

## EXCERPTS CONCERNING TRIBES, BANDS, WORDS, ETC.

The Grammar and Dictionary of the Yakima Language by Rev. Michael Pandosy, Oblate of Mary Immaculate, translated by George Gibbs and J.G. Shea and published in an edition of 100 copies by the Cramoisy Press, New York, 1862, gives a few highlights on the Yakimas and the various tribes and the language, as observed by a highly educated man who was thoroughly familiar with the language.

Preface states:

The bands enumerated by Father Pandosy belong to the Sahaptin family of Mr. Hale. This family he divides into two branches, the Sahaptin proper or Nez Perces and the Walla Walla in which later he includes all the others.

The country occupied by them extends from the Dalles of the Columbia to the Bitter Root mountains, lying on both sides of the Columbia and upon the Kooskooskie and the Salmon Forks of Lewis and Snake river between that of the Selish family on the north and the Snakes on the south.

The Pahwanwa pam band, usually called Yakimas, inhabit the Yakima river. The word signifies the Stony Ground... Kool-roil-pam is the Klickitat country situated in the Cascade mountains north of the Columbia and west of the Yakimas. Its means is "the Mouse country."

The name Walla Walla is explained by Father Pandosy. The band so called occupy the country south of the Columbia and about the river of that name. The Tairla, usually called Taigh belong as stated in the text to the environs of the Des Chutes river which drains the eastern base of the Cascade south of the Columbia and the Palus, usually written Paloose, live between the Columbia and the Snake. All those bands are independent and in fact, most of them are divided among several chiefs.



Gramatical notices of the Sahaptin or Nez Perce language, which differs from the Walla Walla perhaps as the Portuguese from the Spanish were given by Mr. Hale in his Ethnology of the U.S. Exploring Expedition and reviewed by Mr. Gallatin in the Transactions of the American Ethnological Society/

Father Pandosy explains the value of his letters which he employs but it is necessary to observe that there is no true r in the language and that the letter when used represents the guttural sounds of ch, the Scottish loch or German ich--G.G.

Pandosy writes:

Indian Grammar of the P'shwan-wa-pam, Walla-Walla, Tairtla, Roil-roil-pam and Palus languages...The grammar which I now present and which I have written in the Pshwanwapam language gives at the same time an account of the Walawala Tairla Indians of the Des Chutes river and its environs, Roil-roil-pam and Palus, for theirs is a single language divided into many dialects while fundamentally it is the same and a great majority of the words do not allow of a separation.

I have written it in the Pahwanwapam in preference to either of the other dialects because it is more familiar to me, clearer and easier than the rest..."

[Remembering that Pandosy wrote his Grammar before the Yakima war and before the tribes were intermixed by closer relationships, it is not surprising now to query Yakima informant and time after time be told there is NO difference in the Yakima and Klickitat language. Hence it is normal to find the contention among the Yakimas that "everyone is the same Indian." But, this is forgotten and overlooked by them, concerning the remnant Wanapums. Because of their religious beliefs, the people have retained their old speech, and their old customs, by the same token that they chose to remain along the Columbia River, at their birthplace, at the time of the Treaty. And,



that their religious leader taught them not to intermarry with other Indians. The intermarriage has come about within comparative recent years because there was no one left to marry, but someone outside the tribe. Moreover, the desire for social intercourse with other Indians, such as at dances or root feasts on the Yakima reservation, as well as the necessity of subsistence, which brought them shoulder to shoulder with other Indians in the hop fields of the Yakima Valley, has acquainted the younger Wanapums with a knowledge of the "dialect" of the Yakimas. And the Yakimas have gained a speaking acquaintance with the Wanapums. It does not stand however that the young Yakimas can interpret the language of the old ~~Yakimas, who were tribal~~ Yakimas rapidly effectively or even intelligently. I have had educated Yakimas, who were tribal leaders, tell me that they could not interpret the conversation of the old Wanapum language, and could gain only a vague idea of the topic of conversation which dealt with old days and old things[.]

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Marriage and divorce file 026 Yakima Agency

Department of Interior, Office of Indian Affairs, Wash D.C. April 5

1901-directive on marriages

Yakima

Indian constitution and regulations and customs of Indian marriage

First: As the father and mother has a son, they attentively and accurately advise their son to become married under their instructions of Indian customs, providing if he acknowledges his becoming married, then the son has nothing to say whatever regarding to the advice of his mother and father upon becoming married, providing that if he respectfully sees see, to whom he becomes married to, to taking the advice of his father and mother respectively, making selections of disinterested parties or parties, to whom they desire, then elected parties are to notify father and mother of the daughter to whom their son becomes married.



Second: If the father and mother advise their daughter to become married and providing if she respectfully sees fit, then she also has nothing to say whatever according to her father and mother's advice, then selection is made of disinterested party or parties as above specified.

Third: Then the selectman is to take into consideration the amount of horses, cattle or whatever it may be.

Fourth: Then to obviate the stock from bride's side, at the time they are to have wedding dinner then they take the stock from the bride's side to the home of the groom's side at the time they have the wedding dinner, during the wedding dinner they exchange their clothes to the parties on the groom's side, then those present at the wedding dinner witness the marriage ceremony of them being married as man and wife.

Dated at Coppenish, Washington, November 16th, 1912.

By Harvey Shuster.

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Marriage customs Ed L & O File 075 Indian Custom marriages

May 18, 1925

Mr. Donald F. Kizer, U.S. Attorney, Eastern District of Washington,  
Spokane;

Dear Mr. Kizer:

Your letter of May 6 relating to the validity of Indian custom marriages is received.

The Department recognizes Indian custom marriages and divorces as valid. However, no definite rule applicable to all cases can be adopted. Each case must be considered in the light of the facts as well as the circumstances and conditions surrounding it. It is suggested however that single or frequent acts of immorality, without any evidence of an intention to enter into the marriage relationship, should not be considered as a marriage.



The following are some of the court decisions on the subject:

James vs Adams (155 Pac. 1121)

Kebogum vs Jackson Iron Co. (43 N.W. 602)

Boyer vs Dively (58 Mo. 519)

Kalyton vs Kalyton (74 Pac 491)

Henry vs Taylor (93 N.W. 641)

Earl vs Godley (44 N.W. 254)

Sincerely Yours

Signed Chas. H. Burke, commissioner

(Carbon to Yakima Agency)

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Indian Customs, marriage. File 026 Yakima Agency

Department of the Interior, Office of Indian Affairs, Washington D.C.

April 5, 1901

To U.S. Indian Agents and School Superintendents in charge of Agencies. As is well known, an Indian who receives an allotment becomes thereby a citizen of the United States and his real estate descends to his heirs according to the laws of the state or Territory in which he resides. This as well as other considerations, make it imperative that a reliable and permanent record of Indian family relations should be kept at every agency and especially at agencies where the lands of Indians have been or are soon to be allotted.

The following instructions, are, therefore, promulgated:

1-On and after June 1, 1902, it shall be the duty of said Indian agent to keep a permanent register of every marriage which takes place among the Indians under his charge, ~~and register~~ said register to record the name of the husband and the wife, both the Indian and the English name, if both names exist, and in the case of an allotted Indian the name by which said Indian is designated on the allotment



roll; also the age, tribe, blood, nationality or citizenship of both parties, the date of the marriage, and the name of the person who solemnizes it; or, if the marriage is by declaration before witnesses, the names of the witnesses. The record shall also include the names of the parents of both husband and wife.

2-<sup>5</sup> Before marriage an Indian must obtain a license to marry, either of an agent or of the proper authorities in compliance with the laws of the State or Territory in which said Indian resides.

3-United States Indian agents are hereby authorized to issue to Indians licenses to marry, which shall be issued without charge, and so far as practicable, shall conform to the laws of the State or Territory in which license was issued, and the license shall permit the parties to be married by a clergyman, or by a civil officer, or by declaring before witnesses their intent to live permanently together as sole husband and sole wife; Provided that no Indian shall be permitted to marry a person of any other race except in the manner prescribed by the laws of the State or Territory, in which said Indian resides. Each marriage license thus issued shall be entered in a permanent record kept at the agency where it is issued. And when an Indian allotted or unallotted receives a license to marry from a civil magistrate, it shall be the duty of such Indian immediately to report such licenses to the agent for permanent record.

4-It shall be the duty of the one who solemnizes the marriage to send to the agency from which the license was issued a certificate giving the names of the persons married, the date of the ceremony, and the name and position of the one who performed the ceremony; or if the marriage is by declaration, the certificate shall be signed by two witnesses, one of whom shall immediately return it to the agent.

5-No license to marry shall be given to an Indian who has a wife or husband living from whom such Indian has not been divorced and the taking by a married man of more than one wife or by a married woman



known. In the following list there are one hundred and sixty-eight tribes, sub-tribes, bands or settlements.

A considerable number of names have been omitted on account of uncertainty as to their location such as Hliusetshlikh, one of the nineteen villages near The Dalles. Since the Indians usually have several residences a number of names might be given to the same band by different travelers who met them at various places, while the same settlement might be given different names by different writers.

Many Indian names are difficult to pronounce so the syllables are given separately and some similar form is added in order to aid in the pronunciation. There are thirty-eight different spellings for Klik-i-tat and for O-ki-nag-an.

The Shapantian or Shaw-hap-ten linguistic family occupied a region from the Rocky Mountains to the Cascade range in the vicinity of the forty-sixth parallel of latitude. They are a superior race and have always had a high reputation for bravery. Although on certain occasions there was conflict with certain bands yet as a race they have always been noted for their friendliness toward the whites.

1-Klik-i-tat or Klick-i-tat.

There are 38 different ways in which this name was spelled by various writers. This tribe roamed in the mountainous country north of the Columbia river from the Cowlitz river to the Yakima river.

Top-i-nish or Top-nish. On Toppenish Creek, Yakima county.

Tal-tin-a-pan. Around Mount St. Helens, Cowlitz County. This was the only band of Shapantians west of the Cascade range and they were regarded with superstitious fear by the other tribes. Pacific Ry. Report 1855, Vol 1, pp. 403-428.

A-ta-num-lema or Ah-tah-num. On Antanum Creek, Yakima county. A noted mission of the Roman Catholic Church was established in this section. This band spoke a dialect closely associated with



the Klickitat and also the Yakima.

Yak-i-ma or Yack-a-maw or Cuts-sah-nem. In Yakima county. The name is now applied to all of the members of the various tribes on the Yakima reservation. Chief Ka-mai-a-kan was a noted leader during the wars of 1855-58.

Wap-tail-min or Pa-kiut-lema. The principal village at Union Gap near Yakima.

Se-tat-le-ma or Se-ta. On Satus creek

Pis-ko or Pish-quit-pah. Near Toppenish

The Atanumlema band was closely associated with this tribe. See under Klickitat above.

#### Columbia River bands

O-che-chote or Uchi-chol. Near Celilo Falls, Klickitat county.

Skin-pah or Saw-paw. Near Celilo Falls, Klickitat county.

"e-how-pum or Wah-how-pum, in Klickitat county.

Kow-a-a-yee, or Kow-was-sa-yes. In Benton county.

Chim-na-pun or Chi-nah-pum. Near Kennewick in Benton county.

So-kulk or Wa-na-pum. At Priest Rapids Yakima county. A noted religious leader, Smo-haller belonged to this band.

Wal-la-wal-la or Wol-low Wal-low in Walla Walla county.

Chief Peo-peo-mox-mox belonged to this tribe.

Pa-loos or Pa-lot-epel-low. In Whitman and Franklin counties. During the war of 1858, 670 horses of Chief Til-co-ax were killed by the soldiers.

Ka-si-spa near Pasco in Franklin county.

Ta-sa-wiks. Near Levey in Franklin county.

Pa-lus or PawOluch. Near the mouth of the Palouse river, Franklin county.

Al-mo-tu. Near Almota. Whitman county.

Nez Per-ce or Cho-pun-nish. This tribe was mostly in Oregon



and Idaho but settlements extended into Washington.

Al-pow-ha or Al-paw-a. On Alpowa creek, Asotin county.

As-su-ti. On Asotin Creek, Asotin county.

The Wai-i-lap-pu-an.

The Wai-i-lat-pu-an or Wy-ei-lat was a linguistic family which consisted of but two divisions living in Oregon and Washington.

One division lived entirely in Oregon and were called the Mo-la-la or Mo-lal-la. The other division lived in the Blue Mountain region of Oregon and extended into Washington. These were called:

Cay-use or Ky-oose and lived in Walla Walla county. Dr. Marcus Whitman established the noted mission among this tribe in 1836 and was massacred in 1847. This caused the Cayuse war of 1848.

Pis-quows or Pisk-was

This division ranged in Chelan, Douglas, Kittitas and Grant counties and from Priest Rapids on the Columbia river to Methow or Moss Rapids.

We-nat-chi or We-nat-she-pum. On Wenatchee river.

Si-ap-kat. At the Great Northern Crossing of the Columbia river in Chelan county.

Ca-milt-paw or Kah-milt-paw on the east side of the Columbia river. (?)

Shal-lat-too. On the upper Yakima river, Kittitas county.

Shad-dal. On Boston creek and Hatchess Lake at the head of the Yakima river, Kittitas county.

Squan-na-roo or Skwa-na-na on Yakima river opposite Selah creek.

Sin-ki-use or Sin-ka-yus. A band under Chief Moses in Grant and Douglas counties.

Met-how or Meat-who. On Methow river and Lake Chelan in Chelan and Okanogan counties.



Wisham place names.

Henry J. Bibble in Oregon Quarterly, Vol. 27, 1926.

Purpose: To show true location of ancient Indian village commonly referred to as Wishram, situated somewhere on that broken stretch of the Columbia beginning at the Falls of Celilo and ending at rapids a few miles above the city of The Dalles.

First white men to visit it: Lewis and Clark.

The name of Great Falls or The Falls used by most subsequent travelers; later it was sometimes termed Des Chutes; today it is Celilo Falls.

The Little Narrows was subsequently called the Short Narrows, sometimes Les Petites Dalles or the Little Dalles; today they are known as Ten Mile Rapids.

The Long Narrows were later called The Dalles, sometimes the Great Dalles; today they are Five Mile Rapids.

The Dalles Celilo Canal, built at great expense by the United States Government passes around these obstructions to the navigation of the river. The U.S. Engineers in charge of this work named Five and Ten Mile Rapids from their distance from the boat landing at the city of The Dalles.

Lewis and Clark, map, opposite the Great Falls and Little Narrows, shows villages of mat lodges of the Eneeshers. At the head of the Long Narrows the name of a different tribe appears, the Echuletes and they live in wooden houses sunk partly underground.--Oct. 24, 1805 entry).

...The present Indian village of Spedis is directly southwest of this mound; the village of the Ochelutes must have been directly northeast of it.

On return in 1806, April 16, Lewis speaks of it as the Skillute



village on the long narrows...and Clark says... this village is moved about 300 yards below the spot where it stood last year. This would put the Echelute village of 1806 exactly on the site of the present day Spedis.

David Thompson next... camped there July 11, 1811, two miles below where the river turns southwesterly and where he began his portage. Put it at head of Long Narrows...300 families camped there.

Alexander Ross next...August 4, 1811. The main camp of the Indians is situated at the head of the narrows and may contain during the salmon season 3,000 souls or more; but the constant inhabitants of the place do not exceed 100 persons and are called Wy-am-pams; the rest are all foreigners from different tribes...the long narrows, therefore is the great emporium or mart of the Columbia.

It might be possible to assume that Wy-am-pams was simply a misspelling of Wishram and the writer is almost inclined to this belief.

Next, Mr. Hunt of Astor company, 31st of January, 1812.

Ross Cox, Adventures on Columbia...July 12, 1812, camped near a village of Eneschurs.

Gabriel Franchere...April 1814..."On the 12th we arrived at a rapid called the Dalles..."(This is the first time the writer has found the term Dalles used for Long Narrows...now comes a series of travelers, highly intelligent men:

David Douglas, Townsend, Nuttall, Wyeth and they have nothing to say pertinent to the question. At

Douglas...August 27, 1826..."The Dalles were at least from from five hundred to seven hundred persons.

Wyeth--Oct 24, 1832..."We are now camped at the Great Dalles. The Indians are thieves but not dangerous."

Farnham--1839.

Sir George Simpson--An Overland Journey Around the World, report



of U.S. Exploring <sup>E</sup>xpedition. Wilkes: Map dated 1841...Mentioned by Washington Irving's Astoria...This is situated on the left bank of the river and its proper name is Niculuita; Wishram being the name of the old chief, long since dead. There are now in the village about forty good lodges...

Map shows Niculuita or Wisham on the right or Washington side.

Paul Kane...Wanderings of an Artist: July 8, 1847...The Indians who reside and congregated about the <sup>C</sup>hutes for the purpose of fishing are called the <sup>S</sup>keen tribe..

While Lewis and <sup>C</sup>lark were resting at Rock Fort alongside present city of The Dalles, they were visited by the chiefs of the tribes on the river:

(Clark, <sup>O</sup>ct. 27, 1805)...we took a vocabulary of the language of those two chiefs which are very different notwithstanding they are situated within six miles of each other. Those at the great falls call themselves E-nee-shur and <sup>(is)</sup> are understood above and those at the Great <sup>N</sup>arrows E-che-lute and is understood below. Indians at the falls lived in mat lodges..those at Long <sup>N</sup>arrows in wooden houses.

Farnham, 1839...At the Dalles is the upper village of the Chinooks. At the Shutes five miles above is the lower village of the Wallawallas. One of the missionaries, Mr. Lee, learns the <sup>C</sup>hinook language and the other Mr. Perkins, the Wallawalla.

Edward Sapir: Collected myths, Wishram texts:

The greater part are speakers of Shapatin dialects; the minority <sup>W</sup>ishram, more properly <sup>W</sup>ickam Indians, their own name for themselves is Ilaxluit, speak that dialect of Upper <sup>C</sup>hinookan; they occupied the northern bank of the Columbia about the Dalles.

P.36 footnote--~~At~~ At-at-a's furnace was located on a small island near the falls and only a short distance up from the main village of <sup>W</sup>ishram or Nixluidix.



Nixluidix across and up above five miles from the present town of The Dalles was the chief village of the Wishram. Itcxluit (I am a Wishram) is probably the Echeloot of Lewis and Clarke.

It is probable that Wishram was not the name of a village but the name of a tribe.

The Wasco Indians formerly occupied the southern shores of the Columbia region in The Dalles and formed with the closely related Wishram, more properly Wicxam or Ilaxliut on the northern shore of the river, the most easterly members of the Chinookan stock.

Wasco was the chief village of the Wascos. It was situated a few miles above the Dalles, opposite Nixluidix, the main village of the Wishrams.

In regard to the pronunciation of Wishram or Wisham which Sapir writes: Wicxam, something will now be said. Sapir explains the Indian sounds arbitrarily represented by letters of our alphabet: "C like sh in English ship; x, like ch in German ach but pronounced arher farther back.

...Mr. J.T. Rorick old settler in Spedis region, living at the Dalles, "I first saw Spedis in 1892. It was then known as Tumwater but the Indians in referring to its legendary or historically used the name Wisram. My information is based on conversation with Bill Colwash who claimed to be a lineal descendant of a long line of chiefs--- chiefs from a time "the memory of man runneth not to the contrary..." and Wishram has been their abidingplace.

"The name Spedis was given to it when the SP and S railway had completed their line and established a sidetrack there about 1906 and was in honor of Bill Spedis, a very old and likeable Indian patriarch.

A.H. Curtis, decease, located on that side in 1852...where Colwashes and their tribe had resided from time immemorial and



being one of the best localities on the Columbia for appearing and dipnetting the salmon, neighboring tribes, even from remote distances, would come annually for the June and September runs.

"When I first came to that section in 1892 there were probably 150 inhabitants of the village, also possibly 100 at Upper Tum-water at Celilo Falls."

Ranck (cq) Feb. 8, 1928--Indians told me much...Chief Speedus (sic) hereditary chief of the Wisham Indians, Wisham Sam and other Wisham Indians told me that the ancient trading town was situated adjoining the little railroad station known as Spedius. Grandmother of Chief Speedus cooperated, she being Princess Shaw-naw-way, the aged queen."

...Another feature of interest in this neighborhood is the abundance of pictures incised in the faces of the cliffs (petroglyphs) or painted on them (pictographs). The former are most abundant, at

high water channel of the river about three fourths of a mile above Spedis, has so many of these petroglyphs that Mr. Strong, W.D., who with W. Egbert Schenck, students of anthropology at the University of California, investigated and christened it Petroglyph canyon.

The largest of these is a face about six feet in diameter on a smooth pillar of the cliff immediately above Spedis. It is incised in the rock, and hence a petroglyph but it also shows <sup>traces</sup> ~~xxxx~~ of former coloring.

The Indians call it Tsa-gig-la'-lal, and give a meaning of the name something like this: "She Who Watches You as You Go By."

...Seems to be that Wishram, Wisham, Niculuita and Spedis... village of the Echelutes, were all one and the same and that this village was located on the Washington shore of the Columbia at the head of the Long Narrows or Five Mile Rapids.