

or of emigrants temporarily stopping there. In 1854, according to Stevens, "the tribe, though still dreaded by their neighbors on account of their courage and warlike spirit, is but a small one, numbering, according to the census of 1851, only 126. Of these, individuals of the pure blood are few, the majority being intermixed with the Nez Percés and the Wallah-Wallahs, particularly with the former, to such a degree that their own language has fallen into disuse." A few years ago only a few individuals, then living on Umatilla reservation, retained their old language. In 1855 they joined in the treaty by which Umatilla reservation in Oregon was set apart, and most of those remaining are now there, while a few others are with the Nez Percés at Lapwai. Joseph, the noted Nez Percé chief, is himself the son of a Cayuse father. In 1892 the Cayuse on Umatilla reservation were reported to number 391, but it is evident that most of these are mixed-bloods of other tribes, particularly the Umatilla. The name Cayuse is from the Nez Percé language. They call themselves *Wailétpu*. They are known to the Yakima as *Wi'alët-pûm* or *Wai'létma*, and to the Tenino as *Shiwanish*, or "strangers from up the river," a name extended also to the Nez Percés.

UMATILLA (Shahaptian stock).—*Synonym*: Utilia. A tribe formerly occupying the lower portion of the river of the same name, with the adjacent bank of the Columbia, in Oregon. They speak a distinct language of the Shahaptian stock. By the treaty of 1855 they agreed to go on Umatilla reservation in Oregon, where in 1892 they were reported to number 216. A large proportion of those now called Cayuse on the same reservation are Umatilla mixed-bloods.

WALLAWALLA (Shahaptian stock).—*Synonyms*: Oualla-Oualla, Walawaltz, Wollawollah, Wollaw-Wollah. A tribe formerly occupying the country about the lower portion of the river of the same name and along the east bank of the Columbia from Snake river down nearly to the Umatilla, in Washington and Oregon. They take their name from the river, the word being said to refer to "rushing water." Their language is said to resemble closely that of the Nez Percés. By the treaty of 1855 they agreed to go on Umatilla reservation, Oregon, where, in 1892, they were reported to number 474.

A small band of the same tribe, known to the Yakima as *Walu'la-pûm*, formerly lived on the west bank of the Columbia opposite the present Wallula. Their dialect is said to have been more akin to the *Pä'lus* language.

SAHAPTIN OR NEZ PERCÉS (Shahaptian stock).—*Synonyms*: Chohoptins, Chopunnish (Lewis and Clark), Copunnish, Laaptin (misprint), *Â'dal-kato'igo*, "people with hair cut across the forehead" (Kiowa name), *Shi'wanish* (Tenino name, applied also to the Cayuse), *Wa'pamētānt* (Yakima name for the language). The Nez Percés are said to call themselves *Sahaptin*, and were named Nez Percés, or "pierced noses," by the French from their former custom of wearing nose pendants. They are the most important tribe of the Shahaptian stock, and

