

[Letter sequence and Affidavit in which "Peo Peo cow note"

~~name~~ and

Possible other

Palouse and/or

Nez Percés

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

Supt & S.D.A.

[Scrawl, Not sure
of spelling]

FGH

Enc.

State of Idaho

County of Nez Perce SS

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 ~~had~~ also had a grandson named Tespaloo who is allotted on the Colville reservation; that Tes-paloo also had a brother named Tow-we-seekpum allotted on the Colville reservation; That Tespaloo had two other brothers named Tammel Mox Mox and Peo-peo-cow-note 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 stated that Solomon Henry had another cousin named We-hosk-qu, 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.

X Witnesses ? ? Sawyer Lapwai, Idaho Thomas Bronche, his mark
Subscribed and sworn to before this 18th day of June, 1914. Supt & 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

County of Nez Perce SS

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

Witnesses and sworn to

Colville and Palouse Notes

Caps

Table of Contents

Caps

Introduction

Caps

I-Original Occupancy and Exploration

Caps

II-Palus Ethnological Notes and Word Origin and Meaning

III-~~EARLY~~ ^{LATER} EXPLORATION

IV--EXCERPTS FROM MANUSCRIPT DRUMMERS AND DREAMERS (three chapters of which deal with Palouses)

V-~~Palouse~~ KAMIAKIN, AND OTHER "RELATED " CHIEFS, ^{TRIBES,} ~~BOUNDARIES,~~ ^{Word, Yakima.}

VI*-COLVILLE RESERVATION CENSUS ROLL, PALOUSES THEREON AND COUNCIL MINUTES OF ENROLLMENT

VII* MISCELLANEOUS LETTERS FROM AGENCIES, ARCHIVES, PERSONAL LETTERS, NEWSPAPER CLIPPINGS AND INTERVIEWS

VIII-Appended-CONSTITUTION AND BY-LAWS OF THE CONFEDERATED TRIBES OF THE COLVILLE RESERVATION (One copy as distributed at Agency only).

Photostats of Spier Map, few miscellaneous pictures, ^{miscellaneous items.}

[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 councils 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.]

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~~ rights, beyond the possibility of thin moral rights, were not the original ~~occupancy~~ 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~~ 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~~ good war record of the people, so frequently cited, why should ~~it~~ ^{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. -

7 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, ~~and the journals of the various expeditions to the Pacific Northwest~~ remain a prolific source, not extensively dealt with in these notes.

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

Click Relander,
1212 No. 32nd Ave.,
Yakima, Washington.

ORIGINAL OCCUPANCY AND EXPLORATION Caps

Underscored material in No. 222 (sent me), occupies only a part of this report. Much of it cannot be answered in one paragraph, one page or even in sequence.

The material at hand, Case 222:

1-Paragraph ⁷⁻~~7-~~ The Palouse band lived upon every part of these lands as far back as human habitation upon these lands has been traced...p.3.

2-Paragraph 7 - Said lands are situated in the southeastern part of Washington and the western part of Idaho and ~~the~~ include that tract identified on a map appearing on page 42 of a publication entitled "Tribal ~~Discovered~~ Distribution in Washington, by Leslie Spier which is Number 3 of the General Series in Anthropology...p. 3

(photostats of this map appended. Complete copy of Tribal Distribution available upon request).

3-Paragraph ~~7~~ 17-The Palouse Band had no relationship in common with and seldom, if ever, had any intercourse with the Yakima Tribe...p 8.

4-Paragraph 18-...had no relationship in common with the Yakima Tribe...p 8.

5-Paragraph 18-~~of~~. of a so-called Yakima Nation, which said Yakima Nation had never before in fact existed and was a pure fictitious Nation devised and created by the agents of the Respondent...p.9.

6-Paragraph 19...fictitious Yakima Nation...p 9.

Regarding reference 1, Paragraph 7, an examination of the Lewis and Clark maps would ~~be of interest.~~ ^{be of interest.}

A map by Clark, prepared from information given by the Chopunnish (Nez Perce) Indians, facing p. 94 in Original Journals of the Lewis and Clark Expedition, 1804-1806, Vol. 5, ^{pt.} 1, edited by Reuben Gold Thwaites, New York, Dodd Mead & Co. pictures parts of the area contained in Paragraph Leslie Spier's map. I would think that an examination of the original maps, more distinct than the one available in the ~~volume~~ volume, would be helpful.

The ~~alleged~~ narrative accounts of the ~~various~~ ^{NUMEROUSLY} edited ~~own~~ journals vary considerably and it is ^{IS} likely that ^{many} much of the contention ^{is} based on the more common or loosely edited journals.

~~I would think too that~~ Whereas there is a lack of documentary proof to my knowledge that the "Palouse" ^{NO CLEAR-CUT} did ~~live~~ not live on the territory here cited, there is also ~~lack of~~ proof that the Palouse did live ~~therein~~ ^{thereon}.

Any other contention ~~could~~ in which other tribes, now unidentifiable are mentioned would only destroy the contention that the Palouse ^{AN} even existed. ~~As will be cited later,~~ United States Army officers ^S asserted, and at an early date, that the Palouse represented ^{East of the Columbia} renegade tribes who had withdrawn ~~to the isolated area~~ to escape. There appears ~~to be~~ ^{would} ~~good~~ ^{foundation} foundation for that.

Moreover, ~~why~~ ^{would} why ~~could~~ the Palouse ^S claim all the land back from the Snake River, leaving the ~~the~~ part fit for habitation to the Nez Perces. This land ~~was~~ ^{in many places}, back from the river, then and now, could not ~~in most places~~ ^{Could it be, that as a hazy} ~~indicate~~ ^{Area in history it has been dug up and surrounded by the Indian halo} ~~subside~~ anyone.

The fact that the Palouse were regarded so closely akin to the Nez Perces may explain some of this claim. These notes ~~do~~ deal with ~~indications~~ ^{OR at least extensive intercourse.} strong indications of ~~strong~~ Nez Perce relationship.

Is every Indian who can tell me a story of his to others tell

To me, this relationship would account for the scarcity of the Lewis and Clark references to the "Palouse" while passing in proximity to their ~~country~~ ^{And it would explain the} claimed ~~country~~ ^{yet the extensive} ~~country~~ ^{reference} to those identified as Nez Perce.

In connection with the eastern boundary I note that Verne F. Ray in "Native Villages and ~~Groupings~~ Groupings of the Columbia Basin Pacific Northwest Quarterly, Vol XXVII No. 2 April, 1936, p.123 says:

Palus: ~~(Palus)~~ palu's (group name). See map, fig. 1. The Eastern boundary of the Palus is not yet known.

If it were not known in 1936, why should it be definitely known over ~~fifteen~~ ^{by which time} fifteen years later during which time many informants ^{who could have had possible first hand knowledge, would have died?} ~~would have died?~~
Copy of this Quarterly transmitted, since it also enters into case 161.)

There may be reference of Palouse occupation, ~~as far~~ ^{far} "as" back as human habitation upon these lands has ~~been traced~~ ^{been traced} in unpublished ~~French~~ Catholic Jesuit journals. In that respect I would say it ~~may~~ should perhaps be termed "hearsay" because the Palouse, like the ~~Wanapum~~ ^{would accept the} Wapum ~~did not take to the~~ new religion in any form. They retained the old Indian religion and were among the most devout worshipers of the Washat or ~~Smowhala~~ ^{Smowhala} religion. Consequently the most of the ~~info~~ ^{to them} information that may have been recorded by the good fathers was imparted by other Indians, and was necessarily "hearsay."

~~It would be suspected that the narrative of Alexander Ross concerning a six day journey across land from the Spokane to the mouth of the Palouse River (Palouse) river (a journal I do not have at hand in its original best form) would indicate something of the territory claimed by the Palouse people and its occupancy.~~
of Palouse occupancy

~~This same account~~ provides an insight that is worth considering.

David Thompson's Narrative, 1784-1812), edited by J.B. Tyrrell, Toronto, the Champlain Society, 1916, recounts a trip from the Junction of the Columbia and Snake rivers which he recorded as Latitude 46, 12 15 N Longitude 119, 31, 33 west, variation 18 degrees east, dose not, in the ~~edited~~ edited edition I noted refer to "Palouses," He was en route on his way back to Canada, having left Astoria on July 22, 1811.

...August 6-...We were now at the road which led to the Spokane river, having come some fifty six miles up this river; we had smoked at four small villages of whom we procured salmon of the lesser species, of about three to five pounds weight...At the road was a village of fifty men with ~~to~~ their families. They were anxiously awaiting our arrival, they had sung and made speeches until they were hoarse and danced till they were tired. ~~We sat down and smoked;~~ told the news ~~and then returned to the river...~~

It would be suspected that the narratives of Alexander Ross, ~~and~~ and ~~John Clarke's six day journey from the Spokane~~

less Cox, concerning John Clarke's six day journey from the ^{Spokane} to the mouth of the Pavilion (Palouse) river (~~of John Clarke's six day journey~~) (material I do not have on hand in ^{their best versions} ~~which I do not have on hand in~~) would indicate something about the inhabitants of the territory claimed by the "Palouse" at a very early date.

The ~~material I do not have on hand in~~ asserted "~~that the Palouses, living at the mouth of the Palouse river so closely related to the Nez Perce that they were "mistakenly" referred to as the "Catatouches, a small band of the Nez Perces. If they were a tribe then as the Palouse, as claimed, why were they the Catatouches?~~"

The Alexander Ross journal in its original form ~~should~~ ^{gives} ~~give another bit of interesting information.~~

It was here, on the return trip from the Spokane, that Clarke ordered the summary execution of an Indian for ~~stealing~~ stealing a goblet. But, becoming alarmed, he and his party departed hastily to the Walla Walla and safety.

In this respect the Alexander Ross journal, in its original form, should give another bit of interesting information to refute assertions in ~~page~~ paragraph 17, pg. 8 of ~~Petition~~ Petition 222.

Alexander Ross, as far as known, was the first white man to enter the Yakima Valley ^{He} and penetrated into ^{the} Kittitas Valley later in 1814 to purchase ^{horses for} ~~horses for the Northwest Company's Fort Okanogan.~~

His reference to the "Yakima" may aid in ~~page~~ paragraphs 18 and 19, p. 9, an evolution of the word, "Eyakema" to the later use because of phoenitics, difficulty of transcribing it, of Yakama

2 36

(see Yakama Indian Agency letters in 60s' and even 80s) which gradually changed to Yakima.

When Ross reached the village or encampment of some 3,000 Indians a chief declared "these men are the ones who kill our relatives, the people who have caused us to mourn."

This statement is believed to refer to the execution of the goblet thief at the mouth of the Palouse River, a considerable distance, at least 80 or ninety miles, airline. *And certainly an indication of communication, association and marriage between the people*

Paul Kane, Wanderings of an Artist Among the Indians of North America ~~1890~~, Radisson Society of Canada, 1925, pp. 190-93, describes a visit ~~to~~ ^{to} old Fort "alla Walla (Wallula)" on the Columbia, where ~~describes~~ ^{describes} he tells of the "alla Walla Indians.

He tells of obtaining a guide to go to the Palouse River and Palouse falls, "which no white man had ever seen," *(Not a conclusive Fact)* describes the desolation north of the river... "whilst animal life seemed to be entirely extinct..." ^{He} calls the Indians who lived there *(1846)* ~~(1846)~~ the Upputuppets and their chief Slo-ce-ac-cum. *(Not Palouses)*

that man His guide was a ~~half-breed~~ a man he described as a half-breed, and ~~and~~ he would have been incapable of serving as guide were he not on friendly terms ~~and~~ and accustomed to consorting with the ~~the~~ *people* called Palouses *who occupied that area.*

The Appendix of the original volume, ~~published~~ published in 1859 by Longman, Brown, Green, Longmans and Roberts, contains ~~an~~ *have* appendix, giving the "names ~~of the~~ and the numbers of the several tribes of Indians inhabiting the Pacific slope in 1846 and enumerates their possessions." This is not in my reference library and I ~~had~~ never checked it. ~~It is possible that this will cast some light on the Palouse and Yakima situation alike, in names, population etc.~~

If the Palouse^S existed as a nation, a tribe or a separate Indian, it did not impress^{SS} the explorers of the Wilkes expedition, Charles "ilk Narrative of the United States Exploring Expedition During the years 1838, ... # 42, Charles Wilkes, Vol IV, Philadelphia 1850 pp 443-474 "~~Palouse~~" Indian Tribes of the Interior of Oregon," Chapter XIII. The narrative, while dealing with various of the tribes and ~~crossing over territory claimed~~ crossing over territory claimed by the "Palouse" and mentioned in Spier's map, does not take special recognition of the ~~Palouse~~ Palouse^S.

Moreover, the same volume p. 393 states; "...the second station, called Lapwai (clear water) is at the mouth of the Kooskooskee, under the Rev. Spalding. The third was about sixty miles up that river and was called Kamia, where the Rev. Mr. Smith was stationed for two years; finding however that he had no ~~an~~ Indians to teach, or within reach of his station, he ~~and~~ abandoned it."

Not a long distance south of
~~I would estimate that this is right in close proximity to~~
an area claimed as "continuously" occupied by the "Palouse,"
~~and would say that this station and old Kamia should be closely~~
~~identified in relation to the claim of Palouse territory~~
~~within the boundaries of Idaho Territory.~~

Possibility of
Here again, to me, is indicated a "no man's land," ~~because it was~~
worthless for Indian occupancy at the time as compared ~~to the~~ *With the*
abundance of fish, ~~and~~ game and materials ~~for~~ *manufacture*
~~of things~~, in other areas. ~~And~~ I can see the
strong possibility that the renegade "Palouses", intermarrying with
the ~~Nez Perce~~ fringe area Nez Perce, retreated to these isolations
as the country settled, ~~and~~ *calling* themselves Palouses, as the
country and the town ~~later~~ came to be known, *The early Catholic*
~~more directly from a French word than from an Indian word.~~
fathers,

held that the word, we know as "Palouse," originated from a French word.

For sake of general familiarization with ~~mislocated~~ geographic designations of the Lewis and Clark period, reference is made to "Wonderland", 1900, p. 46

"...and found a haven among the Chopunnish or Nez Perce or Pierced Nose Indians...established a camp at the forks of the Koos-koos-kee (Clearwater) where they constructed log canoes to transport them down the Koos-koos-kee, the Lewis--Snake and the Columbia rivers to the ocean.

"The region where the explorers ~~found~~ now found themselves is today as it was then, the home of the Nez Perce Indians...now these Indians have their lands in severalty and their farms extend all along the Clearwater and its affluent streams ...

"...South from Lewiston are Grangerville, Florence, Elk City and other mining towns...

"...north in the country drained by Colter Creek or the Potlatch river, one will find vast areas of wheat fields intersperced with fruit ranches. The towns liethick there also and Spokane, 144 miles from Lewiston is the seat of empire...

"...On October 8 they passed a large creek ~~washed~~ on the right which they gave the name Colter after John Colter. This creek like so many and objects named by Lewis and Clark has ~~been~~ lost its name and is now known as the Potlatch river. The Spokane-Lewiston branch of the Northern Pacific Railway follows the stream for some distance and to its junction with the Clearwater river and then continues down the left bank of the latter to the town of Lewiston.

"From the mouth of the Potlatch the Clearwater extension ~~of~~ of the railway follows the right bank of the Clearwater up that river beyond the farthest point reached by Lewis and Clark..."

Palus. Ethnological Notes and Word Origin

Palus (Shahaptian stock) -- Synonyms: Palouse, Pelloatpallah Choppunnish (Lewis and Clark) Peloose, Polonches, Sewatpalla, The Palus owned the whole basin of Palouse river in Washington and Idaho, and extended also along the north bank of Snake river in its junction with the Columbia. They were, and are, closely connected with the Wanapum and the Nez Perces. Palus, the name by which the tribe is commonly known, is properly the name of Standing Rock, at the junction of Palouse and Snake rivers. They can not explain the meaning. They have four villages: Almotux on the north bank of Snake river in Washington, about 30 miles above the mouth of the Palouse river; Palus, on the north bank of Snake river just below the junction of the Palouse; Tasawiks, on the north bank of Snake river about 15 miles from its mouth; and Kasispa or Cosispa (meaning "at the point," from kasis, a point and pa, , the locative), at insworth in the junction of the Snake and Columbia. This last village has a slight difference in dialect and is sometimes regarded as belonging to the Wanapum. Although the Palus are mentioned as parties to the Yakima treaty of 1855, they have never as a tribe recognized any treaty limitations or come upon a reservation. They are aboriginal in their ideas and among the most devoted adherents of the Smohalla doctrine. They were estimated at 500 in 1854, but, not being officially recognized, it is impossible to give their present number.--

Mooney, James The Ghost-Dance Religion and the Sioux Outbreak of 1890, Fourteenth Annual Report of the Bureau of Ethnology, 1892-93, Washington: Government Printing Office, 1896, p 137.

Palouse..

Origin and meaning of the Geographic name Palouse..

Wash historical Quarterly, Vol 24, 1933..

In Eastern Washington and Western Idaho north of the Snake and Clearwater rivers lies an agricultural region known as the Palouse country. The name, Palouse, pronounced Pah-loose, is given also to a river and its branches traversing the region and to a town ⁱⁿ Whitman county, "ash.

Different derivations of this name have been given: Durham says: "For a grassy geographic name have been given pelouse; and a century ago when French-Canadian voyageurs of the fur companies beheld in springtime the wide tumult of bunchgrass hills north of Snake River they called it the pelouse country--the grass lands.--and with a slight alteration in spelling, the Palouse country it remains today and the Palouse country it will be forever. *[This was the definition of Catholic priests as early as 1838-Ed]*

Plausible as this explanation seems to be the documentary evidence ~~indicates~~ indicates that the name of the present region has come from the name of the Indian tribe occupying the region at the time of the advent of the first white explorers. These people, the Palloatapallahs, close relatives of the Nez Percés, both of the Shapin linguistic family, were first encountered by Lewis and Clark on the Clearwater, ~~and the~~ Kooskooskee. They are frequently referred to by later writers as occupying the valley of the Palouse river and the north bank of the Snake to the Columbia.

The untrammelled orthography of the early explorers, who spelled the names as they sounded to them, resulted in numerous variants of the one under discussion. Lewis and Clark called this tribe Pelloat Pallahs, Pallotepellows and Pel-late-pal-ler. Various editions of their journals give: Palloatapallah, pallote pallers, Pallotepallors, pelloatpalāah, Pet-lote-pal-ler, Selloat-pallahs, pallatapalla is used by Irving and Lee and Frost. Other forms are pallet-to, Pallas and Pollotepallors.

From 1835 to 1866 appeared numerous abbreviations of the tribal name. Two variants are Polanches and Polonches. Parker describes the Paloose Indians as a band of the Nez Percés. Paloos, Palooses and Pelus are cited by Powell in a classification of the Sahaptin family. Lane refers to the tribe as Paloas and again as Palvas. Mooney locates and describes the tribe as Palus. Other spellings reported by Hodge in his Handbook are Palooche, Pelouches and Pelouze. Frequent references in the Pacific Railroad reports rather consistently use Peluse although James Doty spells the name Pelouse.

The present spelling apparently first appears in the treaty with the Yakima made at Camp Stevens June 9, 1855. This seems to have been regarded as a new form of the name for in the index to the senate document a cross reference is made to Paloos. Parenthetically it may be remarked that the Palouses refused to accept the treaty or to move from their lands on the Palouse and the Snake. The few survivors of the tribe are now widely scattered.

Although subsequently there were occasional variations the form used in the treaty became well established. In the official report on his engagement with the Indians in 1858 Col. Steptoe refers to the Pelouses. Father Joset writing of the same event spelled the name with an "a". Colonel Wright used this spelling also but Mullan and Kip wrote Pelouses.

The river upon which the Palouses lived has had a series of designations, the variations of the Indian appellation being interspersed with English and French names. Lewis and Clark in 1805 called it Drewyer's River for George Drewyer, one of their hunters. It was later called Pavillion River or Pavillon, as it appears on Parker's map, 1838. According to Irving the Canadians of the Astor Party called it the Pavion. In another

place Irving ~~mentioned~~ speaks of ~~the~~ two Indians of the Pallatapalla tribe who live upon a river of the same name, which may or may not be a reference to the Paviön. Flag River was used by Work of the Hudson Bay Company, 1825. The Wilkes Expedition Narrative refers to the Peluse River. In the Stevens treaties with the Yakima and the Nez Perce the boundaries boundaries defined include the Palouse river.

Varying interpretations of the meaning of the original tribal name have been given. Mooney says that the Indians "can not explain the meaning." Coues refers to Paloos as the name of the tribe, derives it from a Chehalis word meaning "slough covered with trees," Hodge's Handbook quoting Boas ascribes this meaning to Palux, the name of a Chinook ^{Tribe} ~~tribe~~ on the Palux River, Pacific county, Washington. Although Palouse and Palux are similar in sound there seems to be no evidence that in early days these two widely separated tribes had any communication with each other or that the two names are in any sense related.

The original tribal name of the Palouses according to Jermak means "people living in the gooseberry valley." The first half of the compound word in the various forms given in foregoing paragraphs is the descriptive part while the second half means "people of" Other forms of the second part are "pah-loo" and "poo" as in Pal-loats-poo.

Based on the material presented in this paper ~~and~~ the conclusion is that the present geographic name is clearly a modification of the Indian tribal name. Examining the original word is not difficult to conceive that the present form might have had its ~~own~~ genesis in either the first ~~or~~ half or the second. Using the Nez Perce meaning, as given by Jermak, however, it is logical to assume that the parent word is Palloats, the descriptive term given by the Indians to the region. This word when combined with the

suffix designated the people who made the Palouse Country their

a bode..C.C. Todd.

Footnote References for Bibliography.

N.W. Durham, Spokane and the Inland Empire, Vol 1, 629

see also pg 53.

History of the Lewis and Clark Expedition Coues ed. vol III.

F.W. Hodge, Handbook

Washington Igin, Astoria

D. Lee and J.H. Frost, Ten years in Oregon.

Ross-Fur Hunters.

Janson, Strangers in America, 233.

~~Hodge pt 2.~~

Rev. Samuel Parker, Journal, 3rd edit^{pp.} 289, 310.

Powell, Seventh annual report, 106-^{pp.} 107 7.

Senate Ex doc 52 31st Congress 1st session^{sess, p.} 171.

Ind affairs rpt 159, 1850.

James Mooney, 14th report Annual Rpt.

Senate ex doc no. 78, 33rd congress^{CONG 2 sess.} and session.

Edmond S. Meany, Quarterly, Vol XII.

~~History of the Expedition, Coues.~~

E.W. Jermark, supt of Fort Lapwai Indian agency, Lapwai

Idaho, private communication.