

Miscellaneous Census Notes

Census of the Columbia (Moses Band) Indians of Colville Agency, taken by Albert M. Anderson, June 30, 1902.

No. 66 - Owhi Benjamin Grant Male; Head; 52 years old.
 No. 79 - Hah-teen Alexander Male; Head; 47 years old.
 No. 49 - Po-lot-kan Paul Male; Head; 29 years old.
 No. 268- Wis-tock-in, Joseph Male; Head; 48 years old.

Census of Colvilles, June 30, 1900.

No-to-po-soolo (Chief Barnaby) Male; Head; 55 years old.

Census of Joseph's Band Nez Perces

Colville Agency, Albert M. Anderson, June 30, 1890.

No. 71 - Ow-hi Benjamin Grant Male; Head; 50 years old.

1905 Census Okanogan Indians

Colville Agency

No. 48 - Owhi Male; Husband; 54 years old.

1937 Census, January 1. Taken by Harvey Meyer.

Form 5- 128 used.

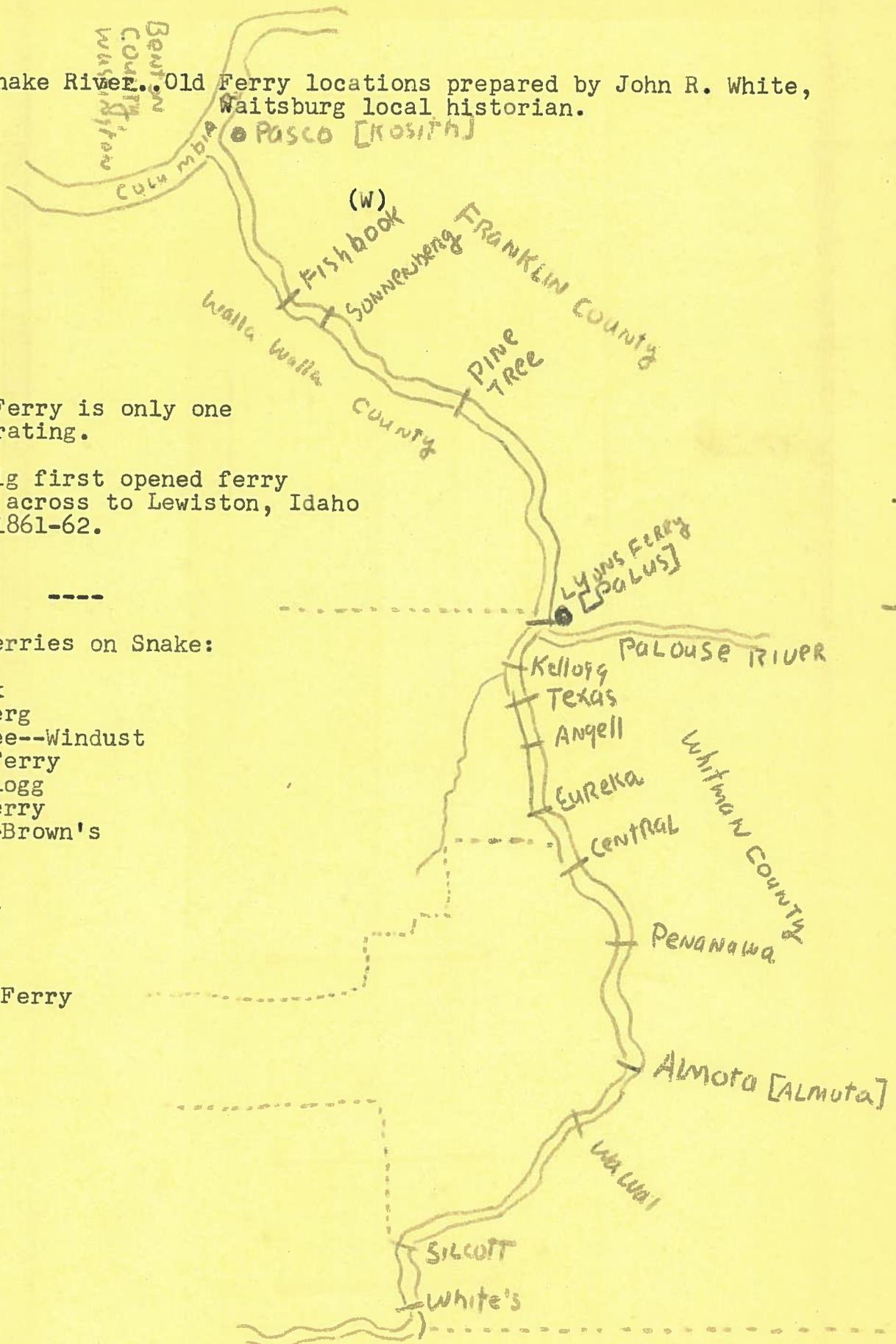
Members listed as "Colville Tribe."

[Comment: An indication of the uncertain Palouse and Nez Perce boundary would be the linguistics of the area. Along the Snake River, upstream from Lyons Ferry, for instance, is the place of Coppei. I am told it is a Palouse word, referring to "birth location." Most of the other Indian names, and they were bestowed upon contact with the occupants of the areas by the original white settlers, are Nez Perce, Patit, Pataha, Alpowa, Tucannon, Asotin, etc.]

~~(One~~ (Crude map of ferry sites on Snake River attached) ~~with original~~
~~copy only.)~~

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(Snake River. Old Ferry locations prepared by John R. White, Waitsburg local historian.



Lyon's Ferry is only one now operating.

Wm. Craig first opened ferry service across to Lewiston, Idaho around 1861-62.

Early Ferries on Snake:

S)

- Fishhook
- Sonnenberg
- Pine Tree--Windust
- Lyon's Ferry
- Ike Kellogg
- Texas Ferry
- Angell--Brown's
- Eureka
- Central
- Penawawa
- Alмота
- Wa Wai
- Silcott
- White's Ferry

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IDAHO

Map reference.

Topographic maps, various quadrangles, obtainable from The Director, United States Geological Survey, Washington, D. C.

The quadrangles showing the territory claimed by the Palouses, of possible use for working out place names, locations, etc., included in Palouse Notes would include the following named by quadrangles:

(Washington State)

Pasco

Connell

Washtucna

Starbuck

Benge

Lacrosse

Hay

Endicott

Penawawa

Pullman

Oaksdale

(No surveys are shown for some of the land north of these, land included in the Palouse "claim.")

(In State of Idaho)

Quadrangles directly east and adjoining the Washington quadrangles of Oaksdale and Pullman.

Chief Wolf [Newspaper Reference]

Neither ward nor citizen, Chief Wolf, the well preserved warrior of former days who has been tarrying in North Yakima for some time left this week for his extensive illahee near Pasco.

...he aspired to be known as a citizen of this great republic but he has found the latter condition technically impossible of acquirement, as yet. However, he possessed a distinct personality among the Indians and in order to preserve it intact he concluded to acquire possessory right to a considerable portion of the sandy range in the vicinity of Pasco and there live out the remainder of his days...he was destined to be vexed...the assessor of Franklin county appraised his property which consisted chiefly of many head of fine horses and the sheriff proceeded to collect the tax imposed.

...he immediately proceeded to Washington...the conference however was not wholly satisfactory to the chief although it is said that the matter was ordered to be held in status quo until the department could perfect a necessary inquiry into the case...

Chief Wolf is a Palouse Indian, large and powerful of frame, about 50 years old... Yakima Herald, September 14, 1893.

Chief Wolf [Interview Reference]

Chief Wolf died about 1914 when he was old and blind. He was about 90 years old, maybe older.

There has been no chief of the Palouse after him. [There was no legally recognized Palouse chief on the Umatilla Reservation].

Wolf had a son. His grandson, Rufus Wolf, lives at Thorn Hollow [On Umatilla Reservation].

Isaac Billie Patrick's father was a full blood Palouse. His mother was half. His father was Billie. He has relatives up at Nespelem.

The last full blood Palouse I know of, and I am sure he was the last full blood, was old man Starr. He is dead now, been dead for 20 years.

[Interview with Louise Shoaway, on field trip to Umatilla Reservation, August 12-13, 1951].

[Interview Notes on Snake River]

I was born at Sumuya. Indians lived along both sides of the river, the biggest village was on the north side. Islands were in the river, two of them. One, the largest, was Shieck Shieck. It means "reeds, jointed reeds." The smaller island was Seepa, It means "like level rock."

Fishhook was about five miles upstream. There is a big graveyard there. Ash, the railway station, English name, was downstream.

Fishhook Jimmy stayed there, it was where he took his name. Page Ferry was near there.

The place called Pichias was up the river where the Palouse River comes in. There is a big graveyard there. I don't know any full-blooded Palouse. I am sure they are all mixed up with other Indians, or dead. Only one old man at Nespelem still speaks the Palouse (Cleveland Kamiakin), but he is very old and he is not full Palouse.

The place Tasawiks means a Whirlpool. It was where Page is now.

Kamiakin's son, Skalamkee, who died about three years ago at Nespelem, lived at Pichias. I don't know the meaning of that word. [Pichias]. It is a place name. It is an old place.

Indians lived up and down the river. They were Snake River Indians. Some were Wanapums, others Wallawallas, mixed with Palouse. Even long ago there were only a few full-blooded Palouse.

Almata is a Palouse word. It isn't Almato. It is a Palouse word but I don't know the meaning. It is a place name.

Who sis mox mox is a Nez Perce word. He talked Nez Perce but was mostly Palouse. He was a big man (meaning in power).

Ernest Johnley, who died three years ago, was named Tow-wash ta-quin at. He has a daughter in Wapato, Esther George Johnley. He was a Palouse but

she was not. Her mother is several kinds. [Of Indian].

Charley Williams: Yes, I know him. He is old and lives up at Nespelem. He is a Snake River Indian. His name is Tam mi ya teot. It means like Throwing Rocks Into a River to Drive Fish Into a Trap.

Fishhook Jimmy? I should know him. He was my grandfather. His name was Chowatyet. It means like Hanging Something Up to Dry. He died about thirty years ago and was buried on the island. He had four children. Thomas Jim, he is dead. He was my father. Wahyahwinmi was a woman. She is dead. Annie Jim is another daughter, she is dead. Harry Jim is a son. He is living. My mother was Mary Jim.

Tootsie and Alice were daughters of Kamapkun. I don't know the meaning. He was my first cousin, I guess you would call it. We used to ride up to their place during the horse round-up time. They had lots of Appaloosa horses there.

Young Charley had an Indian name. It was Wapatas Tamani. It means "Feather W_pitten."

I knew Pasco Sam. He was Wanapum and Palouse and was a cowboy.

Hi you watch [Pete Bones] was the name of me yat tat's son. I knew him. He breathes hard and is crippled with humped back. He is not a full-blooded Palouse but a Snake River. His name means like Putting Something Into a Sack. The old woman, Me yat tat's back was broken. She had to crawl around on her hands and knees. When we visited them I used to go and get water for her because she couldn't get around good.

Sam Fisher, the Indian name you gave means "kinda of blue," means "like blue laid on top." He has been dead three years. He was buried at Nespelem, I think. He was a nephew of Carter Fisher. He lives around here. He has been in this house [house on Yakima reservation].

The people up the Snake river called the Yakimas the Yakimas. They called the Wanapums ee-Wanapums, means from the Big River.

They used to catch lots of eels [cooey su yas] in the Snake river in June, big ones and little ones and they dried them like salmon. They caught most of them fishing at night, two people in a boat, one holding lighted pitch flare, other fishing. They caught lots of beaver in the nets at night. We used to roast beaver in pits. We wrapped swicht [bunch grass] around beaver and put it in pit and covered it up.

We used to go horseback to get skolkol to Soap Lake and then over to Waterville. We went to Walla Walla to get kouse.

There was one woman Agnes Jim, Wyawinmy, who used to fish with the men. She caught lots of fish. She also caught an elk once up by Ellensburg.

The Indians lived in mat houses only up and down the Snake River. They were mostly long houses like Priest Rapids, only higher up. Even at Pichias they were tipi type. Everyone danced the Washat. There were no special leaders, just the leading men like Star Doctor and others who danced and led the feasts and the burial dances. They lived about like they did over at Priest Rapids. Everyone called us Snake River Indians. There were no Waptasi (Feather cult) dances there on the Snake River.

[Interview with Mary Chapman, Palouse, Wanapum and small part "other Indians," on Yakima Reservation, March 28, 1952. I believe this woman is enrolled on Yakima Reservation. I don't know whether she has an allotment or not].

[Interview Notes On Palouse and Wanapum].

Tomalawash, one of the Wanapums and a very conscientious man explained the gathering at Pasco as a mixture of many people, for fishing and social intercourse such as dancing, horse racing, stick and bone games. He is the one whose canoes are pictures at White Bluffs, near one of the old cellar caches.

[Pictures entered as exhibit in Yakima Ceded lands hearing at Yakima].

He views the Palouse as different Indians, closely related to the Snake River Indians who lived along the river. Both spoke differently than the Wanapums and the Yakimas, but all could understand each other. He, like the other old informants, say that younger Yakimas, accustomed only to the "Yakima" language of today, can understand, but not all, of the talk of those speaking Wanapum or fragments of the Palouse.

He maintains that Puck Hyah Toot (Johnny Buck) is a Wanapum, although Puck Hyah Toot's father had a small degree (he does not know the extent) of Palouse blood in him. His mother did not.

Tomalawash's father and mother and their father and mother were Priest Rapids Wanapums, being born at Priest Rapids, White Bluffs and Pasco. So were their parents.

He has seen Wanapums, Palouse, Nez Perce, Yakimas, Winatchepums and sometimes a few Coeur d'Alenes and Spokanes, gathered at Pasco at one time for the fishing.

He maintains that long ago the people living along the Yakima River from where it flowed into the Columbia to the present city of Union Gap, close to present day Yakima, were Mamachets, that those closest to the Columbia River were intermarried more strongly with the Wanapum and were predominately Wanapum. Mamachets is an admitted old name for the "Yakimas"

living below Union Gap along the Yakima River.

This man and Puck Hyah Toot know ten names for places on the Yakima River from its mouth to Wanawish, the fishery some ten to twelve miles upstream. This is a fishery claimed by the Yakimas as their old rounds and about which testimony was taken in the Yakima Ceded lands hearing at Yakima. I suppose the reservation Yakimas, through their Wanapum relations, could obtain some of the names, but I rather doubt that they have more than a few.

[Manuscript References - Palouse, intercourse, Coeur d'Alenes]

...The father of Old Bones, Umtippe, the Indian who found the body of little Alice Clarissa Whitman when the child drowned in the Walla Walla River...as a token of appreciation the Whitmans gave him a fine dark velvet shirt adorned with white stars. This became a highly prized family possession. Among the Loyd pictures is one of Old Bones wearing this shirt and he was later buried in it. [This photograph supposed to be with Loyd collection at Whitman College Museum, Walla Walla, but museum has many of the things stored].

When Old Bones died, George Bassett, County Commissioner, had a marker prepared and set up at his grave (at Lyons Ferry).

Susie Bones, daughter of Old Bones, was the wife of Moses Kentuck.

Others were Big Sunday, a fat young Indian who died when only 35; Old Chandler, of whom there is nothing special to mention; Old William, a very good man and quite noted as a horse raiser.

[May be - Old William and Charley Williams connection?]

Chief Setise of the Coeur d'Alene tribe was another rather prominent member of his race who frequently passed this way. [Waitsburg] [Waitsburg is south of Lyons Ferry]. Henry Reimers Manuscript, Half-way House by a Trail (concerning Loyd family of Waitsburg) Eastern Washington College of Education, Cheney, Washington. [This contains numerous copies of letters from Palouse Indians living on Colville Reservation, to Wes Loyd, showing deaths, relationship with other Indians, and intercourse with Yakima and Umatilla reservations or areas, but rather difficult to follow].

[Letter sequence and Affidavit in which "peopeo cow note" and possible other Palouse and/or Nez Perces appears]

Department of the Interior
United States Indian Service
Lapwai, Idaho, June 19, 1914

Received June 22, 1914
Yakima Agency

Supt. Don M. Carr
Yakima Agency
Fort Simcoe, Washington

Dear Sir:

Solomon Henry called at this office yesterday with a letter from you relative to his furnishing evidence to establish his right to an allotment on your reservation. He brought two witnesses with him. Thomas Bronche and Pe-nah-tah-la-la-son-my, I took their statements in the form of affidavits which I am enclosing herewith for your consideration.

Very respectfully,

Theodore Sharp [Scrawl. Not sure
Supt. & S.D.A. of spelling]

FGH
Enc.

State of Idaho)
) ss.
County of Nez Perce)

Thomas Bronche, 78 years of age, lives near Culdesac, Idaho, on oath deposes and says: That he is a member of the Nez Perce tribe of Indians residing in Idaho; that he is well acquainted with Solomon Henry; that the mother of Solomon Henry was named Tanekama; that the mother of Tanekama was named Pis-wal-wa-poo; that she was half Yakima and half Palouse; deponent further states that Pis-wal-wa-poo had a half brother on the Yakima reservation named Tom-tow-wit who died last summer; that Pis-wal-wa-poo also had a grandson named Tes-paloo who is allotted on the Colville reservation; that Tes-paloo also had a brother named Tow-we-seek-pum allotted on the Colville reservation; that Tes-paloo had two other brothers named Tammel Mox Mox and Peo-peo-cow-note ^{[Clewless Kumiakine]?} who are allotted on the Colville reservation, that the reason for these brothers going on the Colville reservation is for the fact that they are married to women from that reservation; that Solomon Henry had another uncle named Te-yet-moss who was allotted on the Yakima reservation; that this Te-yet-moss was a blind man and that he was very wealthy; that he died about four years ago. Deponent states that Solomon Henry had another cousin named We-hos-qui, sounds like Wah-how-ski, one of the Chief Bones family who is allotted on the Yakima reservation and is now living. Another cousin, Tchow-a-punny allotted on the Yakima reservation is now living; that the wife of Felix Lowry of this reservation is a daughter of Tchow-a-punny. Ko-tiet is another cousin to Solomon Henry; that this woman is also allotted on the Yakima reservation. Deponent further states that there are a great many relatives on the Yakima reservation who are allotted there .

Witnesses: ? ? Sawyer Lapwai, Idaho

Thomas Bronche, his mark

Subscribed and sworn to before me this 18th day of June, 1914.

Supt. and S.D.A.

Tesh Palouse, Kamiakin's son by second wife

Old Colville record should show number of "Peo-peo-cow-note"

State of Idaho)
) ss.
County of Nez Perce)

Pe-nah-tah-la-la-son-my on oath deposes and says: that she has heard the statements contained in the affidavit of Thomas Bronche relative to the persons allotted on the Yakima Reservation who are related to Solomon Henry; that his statements are all true and correct; that she knows the facts as stated and knows them to be true and correct; that she has no further statements to make.

Pe-nah-tah-la-la-son-my her mark

[Comment on two preceding letters: In past years I know that claims attorneys have visited the agency and scanned the letter record books. This one may or may not have come to attention. While it cites reasons that some Indians are not on the reservation, it also gives an estimate of the number of Palouse. I anticipate that file microcopy will fill in blanks later. It refers to the absence of the Indians at the fisheries on the Columbia River.

In relation to the fisheries:

If the Yakima River was such a valuable salmon source, why would everyone go to the Columbia fisheries, traveling such a long distance when they could stay home and by waiting just a little bit longer, to enjoy the fishing the various affidavits assert existed on the Yakima River.

My research indicates they spent as much time gambling at their major fisheries as they did fishing; that they were drawn there by social intercourse as much as anything and, if the assertion repeatedly made that they gained the major sustenance for the year at the fisheries, then a census report for the same year will show that their occupation, mainly, should be fishermen, not laborers or farmers, etc.

Such a spot check of an 1880 census I hope to provide in the "Yakima" (agency) notes].

[Comment: Copy of a communication from the Letter Record Book "No. 1" in the Yakima Indian Agency at Toppenish, containing an estimate of the number of Indians living away from the reservation, and Palouse River reference].

[Comment: Another letter which may or may not be in General Services Archives.]

A few things impress me about this letter:

1. The reference of the agency clerk, J. H. Fairchild, at times acting agent, to the Palouse and Columbias as separate peoples, and this is indicated even to the matter of taking a census of them.

2. The possibility that the census would show their numbers at that time, and might show them as separate people.

3. The fact that here, again, is an example where an Indian is given the assignment of taking a census, qualifying or disqualifying an individual according to his preference, for treaty benefits, regardless of that individual's just or unjust claim. And the result is that persons perhaps not entitled to be, were qualified and their direct descendants are now those seeking to participate in claims against the government of the United States.

The reference in the above paragraph to "qualifying or disqualifying an individual according to his preference," requires interpretation:

George Waters was a short hair Indian. He was a convert of James H. Wilbur, the Yakima agent and Methodist missionary. Wilbur placed him in a key position to deal with Indians, preach to them, instruct them as a teacher and apparently here, to take a census of them. And Waters had no love or consideration for the "long-braids" who retained the old religion and especially Smowhala and his followers. The enmity and conflict between Indians of various religious beliefs was intense.

[Homesteading Reference]

Comment: There were several tracts of land at the south of the Palouse River, on the north side of the Snake River, on which homesteads were filed for final proof in the U. S. Land Office, Walla Walla, Washington Territory, July 17, 1894. These filings I believe were made by Palouse Indians.

I am not a land man, but the historic possibilities of some of the names intrigue me, including those of Kamiakin and Williams, (two plaintiffs in Claim 222).

I would assume that the following descriptions of the land could be traced back, the disposition noted, etc.

This is the record:

Young Charley	parts of	Sec.	17 & 20	Twp. 13 N.	Range 37 E.W.Mer.
Young Bones	" "	"	17 & 20	" "	" "
Swenee	" "	"	8 & 17	" "	" "
Kamiakin	" "	"	8 & 17	" "	" "
Lean	" "	"	8 & 17	" "	" "
Fisher	" "	"	8 & 17	" "	" "
Toch Sites	" "	"	8	" "	" "
Toch-o-toch-ite	" "	"	7 & 6	" "	" "
Pol-o-cotts	" "	"	6	" "	" "
Williams	" "	"	19	" "	" "
Old Charley	" "	"	17 & 20	" "	" "
Palouse Jack	" "	"	17 & 20	" "	" "

The present ferryman at Lyons Ferry, K. Turner, had, two years ago, old ferry ledgers that went back to the mid-60's. I examined them hurriedly but recall occasional references to Indians, such as shoeing horses for "Kamiakin" and to paying such and such an Indian for herding horses.

I traced, two years ago, some old timers who had "leased" or rented land from Indians around Lyons Ferry, Waitsburg, etc. I do not know whether any legal documents relating to the leases were executed or not, but I would suspect that land office search could produce evidence that some of those now enrolled owned land or fell heir to it.

I have some Palouse informants who may be able to clarify some of the names when I can contact the informants, now busy in the hop and potato harvests and generally unavailable.

Moreover, I believe that some of the Palouse continued to breed and sell horses, and a search of the old brand books may disclose some lead along that line, but perhaps of uncertain value.