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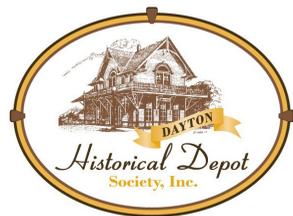
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_____ Annual Single \$20.00

_____ Annual Couple \$35.00

_____ Lifetime per person \$300.00

Memberships help support the operations of the Depot. They pay for electricity, building maintenance, insurance, and other requirements to maintain a vibrant museum and community center. We appreciate your support.



Dayton Historic Depot
222 E. Commercial Ave.
Dayton, WA 99328

DEPOT DISPATCH

JUNE 2020

DAYTON HISTORICAL DEPOT SOCIETY



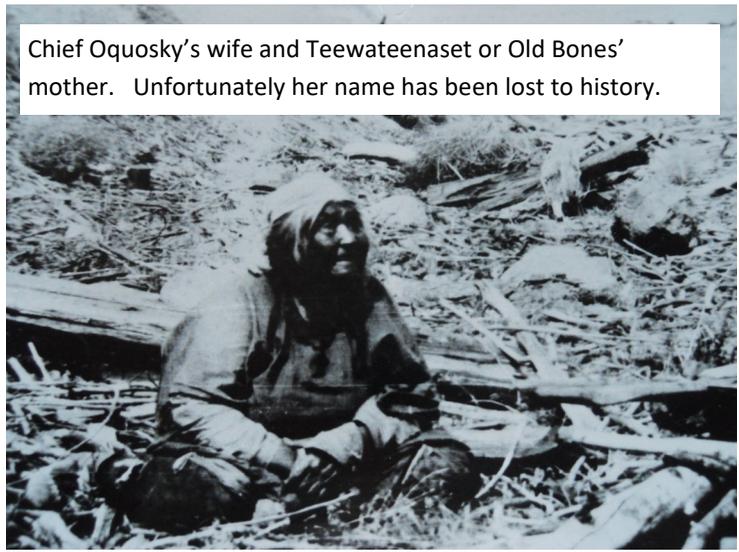
Native Americans on the Touchet or *Túuši*

First People of *Patíita* and *Túuši*

Oral history and archaeological sites document that people have lived in what is now southeastern Washington for over 12,000 years. Although there are no archaeological sites of ancient age that have been studied in Columbia County, just across the Snake River, near the confluence of the Palouse and the Snake is one of the oldest Native American sites in the country. Marmes Rock Shelter has human remains which have been carbon dated to over 11,000 years old, and the site was occupied for over 8,000 years. Evidence from the site indicates these early Native Americans hunted elk, deer, and small game and gathered mussels from the river. They used abundant plant resources for food and for artifacts such as mats, baskets, and cording. Their tools

were often made from stones not found in the area, indicating the people traded with others who lived a great distance away. Another indicator of a wide trading disbursement is the snail shells belonging to the genus *Olivella* which were brought from the coast. This sophisticated trading system demonstrates the ability of the diverse groups to communicate across language barriers. The Marmes site provides evidence of a comfortable lifestyle that permitted enough disposable time to be concerned with aesthetics, and the artistic ability to create beautiful objects. Artifacts found include tiny needles that would only have been used for fine handwork or beading, mats woven from native plant materials, and finely made stone projectile points and scrapers.

What has become known as Columbia County stretches from the Blue Mountains in the south to the Snake River in the north, from the Tucannon River on the east to a line that was debated and compromised upon on the west. Included within these boundaries is a great diversity of land, from the rolling Palouse Hills, and green mountainous forests, to the dry and rocky scablands. Because of this diverse landscape, the first people here made use of each part of it as the resources there were available. As a result, we cannot say that this portion of what is now southeastern Washington belonged to one particular tribe of Native Americans. The reality is, the Walla Walla, Umatilla, and Cayuse tribes in conjunction with the Wanapum, Palouse (Palus), and Nez Perce all availed themselves of the natural resources in this region. The sites used temporarily for fishing, gathering or hunting were used jointly by many tribes. There were, however, some winter villages located in present-day Columbia County, and these sites are generally recognized as the territory of the tribe that habited them. For the most part, the descendants of the peoples that lived year around in this region are represented by the Confederated Tribes of the Umatilla Indian Reservation. Based upon the place names that are now known for locations in present day Columbia County, the Touchet Valley and the northern foothills of the Blue Mountains was primarily the territory of the Cayuse. Each of the nine bands of the Cayuse was



Chief Oquosky's wife and Teewateenaset or Old Bones' mother. Unfortunately her name has been lost to history.

named for the location of its winter camp. Cayuse territory is centered in the Blue Mountains, and the majority of the tribe spent their winters in the lower elevations of the western Blues, particularly along the tributaries of the Walla Walla and Umatilla Rivers, including the Touchet, or in their language the *Túuši* River, which means "baking salmon on sticks over coals." The territory of the Cayuse was bordered by the Tucannon or *Túkenen* River, meaning "going down with a digging stick," on the east and the mouth of the Touchet River on the west. The borderlands were shared with the Palus and the Walla Walla tribes, respectively.

Because the Cayuse territory was primarily the foothills and mountains, hunting game and gathering plant foods were a more significant part of their survival strategy than fishing. This does not mean they did not fish. Indeed, the Cayuse of this area fished the Touchet and Patit Creek every year, and fish were an important part of their diet. But they would also hunt elk and deer and small game like grouse and rabbit. At the confluence of Patit Creek and the Touchet River was a Cayuse village called *Patíita*, meaning "having trees." This place was known as a place to dig roots and to hunt small game. It is also remembered for the elderberries and hawthorn berries that were gathered in the area.

But it must be noted that the Cayuse were not the only ones using the bounty of the Touchet

Boldman House and Depot Events

July 18: Quilts in the Boldman Garden

This year we will be sharing both antique and modern quilts. If you have a quilt you would like to share, download the registration form at www.daytonhistoricdepot.org and drop it and your quilt at the Depot by July 11.

August 1: Evening *NOT* at the Depot

We will be going virtual this year. Stay tuned to Dayton Historic Depot's facebook page and our website at www.daytonhistoricdepot.org for details.

October 3: Historic Home Tours

This event will be canceled due to the coronavirus pandemic.



Raffle Tickets: Purchase a chance to win this king-size quilt made from a pattern found in the Boldman House Collection. Drawing will be made Dec. 7, 2020, Ladies Night Out. You need not be present to win.

Donations to the Dayton Historical Depot Society

This has been a difficult year for all businesses and nonprofits. We need your help to end the year with a balanced budget. The CARES Act that Congress passed March 2020 provides a Charitable Giving Incentive which includes a new above-the-line deduction for charitable contributions up to \$300. Unless you request otherwise, all donations go towards the operations of the Dayton Historic Depot. You may give at any of the following levels:

- _____ Brakeman \$0-99
- _____ Switchman \$100-249
- _____ Conductor \$250-499
- _____ Engineer \$500-749
- _____ Stationmaster \$750-and above

Pioneer Memorial Plaque

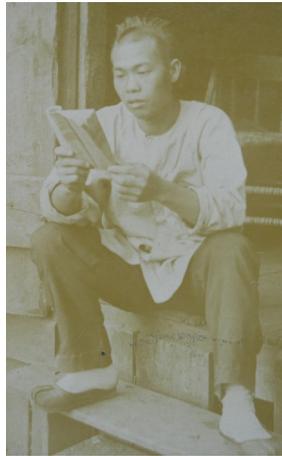
If your ancestors came to Columbia County prior to 1900, you may choose to commemorate them on our Pioneer Memorial Plaque. We will engrave your ancestors' names onto the plaque with the date that they arrived. Choose from two levels of giving:

- _____ \$500
- _____ \$1000

Endowment

If you prefer to give a gift that will assist the Depot in becoming self-sustaining, contribute to our endowment. Be sure to indicate on your donation that you would like your gift to be invested in our Endowment Fund.

Learning from History



Here in our small community, it is easy to believe we are isolated and safe from the violence and hate that are overwhelming our country presently. But systemic racism is not that easy to escape. By its very definition, it permeates the entire system, the entire country. We can find evidence of racism and racialized actions anyplace. The photographic history within the Depot's archives shows us many different groups of people were here.



And it also shows us racism has touched our community. The KKK was here. Japanese-American internees worked at Blue Mountain Cannery. We all are aware of several racialized incidents that have occurred in Dayton in the past few years.



But there are also heroes here. For example, school teacher Edward R. Orcutt brandished a Colt's Revolver when a group of Columbia County citizens tried to prevent a Chinese student from attending school in 1871. Quieter incidents of heroism like the friendship between Jonathan Pettyjohn and Chief Oquosky are probably even more important than brandishing a weapon. History records that these two men lived as neighbors on the Touchet River and developed a deep friendship. Chief Oquosky is credited with protecting Pettyjohn's family when there were tensions among the Euro-American settlers and the Native Americans of the Touchet Valley. Through friendships, we recognize the differences of our neighbors, celebrate those differences, and stand beside those neighbors in times of trouble.



We must begin to have difficult conversations where all voices are heard. Let's use our history as a starting point. Let's recognize the way groups of people were silenced and excluded. Let's expose examples of where we could have done better. And let's take an Anti-Racist stance and open the conversations that everyone is afraid of. We need to talk about race, ethnicity, and Otherness. We need to talk about racism. Let's learn what our history has to teach us.

River Valley. Near the location of the present-day Lewis and Clark State Park was a year-round village used by all of the local tribes. Called *Atákšašpo*, which means "come together," many tribes used this place for fishing year around. In addition, there was a hunting camp nearby called *Tápaš Itxáćika*, which means "ponderosa pine tree fell and was raised again." This camp was used in the fall and was known as a place to gather wood and where horses could be easily sheltered. The water in this area did not freeze during the winter, and the people fished for steelhead and whitefish here in the spring. The sharing of the hunting and gathering grounds among the Cayuse, Umatilla, Walla Walla, Nez Perce, and Palus was facilitated by intermarriage and the friendly relations among the tribes. In the early to mid-19th century, tribal members from the Umatilla and the Cayuse would join together to travel to the Green River Rendezvous in present-day Wyoming or they would go over the mountains to hunt bison on the plains. There are also stories of traveling west and south through the Willamette Valley and on into present-day California. Joining together of families and tribes through marriage and the sharing of work-places resulted in the creation of *Tatwin*, located on the Touchet River near present-day Dayton. This was a rendezvous place where the Walla Walla, Umatilla, Cayuse, and Nez Perce met on an annual basis. *Tatwin* means "shooting light," and it is speculated that it was named for a lightning strike, and it became a place of power. The Native Americans would have

competitive horse races and sporting contests and gamble here. It also served as a place of family reunions for those who had intermarried with another tribe.

In addition to moving for the purpose of hunting and fishing, Native Americans also would travel to gather plants. They dug roots, including bitterroot, cous, camas, and biscuitroot and picked a vast array of berries including huckleberries, service berries, and chokecherries. Plants were not just a source of sustenance for the Cayuse and other tribes that used this region. Some plants were used to manufacture tools. For example, bows were made of yew or syringa. Fish nets were often made from yew as well. The sharp tips of greasewood were used for needles. Tules were used to weave mats which were used for multiple purposes, including to help insulate homes and to provide an insulating layer for sleeping upon. Hemp and willows were used for baskets and fish weirs. Some willows were also used to frame longhouses. Plants were also used for medicinal purposes. Balsam fir was used as a floor in the sweathouses. Lovage was used to relax the throats of singers. Horsetail fern was a veterinary medicine given to bloated horses. Wild clematis was used as a hair and scalp conditioner.

By the close of 1835, Marcus and Narcissa Whitman had settled at Whitman Mission, and it did not take long before other Euro-Americans joined them. The Native Americans could see the increasing number of Euro-



Native Americans in ceremonial dress.

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American settlers moving into Walla Walla Valley, and they learned of the treaties that had been made with Native Americans in the east and then broken by the U.S. Government. Then in 1847, there was an outbreak of measles among the Cayuse which added to the stresses brought by the Euro-American culture. They reacted to this combined tension with violence, and the result was the murder of the Whitmans and the capture of many settlers around the mission. There were several years of war between the Native Americans and the Euro-American soldiers and settlers. Just three and a half months after the Whitmans were killed, one of only two documented battles between Euro-American militia and Native American forces took place in what is now Columbia County. On March 13, 1848, Colonel Gilliam and his troop of Oregon Volunteers marched to the mouth of the Tucannon River to confront the Walla Walla Indians under Peu Peu Mox Mox camped there. The Oregon volunteers began rounding up the Native Americans' livestock grazing on the hillsides. However, by the time they climbed up the hills, they looked down to see the bulk of the livestock were swimming across the Snake, being driven by the Walla Wallas. They had been outwitted and could only collect a few of the remaining livestock and head back to the Touchet River. As they headed south, they were attacked from the rear by the Walla Wallas, and a running battle ensued for the remainder of the day. The U.S. soldiers finally created a fireless camp beside a creek for the night, but the Native American warriors kept up a harassing fire all night long. The soldiers freed the livestock they had stolen, hoping this would cause the Walla Wallas to relent, but still they persisted. Then the Native Americans circled around the Oregon volunteers and took position in the brush where the volunteers would cross the Touchet River. An hour-long battle ensued. Ten of the volunteers were wounded; four of the Native

Americans were killed. The soldiers continued to Fort Waters, the fort built at the site of the Whitman Mission after the Whitmans were killed. This battle was typical of skirmishes that took place for the next several years. Sometimes referred to as alarms and excursions, the reality of these fights is much more serious. Each battle saw wounded, and lives were lost, and the cultural impact of these conflicts is still with us today.

In 1855, after more than eight years of such battles, Governor Isaac Stevens and Oregon Superintendent of Indian Affairs Joel Palmer called for a treaty council. Their intention was to meet with the Cayuse, Walla Wallas, Yakamas, Nez Perce, and Palus and coerce them to give up their land in exchange for reservation land of their choosing. The Euro-American leaders first aimed for one reservation for all of these people, but they quickly gave in to a request for a reservation near present-day Lapwai, and one near present-day Yakima. But the Walla Wallas, Umatillas, and Cayuse refused to accept only two reservations. There was talk of war among these tribes, but eventually after two weeks of negotiation, they were offered a third reservation consisting of 512,000 acres near modern day Pendleton. In 1860, under military orders, the three tribes were relocated. Unfortunately, Euro-Americans continued to settle the area, and when the land was finally surveyed in 1871, the reservation was only 245,000 acres. Through the remainder of the 19th century, more land was taken from the reservation, so that today, even after recovering some of what was stolen from them, the Umatilla Reservation is still only 172,000 acres, about one third the land they were promised.

For this reason, the Treaty Council of 1855 did not mark the end to the conflicts among the Native Americans and Euro-American settlers. Anger and resentment still simmered and resulted in armed conflict, at least one more of which is

documented to take place in present-day Columbia County. It occurred in July 1858 and was deadlier than the Peu Peu Mox Mox battle. A military pack horse team led by W. J. Lindsay was being escorted by Lieutenant Nathaniel Wickliffe and 50 troops from Company F, Ninth Infantry. On their way through present-day Dayton, they camped across from the mouth of the Patit Creek on the Touchet River. That evening, approximately 70 Natives came down the hill to their north, circled around the northern bank of the Touchet River, up the Patit and back up the hill, firing into the military camp as they passed. Two soldiers were killed and three more were wounded.

The packers, armed with "navy revolvers" (probably 36 caliber Colt percussion revolvers) that permitted six quick shots, waded the Touchet River and up the Patit, secreting themselves in the brush on the bank. They silently waited for the second charge. Before long, the Natives again charged down the hill, fired into the camp of soldiers and circled near where the packers lay hidden. Lindsay's men jumped up and began firing. After a few more charges by the Natives, during which they stayed away from the Patit, they withdrew, and the next morning, the military group found the bodies of eleven Native Americans and thirteen dead horses.

This second documented battle in present day Columbia County indicates the dissatisfaction the Native Americans felt after the 1855 Treaty Council. They saw the Euro-Americans as intruders into their homeland. Land that was promised was stolen. Agreements that were made were broken. The result is there is still motivation among some Umatilla, Walla Walla, and Cayuse to gain back the reservation land promised in the 1855 Treaty Council. They still feel a sense of ownership over their traditional lands, and they still desire to meet their responsibilities as stewards of this place. They fulfill this responsibility in present day Columbia County as owners of the Rainwater Wildlife Area on

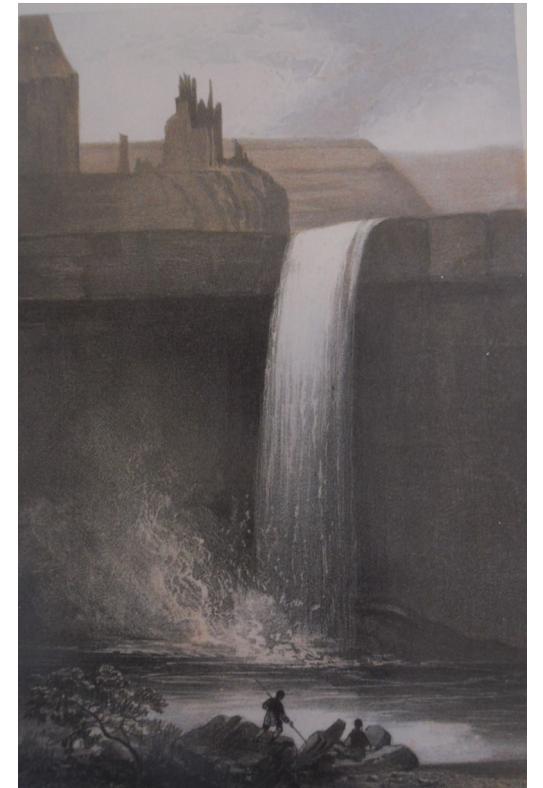
the South Touchet and participation in numerous conservation initiatives in the region. Their environmental stewardship of this land benefits all residents of Columbia County by allowing public access for primitive camping, hiking, mushroom and berry collecting, and limited hunting.

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Lithograph from 1855-1861 depicting "Peluse Falls" with two Native Americans fishing. From the Depot Collection.