

Cat~~a~~gorical answers to Comments Upon Proposed
Testimony from Johnny Buck in Connection with the Yakima
Claim

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1212 N.32nd Avenue
Yakima, Washington

1--What do the Wanapam call themselves in their own language?

The Wanapums call themselves "Wanapums."

Interpretation: Wana, "river;" pum, "people." Sometimes they say "Priest Rapids" using the English words rather than the native word, "P'na." Although P'na specifically means "fish weir," they refer to that general area on the river, including a village site which has another name, as P'na. They will say "we are going to hold a dance at P'na," or "we are going to hold a dance at Priest Rapids." But I have heard them tell curious visitors when asked what kind of Indians they were, "We are Wanapums," or "we are Priest Rapids people." They never say "we are P'na people."

If asked if they are Yakimas, they will say, emphatically and with a hint of patient humor, "No!"

[Footnote from manuscript, Drummers and Dreamers...Alexander Ross, Adventures of the First Settlers on the Oregon or Columbia River, (Chicago, 1923), ed. by Milo Milton Quaife, p. 145, gives the name as Priest's Rapid. Edmond S. Meany, Origin of Washington Geographic Names, (Seattle, 1923), p. 232, gives the name as Priest Rapids and quotes Ross: "We named the place Priest Rapids," (Oregon Settlers Early Western Travels Ed.) pp. 143-44. United States Department of the Interior Geological Survey, Washington quadrangle, gives the name as Priest Rapids].

William Denison Lyman The Columbia River, The Columbia River, G.P. Putnam's Sons, New York and London, 1909, p. 322...Alexander Ross in his Adventures on the Columbia tells how Priest Rapids came to be named. The first expedition of the Pacific Fur Company, of which Ross was a member, was making its way from

Astoria up the river in 1811, and had reached the lower end of this fall...

2--As complete a list as possible of "anapum sites, distinguishing between:
 a-permant village sites
 b-temporary camp sites
 c-localities, rocks, etc. which represent "place names only

Providing a complete list is a large order, but realizing that the greatest value to the Department and ethnologist is availability of a large and complete list, with explanatory material for background information, I have checked my notes, checked and re-checked the informants and gone over with them, for the 'nth time, maps of the areas involved.

A single set of maps was appended to Wanapum MS I provided in duplicate to the Department. While the narrative included much material on habitation, occupation, use and geographic names, I shall review this, elaborating upon it and will include such information as may clarify sub-sections a, b, and c of Question 2.

Landmarks, and names given by white occupants are occasionally included to assist in orientation. Words are spelled phonetically. That this provides a recognizable pronunciation to the Wanapums I know from having some of the words read to them by a non-interested party, capable only of reading them as they sounded to him.

As a background to the village, fishery and historic sites nomenclature, most, if not all of the names are prehistoric, having been bestowed by the ancient animal people or the demi-god Speelyi [Coyote], as he passed downstream preparing the

country for the occupation by the Indians.

It must be remembered, too, that the stretch of Columbia River from Beverly Gap, on the north, southwards to Pasco, at the confluence of the Snake with the Columbia River, a distance of approximately eighty miles, was the winter habitat of the people. They did not all gather in one large village, nor did they operate with a complex political organization of authority and rule. The first concern was food and warmth. So they scattered up and down the river, invariably selecting the place where firewood was most easily obtainable. Although this supply of driftwood could vary from season to season, there were some places where after either normal or abnormal runoff seasons, a sufficient supply of wood was always available. At extreme times of high water, a large supply of wood might be washed downstream to another location which became the winter village for a group of people until the supply was depleted.

It should also be remembered that since the people retained their religion in its original form, as pure as possible to the extent of the availability of drummers or singers and the prescribed Indian foods, principally salmon, venison, bitterroot, huckleberries and camas, it was analogous with their village and fishery sites.

While it was true that they clung to their old locations to the best of the ability, they also retained their tule mat lodges in which they lived out the winters. This was not because they did not know of the advantages and comforts of modern, wooden cabins, but because it was a part of their religion, and their customs and culture. Therefore, since the gifts the earth had to offer, such as food, water and things for utilitarian

use were for everyone to be accepted freely from the earth, certain of the customary Wanapum dwelling places would, on occasion, become the dwelling place for their cogeners, especially if food had been difficult to obtain at other places. Because the Columbia River was the source which provided the greatest share of the food supply for Indians falling within its influence. They were always willing to share with anyone the food available to them, because it was "Creator given" food, for everyone.

It follows naturally that those who adhered to the old faith, and the strong followers of Smowhala [ca.1813-95] whose home was at Priest Rapids, White Bluffs or Coyote Rapids, according to the season, the availability of food and the severity of the winter, remained along the river. Many of the weaker ones left the river long ago and took up allotments on the reservations where their pure blood became assimilated with that of various bloods, and as a result, they have descendants now upon the reservations. Strictly speaking the remnant group is the Smowhala band of Wanapums.

Five quadrangle strip maps are required for the locations. South to north, the maps are:

- 1--Pasco (Washington)
- 2--Hanford (Washington)
- 3--Coyote Rapids (Washington)
- 4--Priest Rapids (Washington)
- 5--Beverly (Washington)

Reference to location, with relation to the Columbia, Snake or Yakima rivers, and the compass, will be left bank or right bank, using the customary engineering reference, "facing downstream." This will be of some simplification to those not

thoroughly familiar with the twists and bends in the Columbia River, which sometimes flows north to south, sometimes west to east and even rarely slightly northwardly.

The approximate date of occupancy is 1880-1900. The informants have disliked to "speculate" on pre-Smowhala population, and only rarely through reference or legend, indicate a population with which they were not personally associated. They only know that their old people have told them that "many people" or "lots and lots of people" lived along the river in pre-Smowhala days. They believe from what their old people have told them that as many as two thousand people lived along the river one-hundred twenty-five to one-hundred and fifty years ago and this is indicated in accounts of explorations. The principal villages, to their actual knowledge, were occupied by from two hundred to four hundred people and when the salmon runs reached the places in various seasons, spring, late summer and fall, the populations sometimes doubled and trebled. The "guests" were sometimes blood relations, relatives by marriage or merely Valley people who came to obtain food, trade, gamble or participate in the social gatherings that were always a part of such gatherings.

From South to North

1--PASCO QUADRANGLE

AINSWORTH--Now extinct white railway settlement in the wedge of land on the left bank of the Columbia at its confluence with the Snake River and on the right bank of the Snake River, built in 1879 with arrival of the Northern Pacific Railroad and named for J.C. Ainsworth, a Columbia River boat captain. Population four hundred.

Ainsworth was at the approximate location of the Indian

village

KOSITH--[At the Point of Land], one of the largest villages along the beginning of the lower-Columbia, One mile downstream from the present city of Pasco, Washington. It was a permanent village, offering year-around food supply such as deer and rabbits from the near-by hills; Blueback salmon and sturgeon in the spring, Dog Salmon in the fall; steelhead, suckers, white fish in the winter time and mussels, clams, beaver and muskrats. The Snake River, for several miles upstream was also a fishery. The permanent homes were tule mat longhouses, although tipi style lodges were built by visitors. Palouses lived there along with the Wanapums, Wallawallapums, Chamnapums and others, there being no village chief or government no more than at the great fishery at Celilo Falls where explorers have recounted there were many chiefs but no head chief.

The somewhat transient population was around four-hundred persons, never being entirely depleted.

Here, as customary in all Wanapum villages, the infirm or ill remained when it came time to go out on camas digging or berry picking trips to distant places. Some capable members of the family remained to take care of the incapacitated.

Burials were made on islands in the Columbia and Snake rivers and along both shores, there being no especial burying ground. There were people of many tribes and bands, including Yakimas, buried along the Columbia because a body was rarely returned home, even if death occurred far back in the mountains.

The Wanapums also refer to Kosith as Kosispa, as a locative, literally, The Place or At the Point of Land.

Kosith was especially known as an eel fishery. They were called coosueyas by the Wanapums and Palouses and assum by the Yakimas. They were caught at night by canoe fishermen who used hemp nets, cut lengthwise and hung up to smoke and dry like salmon. Small eels were available the year around. The large lampreys arrived in July and were available for a month to six weeks.

KA MAP PA--[uninterpreted, "Snake River Indian" name] for first island up the Snake River, just a short distance.

SHIMLOOT--[No definition] was the name in the Wanapum language of the first island in the Columbia River above the mouth of the Snake River, roughly, one mile. It was a burial place, and a fishery during ~~during~~ the Dog Salmon season in the fall.

KOWIT KOWIT[No definition] half a mile to a mile upstream from Kosith on the left bank, was a permanent village site, really a part of Kosith.

ANHWASH--[Just a name] was the general area now occupied by Kennewick on the right bank of the river, across from Pasco. It was occupied by family groups, scattered. It was also the name for the island there known now as Clover Island and so marked on quadrangle. It was just upstream from the automobile bridge now over the Columbia.

POS POS--[A Kind of "illow] was an incidental place a "short walk" from Anhwash, where a variety of willows grew that were used to make posch, a medicine for colds and chills.

CHAMNA--[No definition] at the junction of the Yakima River where it flows into the Columbia from the west, on the left bank of the Yakima and the right bank of the Columbia, was the major village of the Chamnapums, people described by

the Priest Rapids people, as being almost identical with them. They say a very few Chamnapums live on theumatilla Reservation at present. Although James Mooney, Fourteenth Annual Report Bureau of Ethnology, II p. 739 locates Chamna opposite "allula, this does not agree with the positive location given by Puck Hyah Foot and other old "anapums.

Accounts relate that the Oblate scholastics, Charles Fandosy, Casimir Chirouse and George Blanchet and a lay brother, Celestin Verney, under the direction of Father Pascal Ricard and with the permission of the Walla Walla chief, Peo Peo Mox Mox [Yellow Bird] (the wild yellow canary) established the lost Ste. Rose de Chemna mission at a place that according to the narrative account would place it in the vortex of land formed by the rivers, and as I recall, north of the Yakima River. While not conclusive, but because the mission accounts were written in French, there is too much similarity between "Chemna" and "Chamna" to pass unnoticed. The mission was established November 30, 1847 and so inscribed in the old St. Joseph d'Attanem Mission Baptismal Record Book preserved in the Yakima Diocese Archives. This does not include the reference to the Walla Walla chief, but that significance, in published Catholic reports, is too obvious in view of the Yakima Claim to escape notice since it places a Walla Walla chief in control of or speaking for territory that I believe was subsequently claimed by the Yakimas.

Chamna was a village of two hundred inhabitants.

TOMNOSH--[No definition] marked on map, B.M.387 was on the left bank of the Columbia across from Chamna. It was large ^{by} and in reality a place name only, including residents who looked upon Chamna as their home. It was at the approximate location of the Timmerman Ferry, shown on the quadrangle.

TINUP PEPE was a hot spring on the right bank of the Yakima River, across from Chamna.

TOLA TOPEPEIA was an "evil smelling" (sulphur ? spring) toward Richland , between the Columbia and Yakima rivers. This spring relates to the mythic age. It was where Wenowy, the strong Chinook Wind Brother washed his hair, contaminating the spring with "bugs" after conquering the evil Walla Walla Wind Brothers in a wrestling match. This is a legend, known only partially by Yakima informants and then not to its conclusion or in a form that would indicate it is a story handed down among them in the area where the evil Walla Walla Wind Brothers seized upon the country, captivating the people and destroying one by one the brothers sent to wrestle them. The youngest brother as he grew determined to avenge the deaths. He lived lower on the river, below Celilo, and he practiced first pulling up small bushes. When he grew he could easily pull up large trees. Then he put his "power" on a pole by his lodge and told his uncle to watch it, and if it fell, to put it back on the pole. He set off upstream uprooting trees as he went to show his strength. His mother and father were imprisoned by the Walla Walla Wind Brothers. Their mat lodge was layered with snow and ice. They heard it melting and knew Wenowy was coming. He arrived secretly and sent his father up the Snake River to fish for sturgeon. When the father returned to the Columbia with a big sturgeon the Walla Walla Wind Brothers attempted to catch him and overturn the boat, but Wenowy always blew the boat out of danger. The level place through the area was made by dragging the sturgeon to the village. All the starving people came out of their lodges, Wenowy made himself known and wrestled the brothers, with life at forfeit, one by one.

"his father rubbed him with sturgeon oil, and everytime Wenowy started to wrestle, his "power" would fall from the pole at home and his uncle would put it up, just before he was thrown because he would melt the ice on the ground which was too slippery a footing for his elder brothers and they were defeated. Wenowy threw the "alla walla "ind Brothers one by one, condemning them to blow only at his will and promising to always come and melt the snow and ice when the Indians needed him. Then he went to the spring and washed the sturgeon oil from his hair and it and the "bugs" remained in the spring called Tola Topepeia.

TOWMOWTOWEE--[Water Pulls Down] was the fishery on the right bank at Richland. The area around Richland was called

AHOWPA [Sticks] Small winter camps were located there. Richland was named in 1904 for Nelson Rich, a Prosser settler in 1883. The town was founded by Rich and Howard Amon.

AKACHPAH was a small island opposite the present city of Richland. It was a part of the fishery and was a burial place.

SEEKEMA--[Fall Fishing] was a favorite fishing place after the salmon had finished spawning. This was late in September. It was upstream from

SHU WIPA an island opposite B.M. 509 (on map), which was approximately four miles from Richland.

TOSH TOH MAN was the name for the next island upstream, also a September fishing place.

HUHL THUL TIT was the name for the hills on the left bank of the Columbia in this region, meaning something like "one hill after another," or as near as they can explain, a succession of rising hills.

Back from the left bank and marked (outside of quadrangle

map) were Jackass Mountain and Lake Scooten where there were camas beds. The "anapums had no immediately known name for Jackass Mountain or Scooten Lake, although the lake I have practically identified as Klup Klup, descriptive of a Wanapum legend concerning Speelyi who stopped there to drink water which sounded "klup klup" [like a dog lapping water]. The wavelets of the lake, swishing or lapping against the shore, sound like that now, "klup klup." I am not yet positive of this lake identification since the legend is a long one and I have only discussed it three or four times with Puck Hyah Toot.

THILCHPA--[Desert Sand Place] was a stretch along the river back from the right bank, between Richland and Hanford, and one of the few uninhabitable places. It was desert, a forboding place and one not to be crossed unless of necessity, because of the lack of water and food.

2--HANFORD QUADRANGLE

PITISH--(marked opposite B.M. 388) Savage Island, was the source of many choke cherries. They were called "tamish", usually matured in late June or early July, were eaten raw; and were ground, pomes and all, dried and stored in net bags for winter food. Here again a fragmentary legend, dealing with the origin of the choke cherry, its distribution by breaking and scattering the twigs to the four winds. The Smowhala religion forbade the gathering of choke cherry wood for fuel (consider the scarcity of wood along the river in that area), or the breaking or damaging of the limbs for any use. It was one of the "Creator given" foods, and like the Mother Earth was so treated and revered.

CHANOUT--[Water Whirls Around] was an important village on approximately the site of the later-day Hanford, named for Cornelius H. Hanford of Seattle, a federal judge who was

president of the Hanford Irrigation and Power Company--in 1942 a village of 125 white residents, in 1943 headquarters for construction of the Hanford Atomic Project until Richland could be built and by 1944 the largest construction camp in the nation, population fifty-one thousand. By March, 1945, the workers were quartered at Richland and Hanford became a ghost town. In 1946 a wrecking company bid \$103,000 for the seventeen million dollar deserted city.

NOOKSIAH--[Otter], Gable Mountain, opposite T.13 N. on the quadrangle, was a mountain with a top "flat like kookoolots" [drum] (no photograph available because Atomic Energy Commission has classified it as restricted. It, like other country back from the river was deer hunting area, but better than the surrounding hills. It was more importantly a spirit power quest place where boys and girls went on overnight trips to find their guardian helpers or "wot" called "tah" by the Yakimas. I have never heard it referred to by Yakima informants as a spirit quest place. The Wanapumsknew of only three such places, two being commonly used, the third being considered outside of their territory. From south to north they were:

a--The Twin Sisters, landmark of exploration days below Wallula at Wallula Gap, on the left bank at the sharp bend in the river. Known by no name to my Yakima informants. (nor to the Wanapums).

b--Nooksiah or Gable Mountain.

c--Doverly Gap or Sentinel Buttes, ten miles upstream from P'na or Priest Rapids proper.

At the two latter, the boys and girls merely went on overnight trips, thus indicating the location not far

distant of permanent and extensive villages.

Those who had gained power previously, went there for longer stays to gain additional power, leaving tokens of arrowheads, if they wished to be hunters; gambling bones, if they wished to become expert gamblers, etc.

At some distances there were other power quest places used during the summer camas digging trips or berrying journeys, where those training to become shamans went for extended stays, but these in fact were not in Wanapum territory. But I could learn of no other places for those adolescent, in whose cases the first quest was made when the child was only five or seven years old.

LALAC--(See boundary description in Yakima Treaty), was a mountain westerly from Nooksiah or Cable Mountain, and not shown on quadrangles here cited.

It was the mountain where Smowhala went on one of his medicine or power quests, and where Wowshuxkluh [Oriole] came to him in a dream and subsequently became the wooden bird on the flagpole, used in the Washini religion. This is the bird that sleeps until the midwinter Washat dance and then begins talking, telling everything in turn to start growing or get ready to come up the river, like salmon. This is a messenger bird to the Creator. Tommy Thompson, 90-year-old Wyampum at Celilo possessed such a bird, knew its origin from up the river, Washini or Smowhala religion, and was in the midst of telling of the bird and the "seven layers of dawn, from midnight to sunrise, when he broke down because of his old thoughts, and could not continue a story he has promised to finish telling me. I am interested in determining if the Wyampums had a calendar of seasons, as the Wanapums, corresponding to the bird and his purpose. Until about a year ago I understood the

Yakimas had no such calendar, and then I began picking up vague and indefinite references to it. My observation is that if they try to simulate the "anapum calendar they have a hard thing to do, because my interpreter, the best when he is sober, couldn't even pronounce some of the Wanapum, very old names, for the "anapum calendar, nor interpret the meaning, and we really struggled--two half days, on two occasions, for six words and six interpretations.

LaLac was one of the few places, beyond present Wanapum memory, that the old men knew had a definite purpose.

It was the habitat of the white mountain goats. They are positive of that from stories the old people have told them. "White goats with black, single spike horns," so far as I know never even mentioned as existing there in historic times.

LaLac was also one of the wives of Anyhi [Sun Man] in the fragmentary legends that antedate the customary Speelyi or Coyote legends. Sun Man became so angered at the wife that he tore her up, leaving her the present size as contrasted to the once equal size of Mount Adams, far in Yakima territory. Pahtoe [Mount Adams] the same in both Yakima and Wanapum was another wife. LaLac has no definition and may be a contraction of "the lake" or some such term, since it had a small lake atop it and since its pronunciation seems to vary considerably from Wanapum informant to Wanapum informant "lelak," "lalac," "lelake" etc.

I have never inspected this mountain but understand it is of volcanic origin (like Mount Adams) in which case (on the fantastic and strictly not professional viewpoint) that Wanapum legend would indeed indicate aboriginal Wanapum occupancy.

HUH SHOCK PAH was a hunting place eastwardly from the

left bank of the Columbia, a "day's trip."

There were a few trees and edible roots there. A place called

SHEE LAI AI was located here. Puck Hyah Toot flushed a deer one winter, when there was a light snow on the ground. He pursued it for hours, finally running it over a small bluff on the banks of the Columbia and killing it with a knife. When he was a boy he had been trained as a foot racer by Smowhala.

WOWCHTCH--[Waters Go Up] a short distance upstream from Hanford on the right bank, was one of a series of almost continuous villages or family camps between Hanford and White Bluffs (indicated by later-day burial finds).

Other names in this well-inhabited region were:

POUCHPOWOSTH--[White Powder] a mining site where the people procured face paint for the midwinter dance, (December 24 when sun-turns-around). This is the same kind of powder that is mixed with water and used to clean deerskins after they have been tanned, and is used to paint buckskin drum heads which are then placed outside in the sun and grow taut.

TOWSHOUPA--[Like Sagebrush] three miles upstream from Hanford. Here they procured sagebrush from the bark of which they made rough "blankets" in which dried fish were tied.

WAKWALTCH--[Like a Sieve].

POUGHPOWPOW--[Spilled Powder] was close to Wakwaltch ...like something white scattered around.

TOHOKE--[Pulling Tops off Weeds]...somekind of weeds they used at a certain time of the year as greens, I never could identify.