

## Priest Rapids

### General info.

Mrs. Yeager..South 14th.. used to live there..~~Had~~ goods stored in basement, burned. has photos..not very good. Has also photos as made by dean.spuler.

Johnny's name may be Pah-hya-toot, rather than Buck-hya-toot. as understood to be. Name means birds circling to ~~odd~~ land and feed.

One son Rex Buck.

Property on east side of river mostly owned by Frank Rothrock.. other by W.R. Clarke and wife, and small part by Richmond and state. Land along river owned by Washington Irrigation Dev. company mostly.

Line fence..springs. BC

Brother of Richmond owns store in Yakima, 15th ave?

Mrs. Bob Sisk, good friend, keeps records births, deaths, marriages etc. , regular family tree. Brown Bros. and Sisk.

Mrs. Sisk lived 42 years at Cold Creek.

So Happy lived on hill, spring and trees, between Sourdough and cow canyon and river. Fence on south (fence line for cattle.

Richmond's spring north and west..Corals along railroad track.

Track runs west of road along river. Road along river crosses over track and goes up to So Happy's place or toward it.

Camp of tribe up railroad track and between Sohappy's place and railroad..river.

Mailcarrier spends weekend in town..been going there for years.

March...1951.

6/14/51

~~Shop-it~~<sup>te</sup>-a-luk...small unused cave near Wanapum home site. Marked by X. (Will show it to you the next time we go there)

Interpreter: Little invisibleman, like animal uses it, lives there, Wanapams always regarded it as "sacred and taboo" and left it alone Chubby, (Stanley) Saw the little man once when he was near it and not supposed to be there..he was about the size of Sluggo then.. (that would be 2 to 3 years old) Little man wanted him to go with him but he was frightened and ran away. Don't know what would have happened if he had gone, would have disappeared I guess or became little and invisible too.)

Name of Priest Rapids Indians. As told by Nancy Jim, one of them, to Mrs. Crowder (Mr. Bob Sick's step-daughter) about 1935.

Harry Tommanash--crippled.

Si Tommanwasy..brothers. Also brothers to Johnny Buck's wife.

Annie Jim (dead) Si's wife.

Nancy Jim--Harry Winn's wife.

Harry Tommanash's wife. Mother of Harry Winn.

Agnes Jim (maybe dead) She was one-eyed. She mother of Annie and Nancy.

Helen Joe and Helen Jim, half sisters to Annie and Nancy. George Jim their brother.

Kate Johnley. Mrs. Mable Hudson. Susie Joe. Half sisters to Johnny Buck.

Wesley Schock-Nephew to Johnny Buck.

Tom and Pete. Brothers of Agnes Jim.

Johnny' Buck's wife. Died about 1947. Nothing known of her parents. By informant.

Martha Johnnie-Buck's daughter.

Frank--Buck's son. His wife Margaret.

Rex Buck, -Buck's son.

Lester Johnnie, grandsons.

Louie Dick, grandson. He son of Martha Johnnie.

~~One~~ Tommanawash-Husband of Annie Jim. She dead. Son, Max. Dead.

Jeanette, daughter, dead. Joe and Bobbie, sons.

Winn..Husband of Nancy Jim. Ernestine, daughter. Irene, daughter, she is dead. Virginia, a daughter. Shirley Joe Ann, a daughter, dont' know whether dead or not.

Ernest Johnley, husband of Kate Joe. Sam Joe.

Susie Joe, widow. ~~Ed~~ Leslie White. Son killed in automobile wreck few years ago coming home from rodeo on reservation. Susie lives at Nespelm.

Mabel Hudson, widow. Jim Hudson her son.

Place Names--Mid Columbia Pasco Northward.

Harry Tomalawash and Johnny Buck

6/29/51.

(two hour session after dinner, started slow on few words..little interest but fairly cooperative. Then told of man some five years ago "I think it was," who asked about the place names, don't know how many he got, didn't spend long on them.

Pasco-Ko-Sisth. "points where river meets. They caught eels there. They caught them in nets and would nearly fill a boat. You call eels Coo-Soo-Yas. They are good to eat. In later years they fried them. But long time ago we just cut them up (demonstrated lengthwise cut.) and hung them up and dried them, just like salmon. Then you cooked the dried eels. They kept good like salmon and we packed them in bags like dried salmon.

The rivers, Snake and Columbia meet there and Ko-Sisth means a point like where rivers meet. (Demonstrated by holding hands wedge shaped and then drawing outline with finger on mat.)

Richland-Tow-Mow Towee. "inter camp site. Unable to give meaning without interpreter. "Pull down."

Hanford-Chan-N'Out. Village located there. Graveyard there. Principal wintertime camp. "There is a big store located there now."

Wow-chtch. Islands. "Waters Go Up."

Pouch-Pow-osth. "Only way I can described meaning is that you have word called "powder" for it. No, it is not white cliffs like White Bluffs. It is another kind of powder.

White Bluffs -Tacht. Big camp there. 1880 Graveyard there. Graveyard on an island in the river near there.

Wy-Yone--Next place above Tacht or Whitepluffs. It was about as far upstream as we are from Moxee. (Demarais hop ranch, about 1 1-2 miles to two miles from Moxee) It was a good fishing place. Island. "Where waters go down."

Wop-tcklinch--Located 1-2 to a mile upstream. "Up water and down water." "We did net fishing there in summer, Dog salmon. The Indian word for Dog salmon is I-ach. (Eye-Ack fast.)

Moli-Mooli--Next location, about three-fourths mile upstream. "Hills stacked." Demonstration made with hands, hills in front, hills higher close behind, other hills higher close behind and bakk and cack... "hills stacked."

Moon--One-half mile upstream. "Water swirl place." It was a good winter camp. "We camped there in the winter because of the way the river is shaped and the water. It carried lots of wood into the shore and left it piled up. There was a postoffice there later the white men had. It was called Alut (or Alart ..repeated questioning brought same pronunciation. could be Allard . I guess the first power plant was there, later"

Teel-cum. This was about a mile upstream. I don't know the meaning. It was a camping place.

A'Nah-Home--This was another mile upstream, maybe a little more. It means after "while, I guess you would say. It was a summer camp, wasn't used much in the winter if at all.

Teex-Sah--Half mile upstream. It means "sit down." Demonstration given .

Mook-Mook Hah--You know where that is. You were there. It is where the dug out graves, the old graves are. There used to be a camp there, quite a big camp. (Asked about rocks.) "Yes, they have a name but we don't remember it. Maybe I will remember later. It means "up, up."

"here used to be one of those rocks down close to the river and the trail went by. There was just room enough to get by on a horse if you were careful. The white men blasted that out a long time ago.

Wa-Tash-Mah-Loat--Half mile upstream. "Means raft stuck."  
They used to make rafts to cross the river. you know Meisch,  
~~Sogetaldrafted~~ Speelyi's raft. It got its name from where his raft got stuck. I guess there was a story about that but I don't remember it now. That was the place where they used to store dry salmon. There was a place up against the hill where you could dig out and it was cold there and they would store salmon there and cover it up and it would keep a long time.

Mon-Wow-See-One-fourth mile up. I don't know that meaning. It was a camping place. They would camp there and then go up into the hills back of there and dig roots

"hot-Klocht-One fourth mile upstream. You know where power plant is. "It means holes in rock." There was good salmon fishing there. They used nets to catch them, but long lnets.

Al-Muscl-"lmonwie-That was a quarter mile, maybe a little farther, upstream. I don't know what it means. I think it was something about Speelyi, he had something to do with naming it.

P'Nah-That was upstream from the power plant. You know where that is. It means fish caught or fish trap. They used to catch fish there in P'nah. It was a long trap made of willows. They put it in the water and it caught the fish.

Shop-~~Ma~~-Ta-Lok-That's a little upstream. You know where that is. That's where you went for the feast they gave for you. It means about the hole in the rock that has a mark over it (Made figure like X, same type made by previous informants.) Sometimes you can see it, sometimes not. A spirit lives in the hole. No one sees it I guess. I guess it's a bad spirit. There's a place up near where you live

where there's the same kind of mark over the rock. There is a spirit lives there too. (Painted Rocks.) Shop-"a-Lok is where the came is now.

We-Youn-"ee- Mile upstream. It means points in the river, like this, where waters go up (gestulated, hands pointed, pushed out, opening up and raising.) Wanapum graveyard above there. So-Happy buried little below along railroad.

Tow-Masch-Koo-Nish-In-Es-This is about one-fourth mile upstream. "It's like whirlpool." They lived there and when they lived there in the winter, they had winter houses because it was hard winters. They dug down a little ways for the house and then covered it over so they would keep warm. They only did that where the winters were hard and where they lived in winter. A long, long time ago I used to see the holes of their houses there, old, old, old.

Tot-Tom-Chana-"e-Tosh-It was a little way up, not more than a quarter of a mile. It means "Falls Down." That was a long time ago, so long no one remembers much, even when I was small, about it more than why it was named. A man had a deer power and he knew the deer. He would go up in the mountains alone and bring the deer down and then they would run over the bluff and get killed for the Indians who waited below. No one else but him had that power. No one could go into the hills with him. He would have had a dream about the deer power and the deer told him how to come and get them. Then he went into a sweat house early in the morning and talked with the deer and the said 'today is the day you can come and get us for the hungry people.' So he went into the hills and the other people waited and soon lots of deer came down and ran over the bluff and were killed. After that he could go up to the hills when the deer talked to him and they would come down and run over the bluff. But he would never tell anyone his deer song or dream.

Ten-Tut-Na-Mah- Half mile on up stream. "Spring in there."

"It means willows around here." I don't know what kind of willows they are. There are different kinds. Those kind we would strip the bark off and boil it and drink it when we were sick and it cured you.  
(No particular sickness )

Pan-Tlap-It was next and one-half mile up stream. "Like creek." There is a creek there and there is a spring there. It was a wintertime camp.

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*Ach-cas-tam - Beserly Tap*  
*Punk-hsh - Vantage*

*2 pkes - (Cottontail) head of Rapids =*

Words. Place Names. References to customs

Pulled into water..Always pulled in. Pulled in and under. Saved.  
at Celilo. first words: "I want a drink of water."

Small people--Lived in mountains at Shop-Ta-Loek, long ago.

Called: Pa-Noch-Pa-La-Chlima. Means "Get you Lost."

Wapatime Na-Tee-Tite. Little people.

Rock Paintings-- Ta-Mat

Power- Wot

Strongest power--Cougar or Wolf.

Stayed out--usually five days and five nights.

Advised by anyone, like an aunt or uncle. Girls went out too.

Smo-Wha-E4 first died , where he was born, at Wallula, that hill  
North of Prosser "Le-Lake.

We-Num-Come here.

Ah-Wah-We-Nos--Legs for ~~for~~ walk or walking.

Smo-Wha-La died at Priest Rapids at night. Died , came back after two  
nights. Came back after the funeral or people had met and sung songs  
and made him ready for burial.

Indian name: Kuk-Kia (like bird) Old man.

Game bones.

Bone Game.

Jim Looney. Puck-Hyah-<sup>h</sup>oot. Jim Weasletail. 11./8/51.

Not all game bones, they come in sets of two, are made from foreleg of deer, are lucky. One is plain. That is the one the guesser tries to pick out. The other is banded or marked.

Anyone can make game bones but not everyone can make lucky ones. Only a man with power can make lucky ones. That power comes from praying. When he makes bones he prays and gives them power. That takes them out of realm of ordinary ones and are good ones. Bones with power are kept as a prized possession by the owner and are never sold or traded or given away. Only those without luck or power are disposed of. Bones with real power are buried with the owner.

There was a young man at Priest Rapids, a Wanapum, who had the biggest power with bones that any of the Indians in the Northwest knew. He won all the time. He was rich in horses, blankets and other things. No one could beat him until...

He was just a young man and when he would go to Pendleton or down on the Umatilla reservation, over into the Palouse country, down at Pasco or over into the Yakima country or up at Ellensburg, he always won.

He had the big power.

Finally some of the Yakima men went to a big doctor. He told them that the man had "sweat house power." He told them to "find his sweathouse." He gave them other advice.

So a bunch of the Yakima men went over to Priest Rapids one time to gamble. They took along horses and blankets and baskets to gamble. Their wives and others went along, like they were going to fish.

When they got there the man wanted to start a game that night. "No, we are too tired. We will play tomorrow, they told him."

Then they looked up and down the river at Priest Rapids. They found his sweat house. There by it was a stack of his sweat rocks. They took the rocks and scattered them and threw some of them into the river. Then they went back and played with him and they won, every time.

Not only that, but the medicine men then "shot" him and they killed him.

"When I play the bone game I try to keep the man who is guessing from trying to know which hand the white bone is in. I think about other things. I cross him up like thinking: The bone with the plain one..the one that counts, is in my right hand, and the other bone is there. So when he reads my mind he guesses wrong.

It is to confuse the guesser and destroy his power that the other people pound on sticks and shout.

It is not right for people to mix up to play. They should keep to their tribes and people when they play. That is the way they did in the old days and only recently at Indian gatherings have they been mixing up and that is because they can raise money for the game that way. But it destroys the power.

Language. Words.

Jim Looney. Yakima. Puck-Hyah-'oot, 'anapum. 10-51

Neet-Wanapum word for tepee.

Squeal-yee--Yakima word for tepee.

A'Neet-Wanapum, means "making house."

Kot-nampt--Yakima for long house.

'sch-Tschu-Yakima for cattails.

White people were called <sup>u</sup>Sho-yap-po by early Indians.

White people were called push-ten by early people.

Long, long ago, the Indians said they called the white people  
"Hallo."

Long, long ago, the <sup>m</sup>Uatilla people called the white people A-Tclm.