



How much do you know about Native American History?

I feel like an
expert **A**

Quite a bit **B**

I'm comfortable
in the subject **C**

I know a little
bit **D**

next to nothing **E**



How much do you know about Columbia Plateau history?

1 - Poor

2 - Fair

3 -
Average

4 - Good

5 -
Excellent

Where is the Columbia Plateau?



Columbia Plateau Indigenous History

Land of Multiplicity

60 different Nations
Many different languages
12,000 years of history

Columbia River Plateau Region





Plateau peoples were people of the land

Creator made this place for them to live

NOT nomadic but participated in the Seasonal Round

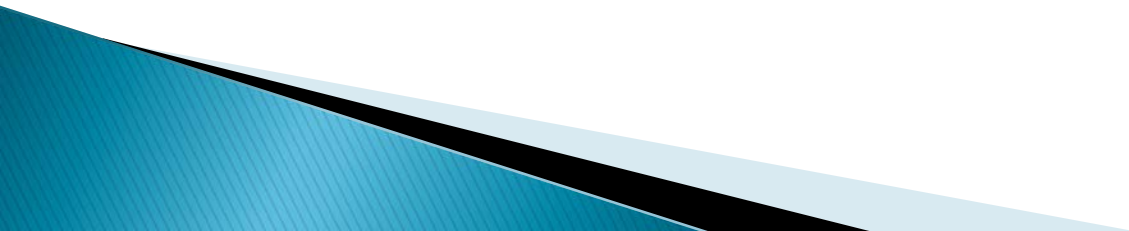
THE PLATEAU SEASONAL ROUND



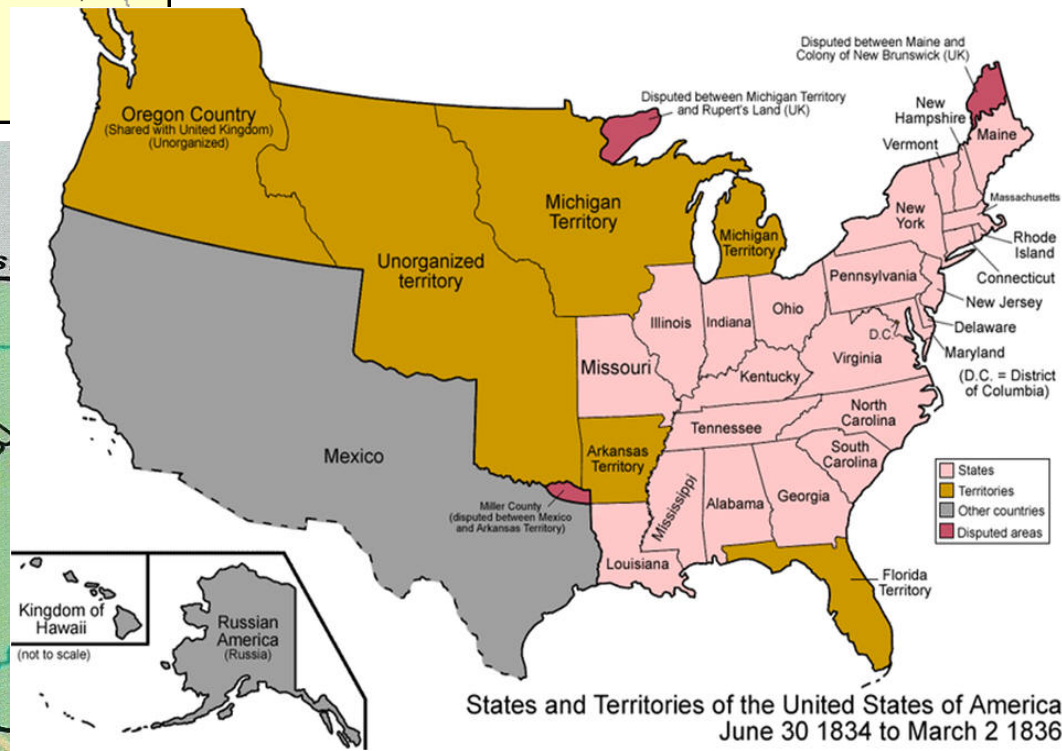
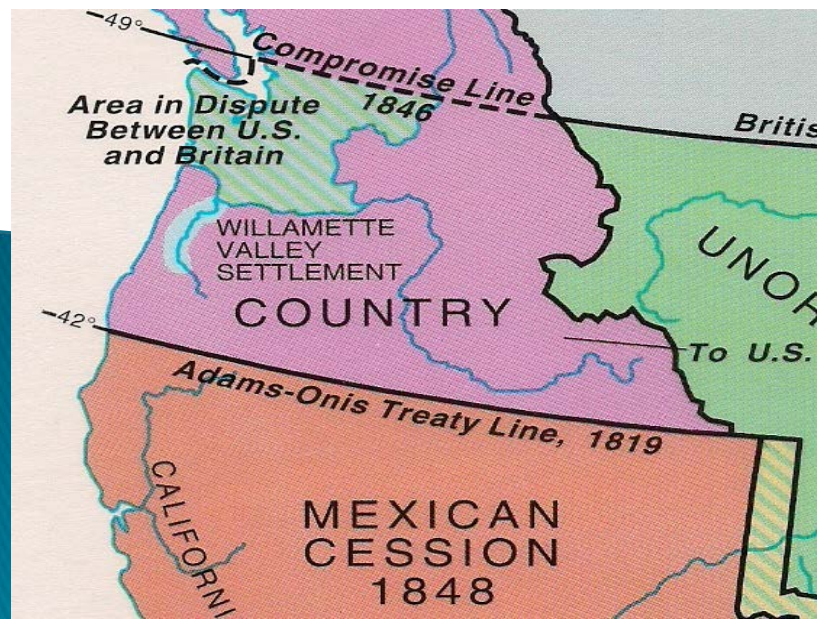
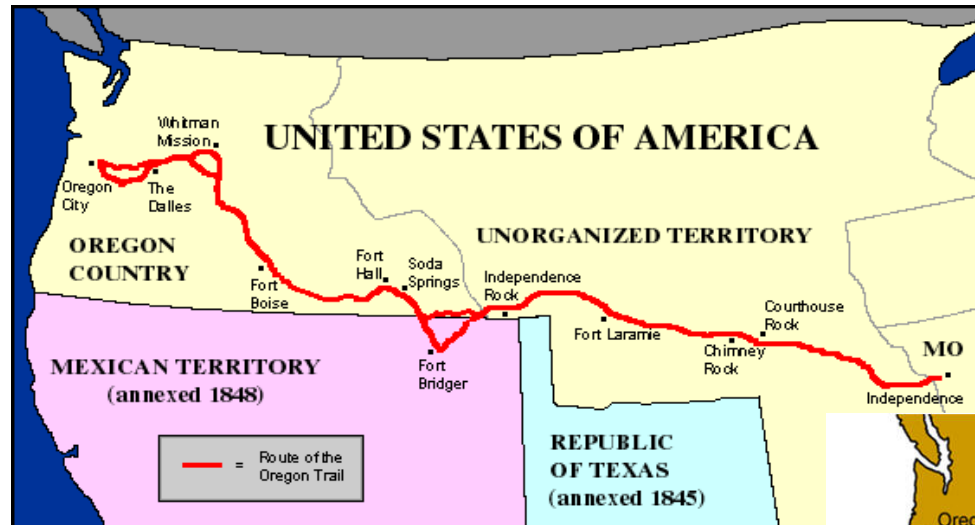
“Tribe” is a European construct; the people had kinship groupings.

All of the people relied on salmon, both dietarily and spiritually.

Well acquainted with white folks by the time Lewis and Clark arrive in 1805.



1836—Marcus and Narcissa Whitman arrive @ Waiilatpu in the Walla Walla Valley.





North American Indian: Plateau Indians



1840s—Whitmans become “handmaidens of colonialization”
shepherding in settlers into the Willamette Valley

1847—measles hit Cayuse; in 2 months, ½ tribe is dead,
including most of the children

Nov 29, 1847—Cayuse raid Whitman mission

1848–1850—US Militia strikes back at all Indians—Cayuse War

June 3, 1850—Tiloukaikt, Tomahas, Kiamasumpkin, Iaiachalakis,
and Klokomas were publicly hanged.



1850—Oregon Donation Land Claim Act

Treaties of 1855—

Yakama

Warm Springs

Umatilla

Nimi'ipuu (Nez Perce)

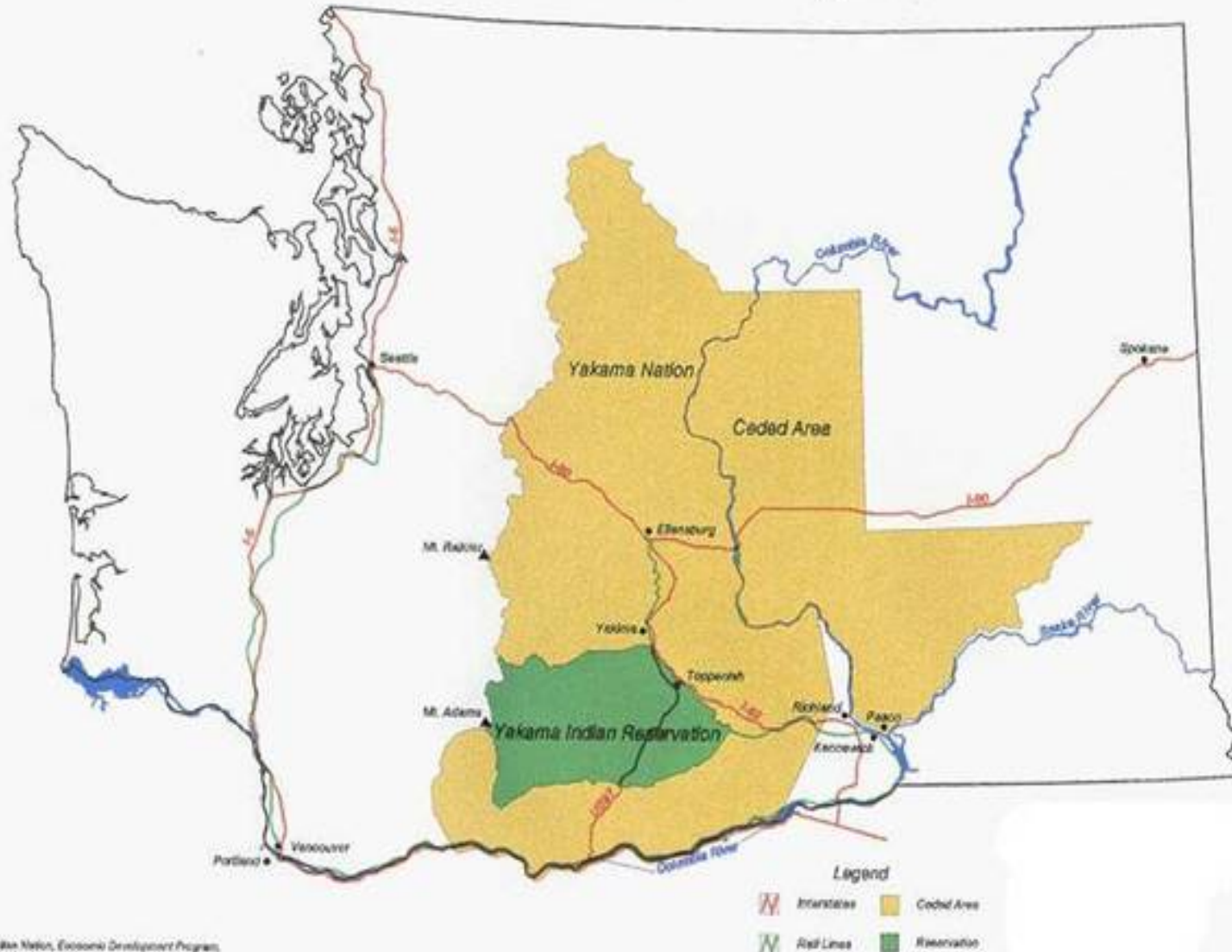
Flathead- (Hellgate—Slemhakkah refuses)

Treaties

cede land to white people

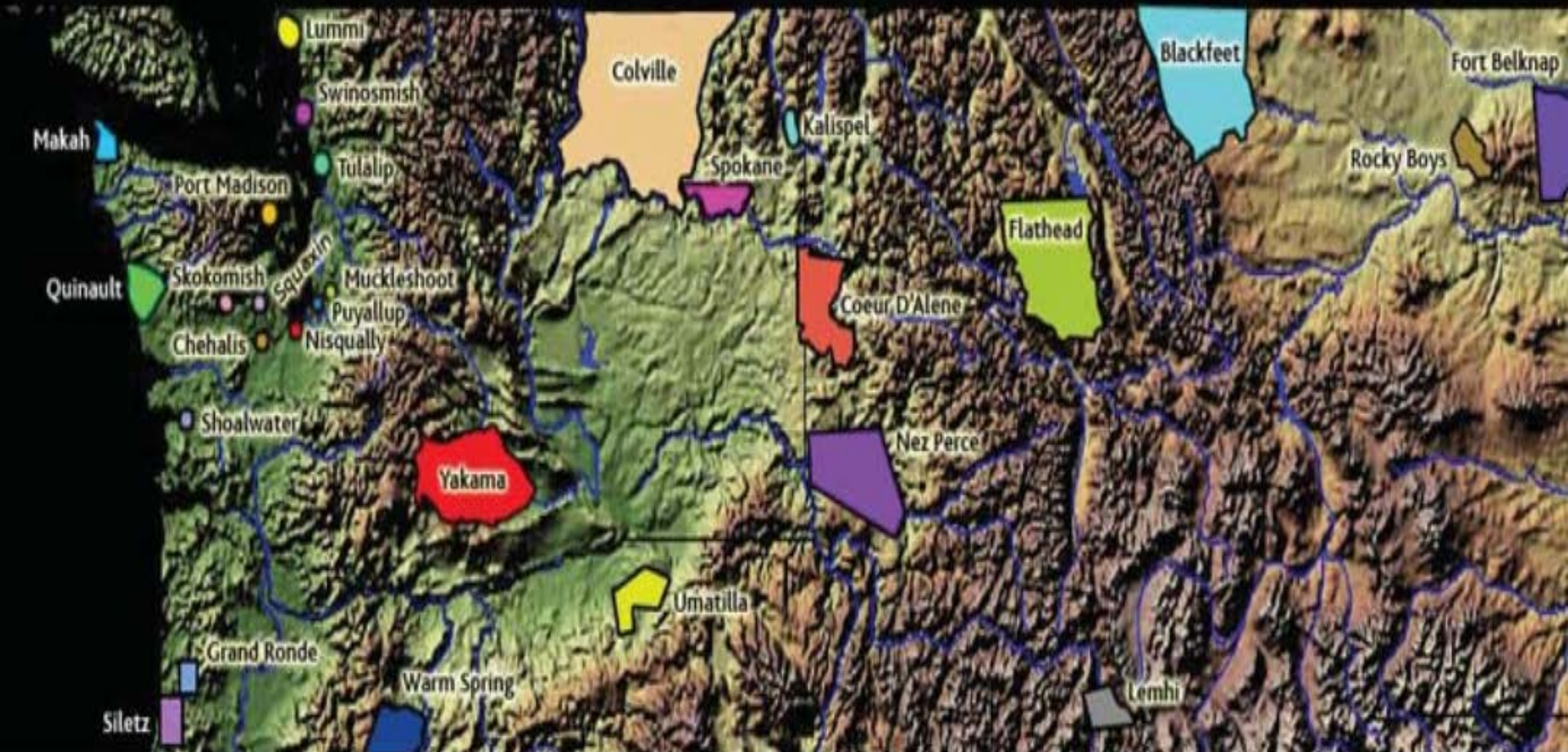
retain rights for Indigenous people

State of Washington



Yakama Indian Nation, Economic Development Program
GIS Office, Mapset, 108, June 1995

NORTHWEST INDIAN RESERVATIONS adapted from U. S. Census Office Map, 1890



Yakama

1855–1858--Yakama War

Promised a two-year period for movement of tribes to new reservation; Stevens opened land for settlement 12 days after signing.

Discovery of gold brings prospectors to Yakama treaty territory

Prospectors rape two Yakama women

Qualchan, nephew of Kamiakin, leader of the Yakama, kills them



1858--

Horse Slaughter Camp

Murder of Qualchan



Nimi'ipuu

Signatories on 1855 Walla Walla Treaty

1863 –Gold discovered = “new treaty” & land reduced to 10% of original reservation which Nimi'ipuu did not agree to

1877 – The Flight of the People

Hin-mah-too-yah-lat-kekt (Joseph) moved to Kansas, despite promises he and his people could return to Idaho

1885—returned to PNW to the Colville reservation



Flathead

1855—Treaty of Hellgate

1872—Slemhakkah refuses removal to the Jocko reservation

1876—Slemhakkah writes treatise on taxation

1890—Troops forcibly remove Slemhakkah and resisters to Jocko; he dies 10 years later



182-331
Slemhakkah
(Flathead), N.A
Forsyth

Executive Order Reservations—

Colville	1872 (N. ½ severed in '91)
Coeur d'Alene	1867
Fort Hall	1869
Spokane	1881
Kalispel	1914
Kootenai	1974

EO Reservations—Lands were NOT ceded.





Colville

1872—3.5 million acres, 8 bands of Indians—
Colville, Arrow Lakes, San Poil, Nespelem,
Okanogan, Chelan, Entiat, and Methow “became”
Colville via executive order

1884—Moses band of Columbia Indians were
moved onto reservation

1885—Moses band invited Jos. Nez Perce to join

1902—The Wenatchi and the Palus arrive on
reservation



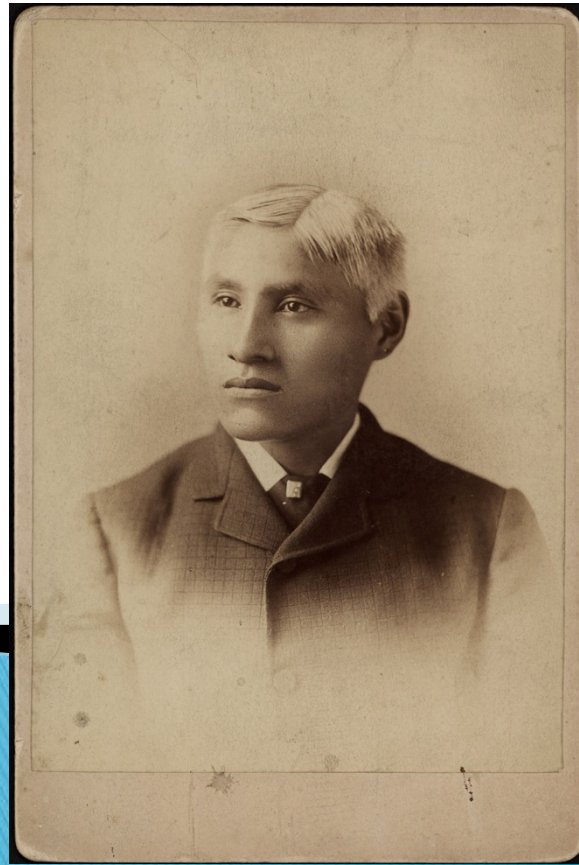
1891—North half of reservation (1.5 million acres) “bought back” by government for \$1 per acre and opened to white settlement.

1927—Christine Quintasket writes *Cogewea* under name Mourning Dove

1933—Christine Quintasket writes *Coyote Stories*

1936—Indian Reorganization Act—Quintasket lobbies for adoption in hopes of recapturing North ½ of reservation.

1879 Carlisle Boarding school founded, Cptn Henry Richard Pratt
10,500 students attend until 1918



White Buffalo
(Cheyenne), 1881

Student Information Card—Carlisle School

Name	Emma Nellie Howell			File No. En.	G.-3210
Indian name				D.	
Tribe	Spokane	Age	9	Blood	1/2
Agency					
Father	John Howell				
Arrived	7-25-'96	Departed	7-5-'99	Cause	Bad Eyes
Class entered			Class left		
Trade			Outing		
Character					
Married	Mr.	Thompson	Deceased		
Remarks	Add. Fort Stanton, Wash. 1-21-43				

TAYMAN & TAYMAN CO., ROCHESTER, N. Y.

Student Information Card—Carlisle School

Name	Thomas Griffin		File No. En.	" " G-314	
Indian name			" " D.		
Tribe	Okwagon	Age	11	Blood	$\frac{1}{2}$
Agency	Colville		Wash.		
Father	R.V. Griffin				
Arrived	7-25-96	Departed	6-26-04	Cause	G.
Class entered	5th	Class left	Grad. '03		
Trade	Printer	Outing	7 mos.		
Character	Very Good				
Married	Deceased				
Remarks	Add. P.F.D. #2. Renton, Wash. 1-20-73.				

411057 331 4.90

1887 Dawes Act—Divide Native land into individual allotments of 80 acres for a single person, 160 acres for head of family

Four years to select land; then government would select for them

Land held in trust for 25 years

“excess” land sold to white people

Effects of Dawes Act

Attempted to destroy communal land

Attempted to destroy religion

Attempted to destroy assimilate farmers

Huge land grab by white settlers





1859 Virginia City, Nevada Gold Rush

1864 Montana Gold Rush

1868 Lakota sign treaty for Black Hills in South Dakota

1877 Gold discovered in Black Hills—US gov't seized

1883 Thocmetony writes (Sarah Winnemucca Hopkins)
Life Among the Piutes

1885 Wovoka begins ministry

Piute born in 1856

Ghost Dance

do no harm—pacifism

impervious to bullets

white man disappears

Indians rise

Late 1880s Railroads through Bitterroots starve out Flatheads

1890/91 Flatheads finally force marched out of
Bitterroot onto Jocko Reservation

1891 Thocmetony (Sarah Winnemucca) dies



Slide 1—This presentation is designed for an American Literature 1965-Present class to give historical context via a two (ish) day lecture for students preparing to read text from Indigenous writers Slemhakkah (Charlot, Flathead); Zitkála-Šá (Gertrude Simmons Bonnin, Dakota); Thocmetony (Sarah Winnemucca, Piute); and Mourning Dove (Christine Quintasket, Colville).

Slide 6--What is the emotional baggage carried with the word “nomadic”? Try instead “migratory” which has embedded in it a sort of patterning, a purposefulness that is intrinsic and important.

Slide 9--Note the nomenclature on these maps ie “unorganized territory” “Willamette valley settlement” “united states of America“. None of these traditional maps indicate that the land is Native land, that the land is populated by Native people. HUGELY problematic in their erasure of Nation after Nation.

Slide 11--Whitmans were bad missionaries (he baptized ZERO Cayuse). They were getting nowhere with the Natives, but their mission became a waystation for folks on their way to the Willamette Valley. According to Whitman Mission records, 1841, 25 families, 42 = 100, 43 = 1000, 44 = 1500, 45 = 3000, 46 = 1500, 47 = 5000 families. White settlers brought disease: influenza, dysentery, etc. Marcus Whitman cured white children but couldn't seem to cure Native kids. Rumor began to spread that he was in fact poisoning the Native tribe, that he brought bad medicine to them, that he was causing the settlers to come and take their land and causing them to get sick. When Whitman killed—ONLY 14 people killed out of the 75 at the mission, all white men (at the time, 14 year oldswere fighters), except for Narcissa. This strike was surgical in nature. The Cayuse could have done much more damage and taken out the entire mission. They did not. This is an important note. What prompted the Cayuse strike? That is a critical question as we examine what happened here. The US Militia goes after all tribes. The Cayuse punish those involved in the killings, but the white authorities will not believe the Cayuse and demand live warriors. Five warriors give themselves to the authorities, knowing they will die for their “crimes.” They may or may not have been the ones who killed the Whitmans (the likelihood is at least some of them were innocent). Their bodies remain lost to the people.

Slide 12--Donation Act—Granted 320 acres of “unclaimed land” in Oregon Territory to each unmarried person, and 640 acres to each married couple who settled before Dec. 1. This was, of course, NATIVE land.

Slide 13--Yakama treaty: Note here the shrinkage in land.

Slide 16--“The activities leading up to this needless slaughter had begun in May the previous spring. Colonel Steptoe, with 158 mounted troops, headed north from Fort Walla Walla supposedly to mediate a dispute between Indians and miners. Gold had been discovered farther north and many miners were passing through northeastern Washington and through Indian lands, which was not allowed by the Walla Walla Treaty. The treaty had not yet been ratified and miners were not abiding by it. On the route north Steptoe and his 158 troops were headed directly toward a location where Indians were digging camas roots. Steptoe was told he was on

Indian land and shouldn't be there. A short battle followed and several troops were killed. That night, under cover of darkness, the army crept away to return to the fort. The Army was embarrassed by this defeat and immediately began assembling any available troops to retaliate. In August the troops again headed north and the first shots were fired on August 31. During the following few days several battles were fought with Indians from several regional tribes, but within a week the Indians were subdued. On the 8th, a large cloud of dust was seen to the east along the Spokane River. Investigating, they found a herd of roughly 1,000 Indian horses being herded by children and elders. The herd was captured by the Army without any opposition. It was decided to select a few animals for use by the military and to dispose of the rest with the idea it would greatly remove their ability to move very rapidly and make life more difficult. As Coeur d'Alene tribal historian, Cliff SiJohn, was to comment 150 years later, "In effect they put us on foot with winter coming. It was a hard time for us. We have never lost sight of that." "— Jack McNeel *Indian Country Today* Sept 8, 2014 900 horses are slaughtered over the course of two days.

In late Sept, Col Geo Wright, camped at Latah Creek, and Owhi, Qualchan's father, comes to him to negotiate peace. Wright captures him and says he will kill him unless Qualchan turns himself in within four days. Qualchan does turn himself in, and within 15 minutes, is hanged. They stripped the body nude to further humiliate the warrior. Owhi is later shot by Wright attempting to escape.

Slide 17--"In 1877, General Oliver Howard threatened military action to force Joseph's band and other holdouts to relocate. Worried about the safety of his people, and not wanting to provoke the military into conflict, Joseph and his brother, Ollokot, agreed to move the entire Wallowa Band of Nez Percé to the Lapwai Indian reservation in Idaho. Enraged at the loss of their homeland, about 20 young Nez Percé warriors interrupted the forced relocation when they attacked nearby settlements, killing several whites. Owing to that unfortunate action, General Howard began to chase Joseph's band and the others who had not yet relocated to the smaller reservation. Although he had deplored war, Joseph cast his lot with the war leaders."

The legendary retreat

Even as the combined bands of non-treaty Nez Percé led by Joseph made their way to the Lapwai Indian reservation in Idaho, they were attacked by Howard's troops. When they had reached Idaho, yet were still coming under fire from the **army**, the chiefs held counsel and decided that their best recourse was to flee and join their allies, the Mountain Crow to the East. The chiefs selected Looking Glass to be the war chief and trail boss, whose responsibility was to defend and guide the people as they traveled.

Many army officers could not help but admire the Indians' retreat and their 1,700-mile march, admitting that "the Indians throughout displayed a courage and skill that deserved universal praise. They fought with a highly honed and almost precise military skill, using advance and rear guards, skirmish lines, and field defenses." The Indians won a decisive victory in what became the opening battle of **the Nez Percé War**.

Over the following three months, the band of about 700 souls, of which fewer than 200 were warriors — encumbered by what goods they could carry and hundreds of horses — fought 2,000 U.S. soldiers and Indian auxiliaries in four major battles and numerous skirmishes.

After they began their illustrious journey, they made their way through the mountainous terrain of Oregon, Washington, Idaho, and **Montana**. The Nez Percé outmaneuvered and frustrated the efforts of General Howard to capture them. Determined to capture the renegade Indian bands, Howard sent word to army commands ahead of the Indians and order them to intercept the fugitives, while continuing his pursuit. Joseph's people crossed the Snake River, which was high with spring rains. They lost numerous horses and some cattle. The Nez Percé forded the river and continued toward the Idaho reservation. They arrived at Tolo Lake and rested.

The Nez Percé then sought refuge in White Bird Canyon. Colonel John Gibbon at Fort Shaw had received news of the hostiles from General Howard. Gibbon quickly assembled soldiers of the 7th Infantry and civilians, and set out to intercept them. With 200 men, he arrived and prepared a surprise attack, which commenced on June 17. At day's end, the Nez Percé suffered only two wounded and no deaths. The cavalry, however, suffered 34 deaths. Despite the attack, the Nez Percé continued their effort to reach the new reservation. Three more combat encounters on the trail to the reservation and two battles within reservation borders persuaded the Nez Percé leadership that there was no peace for them in Idaho.

By now, the Nez Percé refugees consisted of 200 men and approximately 550 women and children. They now fled in the direction of the buffalo country of Montana, determined to reach friends among the Mountain Crow people.

While resting at the Big Hole River camp, war chief Looking Glass believed that they were safe from attack — and neglected to set night sentries. A surprise attack by the 7th Infantry on the Nez Percé Big Hole River camp on August 9, left about 100, dead, most of them women and children. Every family suffered the loss of at least one member. In a brave covering firefight, 60 Nez Percé sharpshooters held off the soldiers while Joseph led survivors out of danger. By the end of the battle, 30 Nez Percé warriors lay dead. Twenty-five soldiers and five civilian volunteers died, and another thirty eight were wounded.

Although war chief **Looking Glass** survived the battle, faith in his leadership fell sharply. From that point on, the survivors placed more authority and responsibility on Chief **Hototo** (Lean Elk) and in the administrative chief, Joseph. Owing to the casualties inflicted upon the troops, the U.S. Army was not able to pursue the Nez Percé immediately.

Joseph organized the surviving women, children, and elderly men while the warriors regrouped under Hototo, who had friends among the Crow in **Montana** and **Wyoming**. Thinking that the Crow Tribe would give them aid, the survivors crossed Horse Prairie and Bannock Pass and reentered **Idaho**, turning east toward Yellowstone National Park. Along the way, more Nez Percé warriors, as well as several women and children who had been wounded at the Big Hole, died, adding to the grief and frustration among the remaining people. Chief Joseph and other leaders attempted to restrain those seeking revenge on civilian targets, but three ranches were raided for horses and five white ranchers, as well as another five civilian freight-teamsters

were killed en route. The attacks threw the whites throughout the region into a “siege mentality,” taking up arms in stockades.

General Howard continued his pursuit and almost cornered the Nez Percé, but a party of warriors led by Ollokot, Looking Glass and Toohoolhoolzote, held them off and ran off the army’s mule herd, temporarily immobilizing them. By late August, the Nez Percé had entered West Yellowstone and began to move up the Madison and Firehole rivers. They understood their plight and decided to head north out of the area. They ascended Pelican Creek, headed on to the Lamar River, and eventually threaded the Absaroka Range to Clark Fork River and on to the Yellowstone itself — a difficult trek. A rearguard of warriors encountered parties of Yellowstone tourists, killed two of them, and burned a ranch, adding to the charges leveled against the Nez Percé for not moving peaceably onto the reservation back in Idaho.

Once in Crow country, the Nez Percés' hopes of living among their buffalo-hunting friends were shattered when the Crow denied help, fearing the U.S. Army would turn against them as well. Therefore, they pressed on. After crossing the Musselshell River, they passed through the Judith Basin and finally reached the Missouri River.

Fighting several skirmishes against the better armed and more numerous soldiers, the Nez Percé crossed the Missouri River in northern Montana on September 23. They decided to make a run for Canada to live among the Sioux under Chief **Sitting Bull**, who had been there since the end of the **Battle of the Little Big Horn** the year before. By late September, a weary group of survivors struggled to reach the Canadian border, only 40 miles away. They hoped to find refuge there with Sitting Bull’s exiles, which had been given temporary sanctuary by the Royal Canadian Mounted Police following the Little Big Horn battle.

Soon afterward, thinking they had outlasted and outwitted their pursuers, the Nez Percé stopped to rest near Bear Paw Mountain. With no bluecoats in sight and suffering from exposure, hunger, and exhaustion, they prepared for the final push into Canada.

However, General Nelson Miles and his force surprised them on September 30. During a final devastating five-day battle in freezing weather conditions with no food or blankets, the Nez Percé warriors valiantly held off the U.S. troops just long enough to support the evacuation of some of their people to escape into Canada. Under the leadership of Chief **White Bird**, 103 men, 60 women, and eight children evaded detection and slipped across the border. Chief Joseph formally surrendered to General Miles, ending what had already become a famous flight.

Latter days

On October 5, with war chiefs Ollokot and Looking Glass dead, only Chief Joseph remained in the main leadership position. He surrendered himself, 86 other men, 184 women, and 147 children, with a pledge from U.S. officials that his people could spend the winter on Tongue River and return to Idaho in the spring to live on their reservation in peace. By the time Joseph surrendered, more than 200 Nez Percé had died. Joseph formally surrendered to Miles on October 5, 1877, then uttered his famous speech:

“Tell General Howard I know his heart. What he told me before, I have it in my heart. I am tired of fighting. Our chiefs are killed; Looking Glass is dead, Ta-Hool-Hool-Shute is dead. The old men are all dead. It is the young men who say yes or no. He who led on the young men is dead. It is cold, and we have no blankets; the little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are — perhaps freezing to death. I want to have time to look for my children, and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs! I am tired; my heart is sick and sad. From where the sun now stands I will fight no more forever.” <http://www.u-s-history.com/pages/h3813.html>

Slide 18--Condition of Hellgate reserved Bitterroot Valley for the tribe. The government, however, assigned them land elsewhere, thus stealing the land outright.

Slide 19--AKA Chief Charlot.

Slide 21--After Joseph surrenders, he is moved to Kansas, despite promises he could stay in the PNW. He is forced to stay there 10 years, at which point, Moses, a guest of the Colville Confederated Tribes, invites him to move to the Colville reservation with his remaining Nez Perce band. This causes some consternation with the Colville, as the Nez Perce are considered much more war-like and Moses had no organic ties to Colville land.

Slide 22--Teen aged boys were allowed to sign this governmental agreement for land “buy-back.” Additionally, agreement was not ratified (and money not appropriated) for 15 years. Nevertheless, white settlement/encroachment began immediately. Essentially, the land was stolen out from under the Colvilles who did not legitimately agree to sell and were not paid for the land in any case. When the money was finally allocated, scandal erupts in Washington as a former Indian agent claims power of attorney for Colville members and scams hundreds out of their money, which they said they wouldn’t have taken anyway, as anyone taking that money would be “barter[ing] with the bones of their dead.” Once the Congress finally did act to compensate the Colville for their stolen land and for allotments sold to non-Indians, they said the money would go into trust for the “education and civilization of the Colville Indians.” The Colvilles have yet to receive compensation for the North half.

IRA—According to Laura Arnold, “The IRA provide for creation of a local tribal government that would be largely free of federal government interference; called for the federal government to more actively train Native Americans for employment, including employment within the Office of Indian Affairs (which became the Bureau of Indian Affairs in 1947); ended further their allotment of Indian lands; and created a Court of Indian Affairs to adjudicate matters related to Native Americans more fairly and sympathetically than non-Indian courts could. All of this was also supposed to be accomplished while integrating individual tribal values and cultural practices. The Colvilles rejected the act and the constitution that the Interior Department had drafted for them, while many other tribes chose to engage with the IRA. Some triable members rejected the act because they trusted the leadership of their band chiefs or headmen and wanted to maintain that political structure. Others rejected it because they did not feel that band members had enough education to manage the reservation or to follow the laws and rules that the IRA would require. Some favored the IRA because they wanted to end Office of Indian Affairs

(OIA) control of tribal matters and instead favored the creation of formal band governments within the Colville Indian Reservation (10-11 *bartering the bones of their dead*).

Slide 28--Virginia City Nevada Gold Rush displaces Piutes
Montana Gold Rush displaces Flatheads