

NAME

Click_and_the_Indians.wav

DATE

September 30, 2019

DURATION

21m 59s

4 SPEAKERS

Relander

Jim Looney

Johnny Buck

Johnny Buck & Jim Looney

START OF TRANSCRIPT

[00:00:06] Relander

We're making a wire recording on October 28, 1951. This recording will bring in the last prophet of the Wanapum Indian band in Central Eastern Washington. This man, a direct descendant of the Indian dreamer, Smohalla, is 73 years old. He was trained by Smohalla, when he was a young man, as a priest. After Smohalla's death in 1895 and his burial in the Satus, Yo Yuni, Smohalla's son, became priest of the Wanapums. Subsequent to Yo Yuni's death, or young Smohalla's death. This man who is participating in the recording to day became priest of the last of the Wanapum and is the last living man with the knowledge - with the full knowledge of the religious ceremony of these Indians? This man is known to the white people of the Yakima Valley as Chief Johnny Buck. He says he is neither chief nor Johnny Buck. His name is Puck Hyah Toot. Which in the language of his people, means hungry birds circling to land to feed.

[00:02:30] Relander

At the time of Lewis and Clark, when they came down the Snake River, reaching the junction with the Columbia River, they found a large settlement of these Indians living at a place the Indians call Cosyth and later white people call Pasco. They are Lewis and Clark in their journals identified these people as So Clooks, but no Indian since that time has ever had knowledge of that word.

[00:03:15] Relander

There is only one word similar in the Wanapum language to So Clooks. That is a word for a food root scow cool that is found northward on the Columbia River around Waterville and Soap Lake. It is one of the first food roots dug in the spring time for their traditional feast.

[00:03:53] Relander

Lewis and Clark and other early day explorers in the Campbell Valley estimated the number of Wanapums around 2000 to 3000 people. By 1870, there were only 200 of them left, numbers of them having gone to various reservations. However Smohalla, who founded the dreamer or a Washout religion at Priest Rapids, remained at Priest Rapids. And as he said, since we have never fought the white people, why should we have to sign a treaty with them?

[00:04:48] Relander

At the present time in 1951 there are less than ten full blooded Wanapums in existence. The head man or leader of these people is Puck Hyah Toot. There are three brothers in the family, the Tamalash, known as Johnny Tamalash. Harry Tamalash, whose Indian name is Twin Mah Co, Si Tamalawash, who's Indian name is Swat Cum Con. Puck Hyah Toot has two sons, Frank Buck and Rex Buck. Frank Buck's, Indian name is Pow Wow wa Tote, Indian name is Tulah Howit. Puck Hyah Toot has a daughter. Known as Martha Johnny, her name is Almah Why.

[00:06:05] Relander

We have with us today also a Yakama Indian known to people in the Yakima Valley as Jim Looney, his Indian name is Ike Buck Powell.

[00:06:18]

Uh, what is your name?

[00:06:19] Jim Looney

Iyah Puck Pow.

[00:06:23] Relander

And what is your name?

[00:06:24] Johnny Buck

Puck Hyah Toot

[00:06:28] Relander

We will now give examples of words in English, the Yakama language and the Wanupum language to demonstrate or show the dialect between the Wanapum and the Yakama. Puck Hyah Toot is one of the last living men who know the old language of the Wanapum, the true language of his people.

[00:06:53] Relander

The first word will be water - water. Tosh ..Toosh.

[00:07:03]

Let's go back on water. A Yakama says... how does a Yakama say water?

[00:07:11] Jim Looney

Tishe.

[00:07:13] Johnny Buck

Touche.

[00:07:15]

And now canoe.

[00:07:18] Jim Looney

Wash iss.

[00:07:19] Johnny Buck

Wahsus.

[00:07:21]

And beaded bag.

[00:07:26] Jim Looney

Sub cook.

[00:07:30] Johnny Buck

Sahb Co

[00:07:31] Relander

And the Columbia River.

[00:07:38] Jim Looney

Wah nah

[00:07:40] Johnny Buck

Wah Nah

[00:07:40]

Columbia River. Chia Wah Nah

[00:07:45]

Now what is the difference between Wah nah and Chia wah nah. Wah nah means just river?

[00:07:53] Jim Looney

Chia wah nah is a big river .

[00:07:55]

Chia wah nah is the big river. The Columbia River. So if a Yakama was going to travel to the Columbia River to fish, he would tell his friend, I'm going to Chia wah nah.

[00:08:08] Jim Looney

Lia wah No sew kiwat Choconaut.

[00:08:12] Relander

Now the word, deer.

[00:08:13] Jim Looney

Yahmush

[00:08:13] Johnny Buck

Yay mush.

[00:08:19] Relander

Now the word for elk with horns on.

[00:08:22] Jim Looney

Tah shame cah

[00:08:31] Johnny Buck

Tah shame kah

[00:08:31] Relander

Now the word for elk without horns.

[00:08:33] Jim Looney

Weah panait.

[00:08:39] Johnny Buck

Tah shame cah. No horn. Wah woke weeah with horn.

[00:08:43] Relander

Good. Now we'll count. One.

[00:09:10] Jim Looney

Knocks.

[00:09:12] Johnny Buck

Knocks.

[00:09:12]

Two

[00:09:14] Jim Looney

Nape.

[00:09:14] Johnny Buck

Nahpt

[00:09:14] Relander

Three.

[00:09:19] Jim Looney

Nah tapt

[00:09:19] Johnny Buck

Mah tah

[00:09:19] Relander

Four.

[00:09:19] Jim Looney

pay nay

[00:09:19] Johnny Buck

Pee nahp

[00:09:19] Relander

Five.

[00:09:19] Jim Looney

Pah hock

[00:09:23] Johnny Buck

Pah hot

[00:09:23] Relander

Six

[00:09:23] Jim Looney

Tuck nens

[00:09:23] Johnny Buck

Oee lacs

[00:09:23] Relander

Seven

[00:09:23] Jim Looney

Tos cas

[00:09:23] Johnny Buck

Oee naps

[00:09:23] Relander

Eight

[00:09:23] Jim Looney

hotowas

[00:09:23] Johnny Buck

ohee wahtnah

[00:09:23] Relander

Nine.

[00:09:23] Jim Looney

svest

[00:09:25] Johnny Buck

sowmus

[00:09:25] Relander

Ten

[00:10:05] Jim Looney

pootum

[00:10:05] Johnny Buck

pohtum

[00:10:05] Relander

Twenty

[00:10:05] Jim Looney

nap tit

[00:10:05] Johnny Buck

Nah tit.

[00:10:07] Relander

Thirty

[00:10:08]

taptit

[00:10:08]

Mahtaptit

[00:10:28]

Fifty

[00:10:33]

pahaptit

[00:10:33]

bah haptit

[00:10:33] Relander

Seventy-five

[00:10:33] Jim Looney

Tuskahsaptit coh abptit

[00:10:33] Johnny Buck

Oh wee naptit coh apptit.

One hundred

paoh tap tit

Poh tap tit

Smohalla, the last great profit of all of the Indian tribes was born about 1813, sometime between 1813 and 1820. Down on the Colum ... Chia Wah Nah around the place the white people call Walula, Walula is also an Indian word.

When a priest. Founded a religion would not conform to the insistence of the white people that he go upon a reservation where he would be close to in proximity to soldiers and the evil influences of the soldiers in those early days on the reservations, He retreated up the river with his followers to Priest Rapids. At that location was an old village site known to the Indians as Panah. Close to Panah was another village site called Shoptalook. And there at Shoptalook, Puck Hyah Toot and his family have maintained a continuous dwelling place since their childhood. There they have held their root feast in season at the same times as they were held in the old days by the people. There sometime before 1850, Smohalla, training his daughter to succeed him as priestess of the Wanapums, and in the religion, which was then in this process of development, was overcome by grief when his daughter died. She was just a young girl, somewhere between 13 and 15 years old. Her death was such a shock to Smohalla that in the language of the old people, He cried himself to sleep.

Smohalla cried himself to sleep one night and did not recover until the next morning when he recovered. He told his people of having been to the land of the dead. Of seeing his daughter there and of learning a dance and song in the Land of the Dead. This dance and song, he was told to carry to the people. Show them how to sing it and how to dance it.

It is a Washot dance of the Wanapum. The Washat dance. Spread up and down the Columbia River. And to up the Snake River as far as the Nez Perce territory. As far as Portland and even into Northern California. At one time, there was an estimated 20,000 Indians who followed this religion. Now, throughout the Northwest, there are many Indians who still follow the Washshot. Dance the Washot, but only in the one place at Priest Rapids where Puck Hyah toot and his people still hold forth, still hold their home at the sufferance of the white people who owned the land legally, is the washot dance purely interpreted.

Puck Hyah Toot, through his friendship with the speaker has agreed to play and sing the Washot dance, the song brought back from the land of the dead by Smohalla. I bow. Will help his friend. To sing and drum. They are playing on drums. The white people call pum pums. They know them as cuckoo lots. The Yakamas call them key Kiwi Lutz. They are made out of rawhide. Are about 20 to 30 inches wide and laced with 21 holes drilled through a quick and Aspen hook. They will now play and sing the Washot dance of the Wanapums, the Washot dance of Smohalla.

murmuring and quiet conversation in Wanapum language.

[illegible]

Thank you very much, friends. And now if you will pronounce Smohalla's name for us.

This is Mr. Looney.

Smok halla.

Oh yes, Smok whalla ...(several more sentences in the Wanapum dialect.).

The last voice you heard was that of the last priest. The last leader.

The last head man of the Wanapum Indian band Puck Hyah Toot.



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