

Excerpts from miscellaneous references:

Letter Record ^hBook in Yakima Agency, Toppenish, Washington,
book "1" p. 5

Ft. Simcoe, W.T. July 26, 1878

Gen. O.O. Howard, Commander of the District of Columbia

Sir: It becomes my duty to inform you that on or about the 10th day of this month a man and his wife were murdered by the Indians about 60 miles east of this place. We suppose they were killed by the party of Indians who crossed the Columbia River at the time the gun boat fired on them... this party of Indians is said to be camped on the opposite side of the Columbia River above Priest Rapids below Moses and Smowhala's camp. I have reliable information that Moses and Smohalla will not allow this party to ^{come} ~~be~~ among their ~~own~~ people lest they should in some way become involved in their supposed crime.

...James H. Wilbur,
U.S. IND. Agent.

~~Letter Record Book in Yakima Agency~~

Ibid p. 118

Hon E.A. Hoyt, commissioner,

Ft. Simcoe, W.T. Feb. ~~22~~ 24, 1879

Sir: I have the honor to inform you that with the addition of the Snake, Piute and Smohalla Indians that have recently been moved to this agency it became necessary for me to make a purchase of flour. I purchased three tons of summer flour with the privilage of three tons more at ^{bbl.} Six 50 dollars per ~~bar.~~, also fifty bbls of P.T. Gervis.

(Edit. note:

(The Smowhala informants contend, separately and individually, that Wilbur refused to issue flour or other rations unless they would cut their hair and become members of his church. This they refused to do.)*

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Ibid p. 121 Wilbur to Hoyt

...I requested Gen. O.O. Howard to order them kept on or about the reservation ~~(Smith's people)~~ (troops) until the Snake & Piute Indians with Chief Moses people and the Smoholla bands were permanently settled upon the agency. The order has been given...

note: (Compare this with the Ruy Kendall man uscript written by the man left in charge at the agency when the Agent, Wilbur was called to Washington)

Ibid p. 147 Wilbur to Howard

Fort Simcoe, W.T. March 15, 1879

I send by Captain Winters one of the Smohalla Indians to be taken to Vancouver. He has been all the winter sewing seeds of discord among the Indians urging them not to remain on the reservation. I want him kept while Moses is gone to Washington. His name is Hah-ah-sawuni, - and then we can determine what disposition is to be made of him.

(Wilbur)

Ibid p 470 Wilbur to Col. H. Clay Wood, asst. adjt. Gen. Dept. Col. U.S. Special Indian Agent Yakima, Ft. Simcoe W.T. May 10, 1880

Sir: Reference to your letter of the 4th inst. asking my views relative to ~~admitted~~ returning fugitive bands of Indians to the Reservation where they belong....I know of no Indians belonging here who are off the reservation, except such as would come under the provisions of the treaty above cited, with perhaps the exception of some *thirty*

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who are living on Lewis River in Cowlitz Co. and the Palouse Indians. The last number about 200 and have never been on the reservation. ~~(These were the Indians living at Lyons Ferry at the junction of the Snake and Palouse Rivers. They were Smohalla followers but cultivated 10 acres of ground, necessary to secure food)~~ (ed. note. These were the Indians living at Lyons Ferry at the junction of the Snake and Palouse Rivers. They were Smohalla followers but cultivated 10 acres of ground, necessary to secure food)

(EXCERPT from letter, full copy of original possessed.)

Priest Rapids, Shoptoluk (P'na) August 5, 1951

Hon Dillon Meyer

Commissioner of Indian Affairs

Hon Commissioner:

The remnants of the Wanapum tribe etc.

We earnestly and sincerely petition you to take necessary steps to acquire for us a tract of land embracing our old, old home site, burial ground and sufficient grazing land for some horses.

...We have maintained the greatest foundation of America and Americans in our way of life--the family. So it is that we are assembled at a family feast today, this 5th day of August, 1951, to renew a plea that has been made numerous times in years past that the government owning and controlling land in the wide region that has always been our home, assign sufficient at this time while it is yet undeveloped

(not underlined in original letter)

.... We call attention, again, that the government is in control of a territory formerly owned by our ancestors, a territory embracing thousands of acres, commonly known as the Wahluke Slope of the Hanford Atomic Project. And we petition that when and if this land reverts to government control preparatory to private use, that a part of it, a home part, be reserved for us in the territory that was for time longer than history, the winter home of our ancestors.

....(list of names attached. Signed by head man Puck-Hyah-Toot
(Johnny Buck))

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~~Note: Graveyards established in this manner could probably as easily be extinguished: O.R.~~

In the Matter of Indian Burial Ground at Priest Rapids designation of a cemetery. Resolution:

Whereas, since time immemorial, there has existed an Indian burial ground near Priest Rapids on the Columbia River within Yakima County, State of Washington, cherished by the people of ~~the~~ the Wanapum, who are Indian descent, as final resting place for departed members of their families and their tribe; and,

Whereas, said Burial ground is located within said county on a tract of land approximately 300 feet long, north and south dimension and 200 feet wide, east and west dimension, the northeast corner of said tract being approximately 1,300 feet south and 700 feet west of the Northeast corner of Section twenty (20) township Fourteen (14) North, Range twenty-three (23) E.W.M; and

Whereas, there is danger that unless formally recognized as cemetery grounds, said Indian Burial ground may be molested and subjected to violation, and it being fitting and proper that said tract herein described be so recognized and properly marked for the protection of the graves, therein:

Now, therefore be it ordered by the Board of County Commissioners of Yakima County, Washington, that the above described tract of land near Priest Rapids on the Columbia River be and the same is hereby recognized and designated as a Cemetery or Burial Park and the designation thereof by appropriate signs or markers is hereby authorized.

Seal: Done this 3d day of August, 1951.

Angus McDonald chairman
Lee Crossen, commissioner
Andy B. Wallace, commissioner

Constituting the Board of County Commissioners of Yakima County, Wash.

Attest: Harold Purdin, county auditor and ex-officio clerk of the board. By: Lois Mathus, deputy auditor and deputy clerk.

(Ed note - Mr Brooks, reachable through Portland Indian Bureau area office made field trip to burial ground. Was to contact Grant County and find if contemplated Priest Rapids dam would inundate this burial ground.)

Smohalla, the Spiritualist and dreamer, is ~~an Indian~~ ... a medicine man of the Walla Walla, about 30 lodges pay him their allegiance. Perdonally he is abot medium size with a cunning and intelligent face and has raised himself from a low position in his tribe to his present one by a skillful use of his own powers. He is of middle age...His country about Priest's Rapids on the Columbia is more barren now than that of Moses with whom he is now living. He claims to be friendly but will not go on a reservation and in a war will exert great influence.---Weekly Pacific Tribune (Seattle) August 8, 1878

...The Dreamers who have at times seemed to exercise considerable influence over the wildest of the Indians have about lost their power over them. Comparatively few believe in their old medicine and this class and their former chiefs are the poorest of the people now... William Bagley, U.S. Indian Agent, Toledo, Benton County, Oregon, August 13, 1878.

...Dispatches to the Walla Walla Statesman from Lewiston, Ida., June 18, state that Gen. Howard and Gov. Ferry held a final council at Spokane Falls with Moses, Spokane Gerry and Smohalla. The latter renounces his dreamer theories and will go with Moses on the reservation ...Portland Oregonian, June 20, 1879.

...The Rev. James H. Wilbur...in 1864 he was appointed Indian agent and thereafter the results of his labors appeared in constant advancement of the Yakimas in civilization...He had powerful

competition in his religious work from the followers of Smohalla but his school and church prospered and it was his party of young exhorters who started the great revival among the Nez Perces ...Eells, Myron: History of Indian Missions on the Pacific Coast, Philadelphia, 1882, p. 88.

Huggins, E.L., Smohalla, the Prophet of Priest Rapids, Overland Monthly, Second Series, Vol. XVII, Jan-June, 1891, pp 208-15.

MacMurray, Major J.W. , The Dreamers of the Columbia River Valley in Washington Territory ,(Read Before the Albany Institute, January 19, 1886), pps. 241-48, Transactions of the Albany Institute, Vol. XI, 1887.

War of the Rebellion, official records, Series I, Vol. L in 2 pts., Pt. 1, Operations on the Pacific Coast, Report of Major Enoch Steen, first U.S. Dragoons, Headquarters, Fort Walla Walla, Washington Territory, Feb. 18, 1861!... the others are now probably with Smoke Hollow near Priest Rapids."

U...active also in the unspectacular but earnest campaign to help the remnant band (to secure fishing rights through state legislation) have been Levi F. Austin, superintendent of Schools of White Bluffs, and C.O. Bunnell, formerly of Hanford and now of Yakima, author of a volume of Klickitat legends and student of Indian lore; Austin, Bunnell and others circulated petitions that were signed by almost a hundred residents of the Priest Rapids valley. Signers of the petition included Mary E. Kelly president for the "hite Bluffs Women's Club; Patricia Wright of Vernita, preisident of the Up-River Women's Club; A.H. Herdeman, president and other members of the "hite Bluffs Rod and Gun Club; Jess Brown, Jack Gilhuly, Angelo J. Manousos, Helen S. Austin, Maud Burch, Isabelle B. Burns and Leonard Walker..." excerpt

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from 900 word story, The Yakima Daily Republic, February 24, 1939.
2 illus. Three mat houses shown on Priest Rapids location)

Priest Rapids is looming up as a mining point, and in addition to good returns in gold being realized from washing the bars, opals, rubies and sapphires and other precious stones have been found in the vicinity of late..." Yakima Morning Herald, April 26, 1894.

John M. Campbell notes, University of Washington, Department of Anthropology "...Site 45 ~~YK~~ YK 1 (P'ina, the sacred island of the Wanapums figuring in their genesis) represents one of the most outstanding examples of petrographic art to be found in the Columbia River watershed and possibly in the whole Northwest...Whale Island, as the site is known, is impossible to reach except by boat...few whites have visited it and no vandalism or defacing has taken place. The site was first brought to our attention in the fall of 1949 by Mr. Thomas Stockdale of Vantage, Washington. Mr. Stockdale had visited the site a number of times and remarked that although he had traveled the river extensively and had observed a great number of petrographic sites, these were by far the best he had seen..."

A townsite has been laid out on the Columbia River at Priest Rapids---
Portland Oregonian, July 10, 1863.

White Bluffs, Nov. 18--With full funeral ceremonies accorded to chiefs of their tribe, the Columbia River Indians buried the body of A-ke-wa-to on beautiful Craig Island a few miles above White Bluffs...

The Yakima Herald, Nov. 20, 1912. (The Wanapums have identified this man by a separate name and have a full account of his death, age, etc.)

Recommendations for Wamapum perpetuation and ~~the~~ perpetuation of ~~the culture they still possess.~~

This should be left entirely to

Location - I believe the head man, Johnny Buck ~~could~~ (Puck Hyah Foot) and the two second head men, ~~Heddy Tomalawash and Harry Tomalawash~~ *IF Project Reaches stage where available area were* are capable of advising on this. ~~They can speak~~

~~for themselves and their people.~~ This I know. They are not obstructionists nor opportunists. They do not wish to block progress along the river, *They have never wavered in their desires.*

~~They do not want millions of dollars.~~ They want a home of their own on the ~~land~~ *land* of their fathers, ~~and~~ some small security that ~~would~~ *would* be necessary to permit them to perpetuate their culture. ~~Give them the~~ *I believe that*

~~at my request~~ *at my request* ~~time and have the understanding with them and they would make some of~~ *a few* ~~the now possessions~~ *OF THEIR OLD* implements, hemp fish nets, bones for stick gambling,

dug out canoe, fish gigs of various kinds, spears, fish ~~weirs~~ *weirs*, and many other things for a government or agency of government museum

such as: Ginkgo State Parks Museum, University of Washington State Museum, Washington State College Museum, Smithsonian Institution, Yakima Valley Museum or Fort Simcoe State Park Museum. I do not say that these people,

were they granted sanctuary, should be compelled to make such things, but I believe some manufacture would be forthcoming and ~~donated~~ *donated* by them.

~~in appreciation.~~ *The oldest, who know the arts and crafts, still must work for their living, and their time would be limited.*

[Due to increasing age resulting in ~~constant more frequent~~ *during harvest season* more frequent illness, due to changing from farm camp cabins to the mat

house at Priest Rapids, some kind of more substantial shelter would be humane and would no doubt perpetuate the lives of the old as well as

the younger ones, ~~who always seem to have colds, etc.~~ *They have a partially built home, of scrap lumber, now. When they change their mode of living, the mat house will be*

Removal of artifacts on their Sacred Island to a place specified by ~~them.~~ *could be* ~~as project, arranged for~~ *with his heavy equipment, as term of a contract.*

~~Fencing in line with any property to permit ownership of horses,~~ *would be necessary* ~~or other construction.~~ *of horses or cattle. I believe*

designated. used only for the worshipful ceremonies.

encing of the graveyard (to protect against increasing numbers of visitors in the area and especially, in event of any construction work in the area

~~work~~. I do not believe that any graveyard removal would be

necessary were any dam ~~to be~~ built that would ~~be~~ inundate the present

one. I believe they would ~~want~~ the graves covered with concrete to

prevent washing away, ~~and that would be all.~~ *They would select a new, safe burial ground and bury the last of their people in the old tradition.*

In event of any construction along their section of the river,

I believe ~~that~~ *a* the practical course would be to arrange with

the contractor for employment of one or more of the young men as

watchmen in event any ~~scattering~~ graves are uncovered. I

believe this would be beneficially from two standpoints:

1- *Prevent ill feeling by* Prevent ~~disturbance~~ among Indians all through the area *up and down the river* ~~because of grave disturbances.~~ ~~grave uncoverings.~~

2- Would permit *a* proper examination of the grave by an authorized scientific party *in event of an ancient burial.* ~~with the consent of the people.~~

Some type of land, if granted, be included looking toward its increase in value with other land in the area, to assure security for men coming into age and the very young now. I believe that some of the younger ones would be agreeable to cultivation in contrast with the long-braids contention that they are horse raisers.

~~Land protection that would prevent the land from reverting back to anyone excepting the government~~

The possible historical marking of Priest Rapids because of *the Washat* ~~the~~ birth of this far spread Indian religion there and because of its early (named in 1811) and later, historical significance.

This I believe would be *in* keeping with the development of the Columbia Basin and other progressive steps along the river, and growth, perhaps, of a city there as it would perhaps be near the Wahluke slope Road. This is one of the earliest named places in the state to still retain its original name.

Present living Wanapums by English and Indian name, including those unallotted and those who have been "registered" by their parents. *Only a few, approximately eight, are pure bloods. It is now impossible that any other pure blood can be born.*

~~While there are some 20 Wanapums, not all full bloods,~~
the following may be considered ~~known~~ to still retain a moral and rightful interest in Priest Rapids and other lands ~~to~~ their ancestors occupied along the Columbia River, previously described. The agencies have not been ~~circulated~~ circularized, but it is my conviction that when ~~it is~~ and if such is done, the result will vary ~~from~~ but little

or none, such is the ~~reliability~~ reliability of the informants. *I do not believe that more than 10 or 12 would live permanently on the river. The rest would go there to worship.*

1- Johnny Buck, 75, born near present ~~Wapato~~ in 1878 during internment of Smowhala's band on Reservation. Puck Hyah Toot. Head man.

2- ~~Johnny~~ Tomalawash. Married to allotted woman (Yakima Reservation.) 60 years old or over. ~~Indian name Twenigh e co~~ In the custom of the people, being the elder of three brothers he is generally referred to simply as Tomalawash, ~~and~~ his father's name. Hence, reference to Cy Tomalawash, a brother, in the Swindell report to simply Tomalawash is wrong in the eyes of the Wanapums and other Indians. Cy is now ~~deceased~~ dead, having died in the early spring of 1953 at Priest Rapids, P'n'a and is buried in the graveyard near there. *His name should not be mentioned yet, out of respect. Refer to him as your brother who has gone.*

3- Harry Tomalawash, 60 years old or over. Married to unallotted woman and the oldest ~~Wanapum~~ Wanapum. Indian name Twenigh e co.

4- Mrs. Harry Tomalawash, close to 90 years old. Indian name Chlawatnine. No allotment.

5- George ~~Shohappy~~ Shohappy, 82. *Indian name, Shohappy, son of a man who attempted to be chief. Nephew of a religionist, someone whose practices Smowhala adopted. May have Yakima Reservation*
6- Frank Buck, 33. Indian name ~~Polowowot toot~~ Pow wow wot toot. Son of Johnny Buck. Married to Margaret, who is enrolled in Yakima Agency. *and is of Yakima and perhaps Tenino blood.*

7-Oldest son of Frank and Margaret Buck is Stanley, 10. Indian name Wanwashshet

8-Chubby ^{OR} Johnley 7. Indian name Balhatchie, son of Frank and Margaret Buck.

9-Sluggo or "illie. No Indian name yet. Age 5. Son of Frank and Margaret

10-Roy. Born 2/10/53, son of Frank and Margaret Buck.

(These children I understand have been "registered" with Yakima agency but have no allotments. *I do not know to what extent "registering" them benefits them more than recording birth.*

11-Bobby Tomalawash, age about 18. Indian name ~~Tomalawash~~

Ah Mui yow to lin. Son of Cy Tomalawash, deceased. No allotment. *that I know of.*

12-Roy Tomanash or Tomalawash, 12. ~~Son of Cy Tomalawash, deceased.~~
Indian name E looks likel. Son of Cy Tomalawash. ~~Apprentice~~
Perhaps some interest in an allotment. *through his mother's side.*

13-Rex Buck, 27. Son of Johnny Buck. Indian name Tula ke howit.
No allotment. Married to an allotted woman.

14-Delores Buck, wife of Rex, *Some small allotment* ~~allotted~~ at Warm Springs Reservation.

15-Lenora Buck, 1 year old. Daughter of Rex and Delores Buck.

No Indian name yet. "Registered" with Yakima agency.

16-Martha Johnny, 57. Daughter of Johnny Buck. Indian name Amoshanwye. Evidently allotted through the Yakima Reservation. *Head Root gathoker.*

17-Lester Untuch, 15. Indian name Wee tow sholick. Son of Martha Johnny. Enrolled through Yakima Agency. *Attending school at White Swan.*

18-Henry Wynn, 47. Indian Name Wy-Yin. Not enrolled but may have small interest in some ~~land~~ land through the Yakima agency.

19-Harry Wynn, ~~50~~ Married to woman who has allotment, She a Snake River woman. They have seven children, ranging from 21 down to 2 or 3. They may have some small interest in some land.

19-Henry White, close to 50. ~~1975~~ Indian name Twitti nah oxen.
He lives at Pendleton. Has no allotment.

20-Wesley Shock. *White* Has some land at Pendleton.

21-Susie ~~White~~. 45. Indian name Tat tee wy yet. Lives at Nespelem. Has no land.

Buck.

Agencies necessary to circularize ~~the following~~ for matter of record:

- 1-Yakima Indian Agency, Toppenish, Washington.
- 2-Warm Springs Agency, Oregon.
- 3-Umatilla Agency, Mission, Oregon.
- 4-Colville Agency, Nespelem, Washington.

Click Relander

Route 3, box 146

Yakima, Wash.

Wanapum place names on DoO Columbia near Richland..

Seekeema. Means September fishing. Fished in September there.

There was a small island above Seekeema called Tosh Toh Man. Indians used to fish off it. This was the type of island where houses were built for all-summer occupancy. Long mat houses, square type, made by string up pole rafters from rocks, rambling around, putting mats on top of them.

Nuhl Thul Tit... were hills on the east or left bank of the Columbia in the Pasco quadrangle.

- Jackass Mountain was called Scooten. Lake Scooten was there. There were some camas beds, not extensive but used regularly on the hill.

Hanford quadrangle:

Savage Island. It was called Pitish. There were many choke cherries there. They were called Tadd Tamish.

Gable Mountain was called Nooksiah.

North of Nooksiah was Mookut Wah ..rocks. Across the river were little hills, Huh Shock Pah, a hunting place. Went there on overnight trips. Few trees there. Food roots there. It was here that at Shee lai ai that Tomad Tomanawash and Puck Hyah Toot flushed deer. It was winter. Some little snow on ground. Puck Hyah Toot ran it all day. Finally wore it down, used knife to kill it.

At White Bluffs-- Ah Chas Pah -- Two springs "Like Eyes."

Wah Tik Kahl-- across from Locke Island. It was a place up the steep

side of the bluffs (White Bluffs) on left bank or east shore, that you climbed, like up ladder. Hand and footholes in rocks. Climbed to get up to onto slopes eastwardly.

Y-yonee wyonee, [water runs down] was located along river above here

Coyote Rapids ~~area~~ quadrangle

Below Moon or Coyote Rapids was Nah Til Cum [No meaning, just name given it long ago by coyote. It was 2 or 3 miles below Moon, downstream.]

Ah Nah Whum was next

next was Tik Sah [Willow roots]

Tani Chan Wit was up from Mooli Mooli.

On east side, upstream from Moon.

across from Priest Rapids: On left bank or east side. ✓

Wah Kash Pah [Sand]

Above Pantiap was Ten Tat Ma Mah.

Cold Creek [Sch Mi Na Hic] Was name all along canyon and for spring on Taylor ranch, too.

Beverly quadrangle:

Where Railway bridge crosses was Le Sat Lee [One Side]

Chamnapums--Only a few left, now, like the anapums. They speak nearly the same. They live at Pendleton on the reservation.

~~Tomanawash--~~

Wamapum place names

Tah Ma Ha Loot

Burials along Yakima River, at Benton City road crossing, before reaching the Columbia.

On Snake River.. First island up Snake river. Ka Map Pa (Snake River name) ✓

On Yakima River, from mouth on Columbia toward Prosser:

Above Chamma, a mile up the Yakima River... Tah Mach Pike Kosh

[Sit Down]

next-Shis Shop Ah (an evil smelling spring. Can smell it for two miles)

Sow "oy- [Like Something Swims Across]

Tah Mahl Hal Loot [Sit Down in Water] descriptive name, lots of rocks there in the water.

Yah Klix [means Water Undermined...undermined by water]

Low Wha Eh See [No definition]

Wan a Wish [Literally , Water Runs Down, meaning water going over place like dam]

At Wanawish, you could fish all the time of the year. Besides the various salmon runs there were eels, clams, but no sturgeon. You could catch beaver, muskrats and otter there.

Pee Soots--[Chickenhawk]attlesnake Springs.

Shum Nak Nee [Scooped Out] a cold spring there, right of Columbia river, maybe eight miles, on way to Moxee Valley.

Badger Mountai --¹a Nan Aux [Base of Cliff]

Mook See north east of Union Gap, east of Ya River, swamp. Means roots for baskets.

Wallula Place Going Down to the River.

Walla Walla, Place of several little rivers running.

Little People Pa Noch Pa La Chlime
or Wapatime Na Tee¹ite

Wanawish--10 miles down river from Prosser. It means like Tap¹at or Rock Dam.

Kittitas--White earth.

Giants Place-- Tha La Thlea --

Steelhead-- Sho Shitz--stay all winter on Columbia.

White fish--all winter

Dog Salmon--late in year.

Leels--Short ones stay.

Long ones-- come in July.

First Salmon Nasau--Wanapum. ¹axina call ¹aqui nut. big ones. best salmon

Claims:

No. 161 Before the Indian Claims Commission

The Yakima Tribe of Indians, petitioner vs the United States.

Transcript of testimony at Yakima Hearing in August, 1953.

p. 51-Relander Cross line 23

Q-"as there any intermarriage between the Wanapums and the Yakima proper?

A-Yes. [Comment: the Yakima proper implies recognition of separate band]

P.53 Relander Ed. Rex

(in 1920 to 1930 there were 30 to 40 Wanapums.)

Q-Do You don't have any knowledge then, how many were enrolled or whether they were enrolled?

[Comment: reference made in answer that records in archives left by those who interviewed them that it ~~showed~~ showed them as non treaty people. Check files and agency for names]

Kiutus Jim-Direct .

Q-What is your Indian blood and from what tribe of the fourteen.

A-I am three fourths Yakima and one fourth Warm Springs.

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enrollment and allotment. Kiutus Jim direct

A-p. 60--Well they were entitled to enrollment and entitled to allotment (referring to Wanapum rights) [Why weren't they allotted]

p 65..

Niebell-- ...Can't parade as a full blooded Priest Rapids Indian.

[comment: Admission as such a thing a a full blooded Priest Rapids Indian]

Wanapums:

First corn. First potatoes. Told by Tomanawash and Puck Hyah Toot
9
9/53

First corn was found at White Luffs. Girls saw it around a camp that some people had used when they came down the river. It was told me by old people and had been told them by the girls, when they were old people. They figured that must have been 120 to 150 years ago then.

They were afraid to go to the camp when the people were there. After they left they went to the camp and found the corn. They thought it was teeth of people who had been killed by the travelers and brought down the stream. They were afraid and it was a long time after that before they would go to any of the camps when the people were there.

The girls also found white lumps. They thought they were lumps of deer grease like they used to rub on their faces. They rubbed them on their faces. They found out later they were boiled potatoes.

koo

Kwuish Kwuish--water running through rocks, fishing place for blueback salmon just below Anhyi.

Wo kah burial place name of plundered graves.

~~adwad~~ ~~adwad~~

tieton ^Tie ^Tin no knowledge of meaning

Cowiche Qui Wi Chas Place where water flows through narrow place.

Uma Chuk oldname for Yakima valley.

(43) 52 # 25-8

with R. E. Sisk, 70, at Vantage, 1951:

Excerpts from interview by author... So Happy of the Priest Rapids Indians had horses at the mouth of Whiskey Dick Creek. He had corrals there too. Other Indians had horses in that area and on both sides of the river, they included the Nasson boys, Smiskin, Tomalawash and John Buck. They all rode together with us. They had horses up on the Rattlesnake. (Smiskin, a Wanapum full blood died in 1951).

The Indians had one camp at what is called Midway or Vernita and they had a camp at Priest Rapids. They used to store their stuff in the basement of the Yeager home when they went out on their berry and hunting trips. It was stored in the basement of the Yeager home when lightning struck the house and set it on fire and it burned up. They used to go to the Horn to fish. The Horn is about 40 miles downstream from here. White Bluffs is 30 miles downstream. They had big scaffolds at the Horn and White Bluffs where they dried fish they stored in cellars at Priest Rapids.

Moses Coulee is about 60 miles upstream. It was named for Chief Moses. I've seen him many times. He didn't range down into the Priest Rapids country but north of it.

George Schappy had a camp a mile this side of the others... When Johnny worked for us lambing we usually let him do something fairly easy like water, etc. But when Saturday night came around he would say that one of the boys would come over and work for him Sunday as he had to preach to his people.

They hunted above Whiskey Dick and on Badger mountain.

They used to get their huckleberries up Bear Creek on the Naches and another time I ran into a bunch of them near Lester. There were a lot of coast Indians and Yakima Indians there too... R. E. Sisk, 70 years old, interview in 1951 at Vantage. The Sisks moved ~~out of the~~ ^{From the} White Bluffs country in 1944.