim 222_g].

- - - - -

(Capt.) Sumkin, chief of the Cayuse, died Sept. 16, 1927, he was 80 to 95 years old.

Earlier in the summer of 1927 he treked to Salem and appeared before (Gov.) Patterson on behalf of Indian fishermen at Celilo whose rights were usurped by white fishermen. Jim Badroads was chosen to succeed him on May 2, 1928. Selection made at potlatch funeral. Badroads was 64. Pendleton Library file.

[Comment: I would assume that Sumkin's visit to Salem for appearance before governor on Celilo fishing matter casts some light on Umatilla claim to share in Celilo fisheries. Also possible background in Yakima Fisheries claim. I do not have a copy of that claim_g].

- - - - -

Remarks concerning visit to Umatilla Agency, Sept. 2, 1953. Fine spirit of cooperation shown by Richard D. Butts, agent. He assured me that oldest records in agency were around the 30's. Didn't know repository for older records, assumed they were in Washington, or they could be in storage at Seattle.

An employee of the Umatilla Indian Agency volunteered the information that "Dr. Stearns" of the University of Oregon had been working for "several years" with graduate students, interviewing people on the Umatilla Reservation. Because the agent had left the office on business, I did not ask for further information, since obviously the work

has been carried on as a "silent" project. I suspect the work was prompted by the acquisition of the University several years ago of the Major Lee Moorhouse collection of glass plates and photographs, thousands of them, taken during his residence in Pendleton and during tenure as Indian Agent (more in this connection in Palouse notes). I myself acquired 50 pounds of glass negatives from Mrs. Lessie Cornelison of Pendleton, daughter of Major Moorehouse, and 100 or more photographs, many unidentified, in connection with my study of face types, dress, houses, etc. Most of the glass plates have not yet been printed.

Smithsonian selected some 100 or more pictures from the Moorehouse collection before it was acquired, by the University of Oregon, by gift from the heirs.

My pictures include many characters and individuals mentioned in these notes.

III

Notes made to show difference in keeping records, different attitude or version of Indians on various agencies toward tribal affiliations, leads from names, and general familiarization.

Samples taken ~~from~~ to permit check with older records in Department's Washington office, if available, which might show something on Palouse and other pertinent tribes, in earlier form, the 1910 Application of enrollment application, for instance. This affidavit includes not only blood of mother and father but blood of grandparents on mother's side and father's side.