



# Lewis & Clark

## in Columbia River Country

### IN THEIR OWN WORDS: Peoples of the Columbia Plateau

#### Introduction

Have you ever played "telephone," where you pass some specific message from one person to the next and then compare notes from beginning to end? Think about all the challenges faced by the Corps due to language barriers and cultural differences. How well do you think the people in these scenarios understood each other?

Read excerpts in the links below from Lewis and Clark's journals to learn of some of these communication challenges and how they were overcome.

#### Coming to the Columbia Plateau

Lewis and Clark were struck by the austere landscape of the Columbia Plateau. "Not one Stick of timber on the river," reported William Clark on October 10th, when they reached the forks of the Snake River, and entered what is now the state of Washington. In their haste to reach the ocean, they quickly passed through the Plateau country and reached Celilo Falls on October 22nd.

On their return trip they spent only a few more days in this area, from Celilo on April 21st to the

confluence of the Snake and Clearwater on May 4th.

#### Nez Perce Sweat Houses

On September 20th, 1805, in the Bitterroot Mountains, William Clark wrote:

*... they Sweat them in the following manner i. e. dig a large hole 3 feet deep Cover the bottom with Split wood on the top of which they lay Small Stones of about 3 or 4 Inches thick, a Second layer of Splited wood & Set the whole on fire which heats the Stones, after the fire is extinguished they lay grass & mud mixed on the Stones, on that dry grass which Supports the Pâsh-Shi-co root a thin Coat of the Same grass is laid on the top, a Small fire is kept when necessary in the Center of the kile...*

(Clark, from Moulton V.5, 222-3)

#### The Appearance of the Nez Perce

Lewis and Clark spent a month with the Nez Perce, from late September well into October. In his daily entries for October 7th, 1805, Clark wrote a general description of the Cho-pun-nish people:

*The Cho-pun-nish or Pierced nose Indians are Stout likeley men, handsom women, and verry dressey in their way, the dress of the men are a white Buffalow robe or Elk Skin dressed with Beeds which are generally white, Sea Shells- i e the Mother of Pin*

*hung to their hair & on a piece of otter Skin about their necks hair Cewed in two parcels hanging forward over their Shoulders, feathers, and different Coloured Paints which they find in their Country Generally white, Green & light Blue. Some flew were a Shirt of Dressed Skins and long legins, & Mockersons Painted, which appears to be their winters dress, with a plat of twisted grass about their necks.*

*The women dress in a Shirt of Ibex or <Goat> Skins which reach quite down to their ankles with <out> a girdle, their heads are not ornamented, their Shirts are ornamented with quilled Brass, Small peces of Brass Cut into different forms, Beeds, Shells, & curios bones &c.*

(Clark, from Moulton V.5, 258-9)

### **Amusements and Health among the Nez Perce**

On October 7th, 1805, in a Nez Perce camp at Weippe Prairie, William Clark wrote:

*Their amusements appear but flew as their Situation requires the utmost exertion to procure food they are generally employed in that pursute, all the Summer & fall fishing for the Salmon, the winter hunting the deer on Snow Shoes in the plains and takeing care of ther emence numbers of horses, & in the Spring cross the mountains to the Missouri to get Buffalow robes and meet &c. at which (it) time they frequent meet with their enemies & lose their horses & many of ther people. Ther disorders are but flew and those flew of a Scofelous nature. they make great use of Swetting. The hot and cold baethes, They are verry Selfish and Stingey of what they have to eate or ware, and they expect in return Something for everything give as presents or the Survices which they doe let it be however Small, and fail to make those returns on their part.*

(Clark, from Moulton V.5, 259)

### **Generosity in a Yakama Fish Camp**

Traveling upriver to explore more of the Columbia, on October 17, 1805, William Clark arrived at a fish camp of the Yakama:

*...passed three large lodges on the Stard Side near which great number of Salmon was drying on Scaffolds one of those Mat lodges I entered found it crouded with men women and schildren and near the enterance of those houses I saw maney Squars engaged Splitting and drying Salmon. I was furnished with a mat to Sit on, and one man Set about prepareing me Something to eate, first horn, and a malet of Stone curioesly Carved he Split the log into Small pieces and lay'd it open on the fire on which he put round Stones, a woman handed him a basket of water and a large Salmon about half Dried, when the Stones were hot he put them into the basket of water with the fish which was Soon Sufficently boiled for use. it was then taken out put on a platter of rushes neetly made, and Set before me they boiled a Salmon for each of the men with me, dureing those prepperations, I Smoked with those about me who Chose to Smoke which was but flew, this being a custom those people are but little accustomed to and only Smok thro form. after eateing the boiled fish which was delicious, I Set out& halted or came too on the Island at the two Lodges. Several fish was given to me, in return for Which I gave Small pieces of ribbond from those Lodges the natives Showed me the mouth of Tap teal River...*

(Clark, from Moulton V.5, 288)

### **Respect for Elders**

On October 17th, 1805, encamped along the Columbia between the Snake and Walla Walla Rivers, William Clark wrote:

*Those people appears to live in a State of comparitive happiness: they take a greater Share labor of the woman, than is common among Savage tribes, and as I am informd. Content with one wife (as also those on the Ki moo e nim river) Those people respect the aged with veneration, I observed an old woman in one of the Lodges which I entered She was entirely blind as I was informed by Signs,*

*had lived more than 100 winters, She occupied the best position in the house, and when She Spoke great attention was paid to what She Said...*

(Clark, from Moulton V.5, 289)

### Houses in "this open Country"

On October 17th, 1805, along the Columbia between the Snake and Walla Walla Rivers, William Clark wrote:

*The Houses or Lodges of the tribes of the main Columbia river is of large mats made of rushes, Those houses are from 15 to 60 feet in length generally of an Oblong Squar form, Suported by poles on forks in the iner Side, Six feet high, the top is covered also with mats leaveing a Seperation in the whole length of about 12 or 15 inches wide, left for the purpose of admitting light and for the Smok of the fire to pass which is made in the middle of the house. - The roughfs are nearly fiat, which proves to me that rains are not common in this open Country.*

(Clark, from Moulton V.5, 290)

### In a Pish-quit-pa Village

On October 19th, 1805, in the territory of the Umatilla people, William Clark recorded his observations of their villages:

*...I observed a great number of Lodges on the opposit Side at Some distance below..., I landed in front of five Lodges which was at no great distance from each other, Saw no person the enteranc or Dores of the Lodges wer Shut with the Same materials of which they were built a mat... ...I Saw Several Horses and persons on hors back in the plains maney of the men womin and children Came up from the Lodges below; all of them appeared pleased to See us, we traded some flew articles for fish and berries, Dined, and proceeded on passed a Small rapid and 15 Lodges below the five, and Encamped below an Island Close under the Lard Side, nearly opposit to 24 Lodges on an Island near*

*the middle of the river, and the Main Stard Shor Soon after we landed which was at a flew willow trees about too Indians Came from the different Lodges, and a number of them brought wood which they gave us, we Smoked with all of them, and two of our Party Peter Crusat & Gibson played on the violin which delighted them greatly, we gave to the principal man a String of wompon treated them kindly for which they appeared greatfull, This Tribe can raise about 350 men.*

(Clark, from Moulton V.5, 305-6)

### Clatsop Hats

On January 29th, 1806, William Clark described hats worn by the Clatsops:

*Maney of the nativs of the Columbia were hats & most commonly of a conic figure without a brim confined on the head by means of a String which passes under the chin and is attached to the two opposit Sides of a Secondary rim within the hat - the hat at top termonates in a pointed knob of a conic form, or in this Shape. these hats are made of the bark of Cedar and beargrass wrought with the fingers So closely that it Casts the rain most effectually in the Shape which they give them for their own use or that just discribed, on these hats they work various figures of different colours, but most commonly only black and white are employed. these figures are faint representations of the whales, the Canoes, and the harpooners Striking them. Sometimes Square dimonds triangle...*

(Clark, from Moulton V.6, 246)

### Knives

On January 29th, 1806, William Clark described the knife carried by Clatsops:

*The form of a knife which Seems to be prefured by those people is a double Edged and double pointed dagger the handle being near the middle, the blades of unequal length, the longest from 9 to 10 incs. And the Shorter one from 3 to 5 inches. Those knives*

*they Carry with them habitually and most usually in the hand, Sometimes exposed, when in Company with Strangers under their Robes with this knife they Cut & Clense their fish make their arrows. this is the form of the Knife A is a small loop of a Strong twine throng through which they Sometimes they incert the thumb in order to prevent it being wrested from their hand.*

(Clark, from Moulton V.6, 246-8)

### **Horses of an "Excellent Race"**

On February 15th, 1806, while waiting for winter to pass, Meriwether Lewis wrote about the distribution, characteristics and treatment of horses:

*The horse is confined principally to the nations inhabiting the great plains of Columbia extending from Latitude 400 to 500 N. and occupying the tract of country lying between the rocky mountains and a range of Mountains which pass the columbia river about the great falls or from Longitude 116 to 121 West. in this extesive tract of principally untimbered country so far as we have leant the following nations reside the Sosone or snake Indians, the Chopunnish, sokulks, Cutssahnims, Chymnapums, Ehelutes, Eneshuh & Chilluckittequaws. all of whom enjoy the bennefit of that docile, generous and valuable anamal the horse, and all of them except the three last have immense numbers of them. Their horses appear to be of an excellent race; they are lofty eligantly formed active and durable; in short many of them look like the fine English coarsers and would make a figure in any country. some of those horses are pided [pied] with large spots of white irregularly scattered and intermixed with the black brown bey or some other dark colour, but much the larger portion are of an uniform colour with stars snips and white feet, or in this respect marked much like our best blooded horses in virginia, which they resemble as well in fleetness and bottom as in form and colours, the natives suffer them to run at large in the plains, the grass of which furnishes them with their only subsistence their masters taking no trouble to lay in a winters*

*store for them, but they even keep fat if not much used on the dry grass of the plains during the winter...*

(Lewis, from Moulton V.6, 313)

### **Clothing and Facial Characteristics**

On March 19th, 1806, Meriwether Lewis wrote about the various groups of the Lower Columbia:

*The Killamucks, Clatsops, Chinnooks, Cathlahmahs and Wâ:c' ki-a-cums resemble each other as well in their persons and dress as in their habits and manners. - their complexion is not remarkable, being the usual copper brown of most of the tribes of North America. they are low in statue reather diminutive, and illy shapen; possessing thick broad flat feet, thick ankles, crooked legs wide mouths thick lips, nose moderately large, fleshey, wide at the extremity with large nostrils, black eyes and black coarse hair. their eyes are sometimes of a dark yellowish brown the puple black. I have observed some high acqualine noses among them but they are extreemly rare. the nose is generally low between the eyes.*

(Lewis, from Moulton V.6, 432)

### **Head-Flattening**

On March 19th, 1806, Meriwether Lewis wrote about the process of head-flattening among tribes of the Lower Columbia:

*...the most remarkable trait in their physiognomy is the peculiar flatness and width of forehead which they artificially obtain by compressing the head between two boards while in a state of infancy and from which it never afterwards perfectly recovers. this is a custom among all the nations we have met with West of the Rocky mountains. I have observed the heads of many infants, after this singular bandage had been dismissed, or about the age of 10 or eleven months, that were not more than two inches thick about the upper edge of the forehead and reather thiner still higher. from the top of the head to the extremity of the nose is one streight*

*line, this is done in order to give a greater width to the forehead, which they much admire. this process seems to be continued longer with their female than their male children, and neither appear to suffer any pain from the operation...*

(Lewis, from Moulton V.6, 433)

## Appearance

On March 19th, 1806, Meriwether Lewis wrote about the physical appearance of the tribes of the Lower Columbia:

*The nations of this neighbourhood or those recapitulated above, wear their hair loosely flowing on the back and shoulders; both men and women divide it on the center of the crown in front and throw it back behind the ear on each side. they are fond of combs and use them when they can obtain them; and even without the aid of the comb keep their hair in better order than many nations who are in other respects much more civilized than themselves. - the large or apparently swollen legs particularly observable in the women are obtained in a great measure by tying a cord tight around the ankle. their method of squatting or resting themselves on their hams which they seem from habit to prefer to sitting, no doubt contributes much to this deformity of the legs by preventing free circulation of the blood...*

(Lewis, from Moulton V.6, 434)

## Men's Dress

On March 19th, 1806, Meriwether Lewis described the clothing worn by men of the Lower Columbia:

*...the dress of the man consists of a small robe, which reaches about as low as the middle of the thigh and is attached with a string across the breast and is at pleasure turned from side to side as they may have occasion to disencumber the right or left arm from the robe entirely, or when they have occasion for both hands, the fixture of the robe is in front with its corners loosely hanging over their*

*arms. they sometimes wear a hat which has already been described. this robe is made most commonly of the skins of a small animal which I have supposed was the brown mungo, tho' they have also a number, of the skins of the tiger cat, some of those of the Elk which are used principally on their war excursions, others of the skins of the deer panther and bear and a blanket wove with the fingers of the wool of the native sheep. a mat is sometimes temperarily thrown over the shoulders to protect them from rain, they have no other article of clothing whatever neither winter nor summer. and every part except the shoulders and back is exposed to view, they are very fond of the dress of the whites, which they wear in a similar manner when they can obtain them, except the shoe which I have never seen worn by any of them. they call us pâh-shish'e-ooks, or cloth men (Clatsop term meaning "Blanket people").*

(Lewis, from Moulton V.6, 434)

## Women's Dress

On March 19th, 1806, Meriwether Lewis described the clothing worn by women of the Lower Columbia:

*The dress of the women consists of a robe, tissue, and sometimes when the weather is uncommonly cold, a vest, their robe is much smaller than that of the men, never reaching lower than the waist nor extending in front sufficiently far to cover the body. it is like that of the men confined across the breast with a string and hangs loosely over the shoulders and back. the most esteemed and valuable of these robes are made of strips of the skins of the Sea Otter net together with the bark of the white cedar or silk-grass...*

*The garment which occupies the waist, and from thence as low as nearly to the knee before and the ham, behind, cannot properly be denominated a petticoat, in the common acceptation of that term; it is a tissue of white cedar bark, bruised or broken into small shreds, which are interwoven in the middle by means of several cords of the same*

materials, which serve as well for a girdle as to hold in place the shreds of bark which form the tissue, and which shreds confined in the middle hang with their ends pendulous from the waist...

*The women as well as the men sometimes cover themselves from the rain by a mat worn over the shoulders. they also cover their heads from the rain sometimes with a common water cup or basket made of the cedar bark and beargrass. these people seldom mark their skins by puncturing and introducing a colouring matter. such of them as do mark themselves in this manner prefer their legs and arms on which they imprint parallel lines of dots either longitudinally or circularly. the women more frequently than the men mark themselves in this manner.*

(Lewis, from Moulton V.6, 434-5)

### **Favorite Ornament**

On March 19th, 1806, Meriwether Lewis wrote of the blue and white beads favored by the tribes of the Lower Columbia:

*The favorite ornament of both sexes are the common coarse blue and white beads which the men wear tightly wound around their wrists and ankles many times until they obtain the width of three or more inches. they also wear them in large rolls loosely around the neck, or pendulous from the cartilage of the nose or rims of the ears which are perforated for the purpose. the women wear them in a similar manner except in the nose which they never perforate. they are also fond of a species of wampum which is furnished them by a trader whom they call Swipton. it seems to be the native form of the shell without any preparation. this shell is of a conic form somewhat curved, about the size of a raven's quill at the base, and tapering to a point which is sufficiently large to permit to hollow through which a small thread passes; it is from one to 1½ inches in length, white, smooth, hard and thin, these are worn in the same manner in which the*

*beads are; and furnish the men with their favorite ornament for the nose.*

(Lewis, from Moulton V.6, 435-6)

### **Women's Dress and Appearance at Cathlopotle**

On March 29th, 1806, Meriwether Lewis described the women of the village of Cath-la-poh-tle:

*...their women wear their ornaments robes and hair as those do below tho' [NB: Indian women on Wappato Island & in that Valley} here their hair is more frequently braided in two tresses and hang over each ear in front of the body. in stead of the tissue of bark worn by the women below, they wear a kind of leather breech clout about the width of a common pocket handkerchief and reather longer, the two corners of this at one of the narrow ends are confined in front just above the hips; the other end is then brought between the legs, compressed into a narrow foolding bundel is drawn tight and the corners a little spread in front and tucked at the groin over and around the part first confined about the waist. the small robe which dose not reach the waist is their usual and only garment commonly worn beside that just mentioned. when the weather is a little warm this robe is thrown aside and the leather truss or breech-clout constitutes the whole of their apparel.*

(Lewis, from Moulton V.7, 27)

### **"A Formidable Weapon"**

On March 29th, 1806, at the village of Cathlopotle, Meriwether Lewis was impressed by the weapons which hung from their beds:

*...they have a number of large symeters of Iron from 3 to 4 feet long which hang by the heads of their beads; the blade of this weapon is thickest in the center tho' thin even there. all it's edges are sharp and it's greatest width which is about 9 inches from the point is about 4 inches. the form is thus. this is a formidable weapon. they have heavy bludgeons of*

*wood made in the same form nearly which I presume they used for the same purpose before they obtained metal...*

(Lewis, from Moulton V.7, 28)

## Disease

On April 6th, 1806, Meriwether Lewis reported on evidence that smallpox had decimated many Chinook villages along the lower Columbia:

*Capt. C. enquired of the Nechecole the cause of the decline of their village. An old man who appeared to be of some note among them and the father of his guide brought forward a woman who was much marked with the small pox, and made signs that the inhabitants of those houses which he saw in ruins had all died with the disorder which marked the face of the woman and with which this woman was very near dying when a girl. From the apparent age of the woman Capt. C. supposed that it prevailed among the Clatsops and others of the coast.*

(Lewis, from Moulton V.7, 85)

## A Way-um-pum Dance

On April 23rd, 1806, camped with people now generally known as Tenino, in the vicinity of the mouth of Rock Creek (Klickitat County, Washington), Meriwether Lewis wrote:

*...after we had arranged our camp we caused all the old and brave men to set around and smoke with us. We had the violin played and some of the men danced; after which the natives entertained us with a dance after their method. this dance differed from any I have yet seen. they formed a circle and all sung as well the spectators as the dancers who performed within the circle. these placed their sholders together with their robes tightly drawn about them and danced in a line from side to side, several parties of from 4 to seven will be performing within the circle at the same time.*

(Lewis, from Moulton V.7, 160)

## Hunters as Well as Fishermen

On April 25th, 1806, below the Umatilla River, Meriwether Lewis wrote:

*...the Pish-quit-pahs, may be considered hunters as well as fishermen as they spend the fall and winter months in that occupation.*

(Lewis, from Moulton V.7, 165)

## Dress of the Pish-quit-pas

On April 25th, 1806, below the Umatilla River, Meriwether Lewis wrote about the dress of the people he called Pish-quit-pahs:

*...the Pish-quit-pahs,... they are generally pleasantly featured of good statue and well proportioned... the Pishquitpah women for the most part dress with short shirts which reach to their knees long leggings and mockersons, they also use large robes; some of them weare only the truss and robe they brade their hair as before described but the heads of neither male nor female of this tribe are so much flattened as the nations lower down on this river.*

(Lewis, from Moulton V.7, 165-6)

## Ailments among the Walla Wallas

On April 28th, 1806, while camped near the mouth of the Walla Walla River, Meriwether Lewis wrote about ailments of these people:

*...they brought several disordered persons to us for whome they requested some medical aid. one had his knee contracted by the rheumatism, another with a broken arm &c. to all of which we administered much to the gratification of those pore wretches. we gave them some eye water which I believe will render them more essential service than any other article in the medical way which we had it in our power to bestow on them... soar eyes seem to be a universal complaint amonge those people; I have no doubt but the fine sand of these plains and river contribute much to this disorder. ulsers and irruptions of the skin on various parts of the body are also common diseases among them.*

(Lewis, from Moulton V.7, 178)

### Dress of the Walla Wallas

In April of 1806, the Corps spent three nights on the Walla Walla River in a place that now may lie under Lake Wallula (Moulton V.7, 186) While there, on April 29th, Lewis wrote about the clothing of the Walla Wallas:

*...these people as well as the Chymnahpos are very well dressed, much more so particularly their women than they were as we descended the river last fall most of them have long shirts and they cannot procure the shirt, but very few are seen with the former at this moment. I presume the success of their winters hunt has produced this change in their attire. they all cut their hair in their forehead and most of the men wear the two cews over each sholder in front of the body; some have the addition of a few small plats formed of the earlocks and others tigh a small bundle of the docked foretop in front of the forehead. their ornaments are such as discribed of the nations below and are woarn in a similar manner. they insisted on our dancing this evening but it rained a little the wind blew hard and the weather was cold, we therefore did not indulge them.*

(Lewis, from Moulton V.7, 183)

### Walla Walla Food Preferences

On April 30th, 1806, encamped among the Walla Walla, Meriwether Lewis wrote:

*...these people will not eat the dog but feast heartily on the otter which is vastly inferior in my estimation, they sometimes also eat their horses, this indeed is common to all the indians who possess this annimal in the plains of Columbia; but it is only done when necessity compells them.*

(Lewis, from Moulton V.7 188)

### Nez Perce Deer Hunting

On May 7th, 1806, while traveling overland toward the Bitterroot Mountains, William Clark made note

of the deer decoys common in Nez Perce hunting grounds:

*I observed in all the Lodges which we have passed Since we Crossed Lewis's river decoys, or Stocking (stalking) heads as they are Sometimes called. these decoys are for the deer and is formed of the Skin of the head and upper portion of the neck of that animale extended in the nateral Shape by means of a flew little Sticks placed within, the hunter when he Sees a deer conseals himself and with his hand givs to the decoy the action of a deer at feed, and this induces the deer within arrowshot; in this mode the Indians near the woody country hunt on foot in Such places where they cannot pursue the deer with horses which is their favourite method when the grounds will permit...*

(Clark, from Moulton V.7, 224)

### Nez Perce Hospitality

The Corps camped on Lawyer Creek with the Nez Perce people from May 10th-13th, 1806. On their first night, Lewis wrote about the hospitality they experienced there:

*...at 4 in the afternoon we descended the hills to Commearp Creek and arrived at the Village of Tunnachemootoolt, the cheeif at whos lodge we had left a flag last fall. this flag was now displayed on a staff placed at no great distance from the lodge. underneath the flag the Cheif met my friend Capt. C. who was in front and conducted him about 80 yds. to a place on the bank of the creek where he requested we should encamp; I came up in a few minutes and we collected the Cheifs and men of consideration smoked with them and stated our situation with respect to provision. the Cheif spoke to his people and they produced us about 2 bushels of the Quawmas roots dried, four cakes of the bread of cows and a dried salmon trout. We thanked them for this store of provision but informed them that our men not being accustomed to live on roots alone we feared it would make them sick, to obviate which we proposed exchangeing a good horse in reather low order for a young horse in tolerable*

order with a view to kill. the hospitality of the cheif revolted at the aydea of an exchange, he told us that his young men had a great abundance of young horses and if we wished to eat them we should be furnished with as many as we wanted. accordingly they soon produced us two fat young horses one of which we killed, the other we informed them we would postpone killing untill we had consumed the one already killed. This is a much greater act of hospitality than we have witnessed from any nation or tribe since we have passed the Rocky mountains. in short be it spoken to their immortal honor it is the only act which deserves the appellation of hospitality which we have witnessed in this quarter. we informed these people that we were hungry and fatigued at this moment, that when we had eaten and refreshed ourselves we would inform them who we were, from whence we had come and the objects of our resurches. a principal Chief by the name Hohâst,-ill-pilp arrived with a party of fifty men mounted on elegant horses. he had come on a visit to us from his village which is situated about six miles distant near the river. we invited this man into our circle and smoked with him, his retinue continued on horseback at a little distance. after we had eaten a few roots we spoke to them as we had promised; and gave Tinnachemootoolt and Hohâstillpilp each a medal; the former one of the small size with the likeness of Mr. Jefferson and the latter one of the sewing medals struck in the presidency of Washington, we explained to them the desighn and the importance of medals in teh estimation fo teh whites as well as the red men who had been taught their value. The Cheif had a large conic lodge of leather erected for our reception and a parsel of wood collected and laid at the door after which he invited Capt. C. and myself to make that lodge our home while we remained with him. we had a fire lighted in this lodge and retired to it accompanied by the Cheifs and as many of the considerate men as could croud in a circle within it. here after we hd taken a repast on some horsebeef we resumed our council with the indians which together with smoking the pipe occupyed the ballance of the evening... as these people had been liberal with is with respect to provision I direted the

men not to croud their lodge surch of food in the manner hunger has compelled them to do at most lodges we have passed, and which the Twisted hair had informed me was disgreeable to the natives. but their previous want of hospitality had induced us to consult their enclinations but little and suffer our men to obtain provision from them on the best terms they could.

(Lewis, from Moulton V.7, 237-9)

## Nez Perce Fishing Technique

On May 11th, 1805, on the Clearwater River, William Clark observed the fishing technique of the Chopunnish, or upper Nez Perce, people:

*These natives take their fish in the following manner to wit. a Stand Small Stage or warf consisting of Sticks and projecting about 10 feet into the river and about 3 feet above the water on the extremity of this the fisherman stands with his guig or a Skooping Net which differ but little in their form those Commonly used in our Country it is formed thus with those nets they take the Suckers and also the Salmon trout and I am told the Salmon also.*

(Clark, from Moulton V.7, 245)

Article written/adapted by?

(note: I'm not sure who wrote these but we probably need a source?)