

CORRECTION:

Wanapum Categorical Answers MS-I

CORRECTION

p. 55 "head" column five substitute kum kum for kah lech

kum kum is the Kawachkin word for head instead of kah lech

the word "po" [pronounced pooh] as a suffix signifying people, with the exception of when referring to the Wanapums, whom they refer to as "E'wanapums," This is translated as From the River.

9- My informants did not emphasize, (and hardly seemed to be aware of a linguistic break to the north of the Yakima; in other words I could get nothing on the Salishan-speaking peoples (Wenatchapam, Piskouse, Moses Columbia, and, etc.) as distinguished by speech from the Sahaptin speaking Yakima, S'kinpam, Klikitat etc. Informants did not recognize the break linguistically between the Wishram and Wasco (Chinookan languages) and Sahaptin languages, however. Possibly P'kaiat is an exception to what I found to exist: The following questions have this in mind.

What are the Wanapam words for the numerals 1-10, for head, leg, arm, house, mother, father, water, deer, fish?

Could a Wanapam understand the language spoken by the
Kawachkin
P'schwanwapam (Ellensburg people?)
S'kinpam
Yakima
Wishram
"auyukma (if such a group exists to E; see map)

Before a word list, which will show a definite break off the Shahaptian and Salish, that break coming around Vantage along the Columbia River, and additional words and other tribes, some explanation.

Puck Hyah Toot and others knew but few of the words spoken by those habitating the area northward from Vantage, just as they rarely knew Spokane, Coeur d'Alene or other words of the Salish, and these they likely acquired or learned while attending the social gatherings at Nespelem.

They could not understand the Kawachkin and when tested with some Kawachkin words, recognized only a few relating to food which both obtained in the same general area.

They could understand the Ellensburg people as easily as they could understand the Yakimas.

The dialect of the Skinpas was more marked, but they could understand it. They do not call those people Skinpam or

10-What are the duties of a "uncha."

The Wanapum informants pronounce this ~~Yantcha~~ ^{Yantcha}, with a slight trace of an e preceding the y. It is a word so ~~old~~ ^{ancient} that ~~the~~ ^{it is} ~~was~~ familiar to the ordinary ~~and~~ Yakima informant ~~doesn't even know it.~~

The Wanapums have no word for chief, ~~in their language.~~ Their later-day adaptation of Yakima ~~so~~ words, like "appuls" for apples, ~~as~~ ^{and} "gasleen" for gasoline, includes ~~what they say is~~ a Yakima word for chief. It is me-ough. This is the same name they apply to a boss of a ranch, a foreman, or a man like an Indian agent. The Yakimas refer to the Indian agent as a me-ough, ~~or chief.~~

The ~~Yantcha~~ ^{proclaimed} ~~was~~ ~~led~~ ~~to~~ ~~the~~ ~~root~~ ~~diggers~~ ~~to~~ ~~get~~ ~~the~~ ~~first~~ ~~roots,~~ ~~telling~~ ~~them~~ ~~when~~ ~~they~~ ~~would~~ ~~be~~ ~~ripe,~~ ~~and~~ ~~telling~~ ~~them~~ ~~when~~ ~~the~~ ~~first~~ ~~berries~~ ~~were~~ ~~ripe.~~ ~~He~~ ~~sent~~ ~~the~~ ~~fishermen~~ ~~out~~ ~~to~~ ~~obtain~~ ~~the~~ ~~first~~ ~~salmon,~~ ~~telling~~ ~~them~~ ~~when~~ ~~the~~ ~~salmon~~ ~~were~~ ~~coming~~ ~~up~~ ~~the~~ ~~river.~~ ~~And~~ ~~he~~ ~~sent~~ ~~them~~ ~~out~~ ~~for~~ ~~the~~ ~~deer,~~ ~~to~~ ~~be~~ ~~eaten~~ ~~during~~ ~~the~~ ~~Renovation~~ ~~feast~~ ~~at~~ ~~the~~ ~~first~~ ~~foods~~ ~~feast.~~

He decided when people should move out of camp on food ~~having~~ ^{seeking} ~~expeditions,~~ ~~he~~ ~~did~~ ~~not~~ ~~supervise~~ ~~the~~ ~~distribution~~ ~~of~~ ~~food~~ ~~to~~ ~~the~~ ~~chronic~~ ~~poor.~~ ~~to~~ ~~the~~ ~~ready.~~ This was done by anyone who had the food. It was his food and everyone gave food ~~to~~ ~~those~~ ~~needing~~ ~~it.~~ ^{according to the need.}

"Divorce" or ~~separation~~ ^{marital difficulties} ~~arguments~~ ^{Resolved by the} were settled by the ~~Venerables~~ ^{individual members} of the families ~~concerned.~~ ^{involved.}

The Yantcha did not interfere ~~here.~~ If young people quarreled, they were called before the ~~two~~ ^{elders - men and women - of} families ~~and~~ ^{were} first one and then the other ~~was~~ ^{told} whipped until they told ~~the~~ "who was to blame/" Then they were sent to live with each other again ~~and~~ ^{and} if they ~~did~~ ^{did} not do so, they ~~simply~~ separated.

Marriages were arranged between the families, ~~employing a~~ ^{a vicarious} ~~friend~~ ^{with the aid of} ~~mediator.~~

[Since the Yantcha was the religious leader, he led the lamentations at the funerals, *and was assisted by the Shamans*

Sometimes he was also a twatee (doctor) and in that ~~capacity~~ capacity, served as a doctor, not as a religious leader. *When engaged to treat an ill person.*

[If a person caught a beaver or something like that, *it was ~~that~~* it was cooked, *and* then he called everyone to come and get a piece of the meat. The person doing that could be the *most humble* ~~lowest~~ in the village, or the *most influential*, ~~highest~~, *there was no* ~~it was all the same~~. *demeantation in the matter of the Mother Earth's foods*

[11--If P'kaiatut can give any idea of the amount of salmon and other fish, eels, etc. needed each year for a family of 4-5-6 persons (number of baskets or parfleches of dried salmon usually put up, each representing so many pounds) as well as poundage of fresh salmon needed, it would be helpful to know as much about this as possible. Specific information of this sort is not usually obtainable in the ethnographic literature.

Also how many deer or other large game animals a man would belikely to shoot in a year for a family of 4-6
Are there any tales of starvation winters?
What large game animals were obtained by the ~~Wanapam~~ Wanapam?

Were any other berries besides huckleberries gathered in ~~quantity~~ quantity?

[The Wanapums had a very definite way of *Computing* ~~figuring~~ their fish *to underwrite what could be a winter scarcity* needs, for dried fish. The Bluebacks which kept better than *were the standard* ~~calculated~~ *thirty dried salmon* to any other. They ~~figured~~ *it required thirty of these, ~~dried~~ when fresh* dried, to suffice one person during the winter. These fish weighed from the smallest *fourteen* ~~twenty~~ pounds to the ~~largest~~ *Salmon* larger, around *down the back, opened and dried* thirty pounds. These fish were split ~~open and dried~~ *dried saved to make* The heads were split open separately, and ~~were used for~~ *stored* soup. They were not ~~kept~~ in baskets or parafleches, but in "blankets" made of

(about 250 pounds)

loosely woven sagebrush "bark," made in a square like a small blanket and then tied, like a bundle. This was usually kept in the lodge ^{and} the split fishheads were ~~seasoned~~ ^{Seasoning in the smoke} hung from cross beams in the lodge. There were a few caches where salmon would keep without spoiling, but if allowed to freeze, ^{the fish} turned "black" and spoiled. ~~Seasoned~~ Eels were cured and ~~seasoned~~ ^{in the same manner} kept ~~the same way~~, in much smaller quantities, a few bundles of ^{lamprey or larger} eels ~~taking a season~~ only being saved because the smaller eels were available in the river ^{throughout most of the year} ~~nearly all year around~~.

Fresh water claims, seewalla, [literally smooth river rocks] were ~~dried~~ and hung in long strands from the lodge, ^{ONLY} ~~just~~ a few strings ~~along~~ being kept by a family.

One man would kill from five to ^{twelve} ~~ten~~ deer a year for his ~~family~~ family, [a family of ^{to seven} ~~say~~ five persons], and little effort was made to dry the meat, unless it were to be taken on a trip, because deer were usually plentiful.

Steelhead, ~~salmon~~ and suckers were available ~~every~~ ^{and} nearly ~~at~~ the year around as were rabbits, muskrats and beaver. These were caught at will. Besides that, there were ducks ^{and} geese in the winter, ducks ^(and) and goose eggs in the spring and summer, ^{and} young ducks and geese that were knocked over with clubs before they could fly.

In later year there were elk in the Colockum mountains, ~~and~~ and they were ~~usually~~ usually hunted on a single trip before extreme cold weather set in. One elk to a family was considered normal, ~~but~~ they were primarily shot to be used at the midwinter feast, ^{OR on the way home from the huckleberry fields}

Whitefish were abundant in the winter and were gilled. Sturgeon were ~~usually~~ caught on a gorge, in the late spring.

In very old days, mountain ^{sheep} ~~goats~~ were killed at several

places not too far distant from Priest Rapids.

The Wanapums know of ~~no~~ no starvation stories. ^{however,} Their genesis tells of the time when food was had by simply singing for it. ^{This was of a kind unknown to} ~~all kinds of food which~~ ~~occurred and disappeared~~ later day Indians ~~knew nothing of.~~ They just seated themselves in ^{their} home ~~the long house~~ and sang to the Creator, closing their eyes as they sang and when they opened their eyes, there ^{was} ~~the food,~~ ^{ready to be eaten.} But after they had forgotten the old ways, this ~~free food~~ ^{gift} was taken from them ~~and~~ and they had to hunt for ~~it~~ and constantly work ^{to obtain food} for it. Yet there was never a starvation winter. The fish always came in the river, the deer were always in the hills and the berries were always on the bushes, ^{more abundant} ~~better some times~~ ^{some seasons} ~~one~~ than others and ~~became~~ ^{profuse} more abundant in some places than others, but always there. ^{There was food somewhere, free for the taking} ^{scarcity of} There was never a shortage of ~~skolkol~~ skolkol [camas] which was ~~gathered, and dried in~~ ^{dug,} cooked and dried in large quantities and stored in cellar saches, ^{These were} as large as ^{individual} a cellar in a house, with spaces marked out for the ~~various~~ ^{Fifty to one hundred pounds of Camas was gathered for each person.} families ~~where they stored their roots;~~ bitterroot [piahe] ^{This was augmented by} that was dried and saved in smaller quantities; huckleberries, ~~dried and~~ smoke-dried and stored in fiber baskets that hung from the roof in the lodge, ^{In the same manner that} chokecherries ~~and dried~~ ^{were preserved} [tamish] and June Berries [chach] ~~that were dried and saved~~ in quantities as extensive as huckleberries because they were easier to gather; wild carrots, gathered in the spring and ^{could be} eaten raw and stored for months in the earth [like they store potatoes now].

Only in later years have the Wanapums, living ~~and~~ along the river where game has grown scarce, turned to jackrabbits, sometimes porcupines and even, of necessity, an owl when they

grew hungry after their potato supply had been depleted.

Although there were horses ~~available~~, they never ate them.

^{they estimated at ~~two~~ double to three times that of dried fish}
 Their fresh fish consumption ~~must have been tremendous,~~
 because it was ~~as~~ available to them at ~~least nine~~ ^{eight or nine} months of the year, but ^{they still} ~~whether they fished for the fresh fish or not, ~~dead~~~~
 depended upon ~~their~~ ^{how} their supply of the dried Bluebacks ^{because}
~~held out, since~~ that was a preferred food.

12-How large were the winter houses the Wamapam used?

How many families occupied a house.

How many months were winter houses occupied.

Were winter houses torn down each year.

How many winterhouses were there in a settlement, usually?

^{mat lodges}
 Wamapam ~~houses~~ winter ~~houses~~ ^{in length} ran the extreme from ~~ten feet long~~ to two hundred feet, ^{Pit} or, as they described the lodges, one fire place, ~~two~~ ^{two} fire places etc. The ~~larger~~ largest had as many as eight fire pits.

~~All were built~~ All were built of tule mats laced atop a framework of cottonwood or cedar poles.

A lodge that was ten feet long would be only eight feet wide, wedge shaped with opening slit the length of the top. It would be eight feet at the ~~high end~~ ridge. ^[a common type of isolation hut for women, also used for parturition]

^{1860's}
 The two hundred foot long house, such as possessed by Mowhala in the ~~Sixties~~, ~~as~~ was ~~approximately~~ approximately 30-33 thirty feet long and was ~~approximately~~ ^{and light} fourteen feet high at the ridge pole. Like its smaller counterpart, the smoke ^{and light} opening ran the full length of the ~~house~~ ^{Ridge}.

From one ~~single~~ individual to twenty persons lived in

each long house. Because of the practice of polygyny an influential man like Smowhala had as many as ten wives and they lived in the one ~~long~~ house. But because of the migratory habits, even in the ~~winter~~ winter time from camp to camp along the Columbia River, Smowhala's lodge might be occupied for weeks on end by ~~twenty persons~~ ^{ten or more}, visitors from other camps, ~~as~~ ^{as well as} augmenting his ten wives and one child, ^{at that time} ~~All did not frequent~~ ~~the lodge~~ visitors did not frequent the leaders' ~~house~~ ^{tutelage relatives} but lived with ~~relatives or friends~~.

The houses were customarily occupied by a single family group, in this manner:
[no indication of a totemic culture]

A man and his wife ~~lived in a house with~~ ^{lived in} with ~~eighteen persons~~ two sons and a daughter lived in a house that was twenty five feet long. ~~The girl married and~~ ~~lived with her husband's family~~ The ~~or~~ house had a ~~fire pit at each end~~ fire pit at each end.

The daughter married and went ~~to~~ ^{Reside} to ~~live~~ with her husband's ~~family~~ family.

Then one of the youths married and ~~lived~~ ^{at his home} brought his wife to live with his parents. One end of the lodge was opened up, ^{more} ~~and another lodge was added~~ ^{framework was built and covered with mats thus} ~~extending the length of the lodge by ten feet~~ ^{or fifteen}. The ~~other~~ ^{a similar} other youth then married and ~~another~~ ^{or fifty} addition ~~was~~ made to the lodge, making it forty five ~~feet~~ ^{feet} long and two new fire pits were ~~added~~ ^{dug} everyone ~~cooked~~ ^{cooked} together and sharing in a ~~community~~ ^{communal} meal, ~~and~~ If visitors came to stay a week, or the rest of the winter--time was immaterial -- the lodge was usually large enough to accommodate everyone.

The winter lodges were prepared in late October, at the end of the ~~log~~ ^{Season} salmon ~~fishing run~~. The family with sufficient

stitch
 labor, would ~~be~~ as many as three ~~of~~ our four layers of mats
 on top of each other, banking up the lower two feet ~~and~~ around
and placing weights by the mats down with poles to keep the wind from flying up a
 the outside with earth. *IN the interior*
 in the center, running ~~parallel to the~~ lengthwise with the
 house, ~~and the sleeping~~ floor mats and sleeping mats and blankets
 were placed around the ~~interior~~ *dance floor rectangle and*
~~the inhabitants~~ *the inhabitants*
 interior so that ~~the dwellers~~ slept with their feet toward
~~the center~~ *and the* or fire pits. Each ~~family~~ ~~was assigned~~
 occupied a certain section with ~~one~~ individual possessions. *IN NO*
~~particular order other than the parents took their preferred space.~~
 The houses were occupied until late ~~of~~ June of the following
 year, approximately eight and one-half months. Even then
 not all of them were vacated because when time ~~came to~~
 move out to the root digging *beds,* grounds, there might be aged and
 infirm persons who had to remain at the village while the
 others scattered, in various sized groups, to the favorite
 digging grounds. Then in a ~~place~~ *secondary* village like
 P'na, ~~and~~ Moon, Tach or Pasco, where fishing was *easy,*
 the people would return for the salmon runs, so that many
 of the lodges were torn down only when the village was *shifted*
 slightly, up or down stream, because of taboo ~~reasons~~ or other
 reasons.

In the case where only a few families occupied a winter
 site, that ~~one~~ might be only a mile or so from one of the
 principal *villages,* *houses* camps, the lodges were dismantled, the lodge poles
 stacked ~~on~~ *were* on scaffold racks, the ~~mats~~
 surplus mats ~~were~~ rolled up and stored in the cellar
 caches along with the heavier camp gear, and the family set
 out on its root digging or berrying "camping" trip.

In later years, when the group became smaller and
 moving entailed the entire population of twenty ~~or~~ *or* forty persons,

lodge frameworks was

the camp was ~~entirely~~ dismantled. On occasion the ~~frames of the~~ *but/ were* lodges were left standing and the mats ~~only~~ *were* cached. *to prevent theft.*

The Wanapums had a "summer custom" that I believe has been unrecognized by ~~ethnologists~~. That was, the construction of mat lodges on the islands at the fisheries, ~~which they occupied almost continuously~~. These were temporary affairs, utilizing mats from the winter lodges which might be located a ~~good~~ half mile or two miles distant. *as pole* ~~Rocks on the island were used~~ *Place the supports supports* used to suspend the lodge poles and the ~~one~~ flat-topped shed affairs may have ~~formed~~ *immovable* angled ~~around~~ *in* in L shapes to utilize the rocks. ~~the~~ *going ashore during that time.* entire family might live on the island for a month or longer, never ~~even visiting the island~~ *going ashore.*

The principal villages contained as many as ~~thirty~~ and seventy ~~wooden~~ lodges, while the ~~so~~ smaller ones, occupied by ~~one or two~~ a large family group, might consist ~~of~~ of only one or two *houses.* lodges.

could or could not be
The ~~formal~~ families in a settlement were related to *one another* ~~each other~~ *in the* each other only in the case of the smaller villages. *However*

although for that matter, it was and is, difficult to find *who is not connected, genetically or culturally to almost* an Indian that is not related in some way, to nearly ~~every~~ *any Indian you might name.* any other Indian you can name.

There were no secular leaders for each village, ~~but~~ *The* there were leaders, ~~who~~ *or women,* might be shamans, men *powerful because* they headed large families and were natural leaders, ~~etc.~~

a man of HOGOMONICA INCLINATIONS
But if it happened that one man aspired to be a chief by dominating a village, ~~it was usually a matter of the villagers~~ *the people were not amenable by nature and they usually packed up moved* just packing up and moving to another village *disregarding their kinship.* since they were held there by nothing more than their "tie" with the Mother Earth.

A man with an exceptionally large food supply, might at times

shortage share it with those less fortunate and in need, and it gave him a respect and natural leadership but no other particular ^{claim to control} qualifications, and he ^{he} in reality insured his own future because he could ^{later} then draw on ^{the stocks of} other ~~leaders~~ ^{those} in other seasons of ~~those~~ he had befriended, but there was no set rule. It was just the custom that no one went without food, fuel or lodging. An old woman, whose husband died, was given shelter ^{by} ~~by someone~~ ^{usually someone of} and anyone having room for her, ~~not necessarily her~~ ^{kinship.} own family, ~~and especially if she had no family.~~ And sons ^{sons} felt it their ^{special} obligation to take care of their aging fathers whose advice and counsel they continued to ^{patiently accept} ~~follow~~, although the old man ^{might be} ~~was~~ ineffectual at the best. Women who were befriended in this manner repaid their ^{obligation} "debt" by making mats or ~~skins~~ tanning deer skins, ^{perhaps} ~~later~~, although ~~it might be~~ ^{later} months. And some ~~people~~ people with many mats, baksets and skins gave them ~~as gifts~~ to a person who was in need.

The "anapums did not post "look outs" ^{but before historic times} within knowledge of the oldest men, ~~whose conversion with others in the past,~~ ^{done only} indicates that this was ~~never done.~~ ^{in a limited manner}

~~There was a time~~

13--In early days, what people, if any, raided the "anapam and whom did the "anapam raid. Were slaves taken?

How large were the war parties?

At a time, that must have been ~~150 years ago~~ ^{175 years ago} to ~~1000 years ago~~ ^{175 years ago}, there was a period when the Wanapums ^{were fearful of} lived in ~~deathly fear of~~ ^{back} raids, so much so that pit houses were dug ~~a short distance~~ from the river bank. These pits were covered ~~over~~ ^{to make them} with mats and earth, and were difficult to discern from the river, down which the raiding

single
space

parties came in canoes. At times fires were not built

because of danger that ^{they} it would attract wandering raiders.

~~But the Raids were not sufficient to force~~ ^{the Wanapum} compress the Wanapum
Even this did not bring the "anapums into concentrated
into larger villages.
villages.

~~Many of the~~ ^{mauranders were identified as}

~~Thereading~~ ^{Rarely} ~~parties were said~~ ^{usually} Spokane Indians, and
~~sometimes~~ ^{later} people they knew ~~only~~ ^{only} ~~as~~ ^{through the} ~~the~~ ^{DPO narrated}
stories as "BC's [British Columbia]

They traveled in small groups, a few to a canoe, ^{and attacked a} ~~raided a~~
^{single camp,} ~~stealing~~ ^{and} a young woman or ~~near by~~ ^{girl x}

^{They killed if it were} ~~nature girl,~~ ^{before they fled overland with two or} ~~three~~ ^{three} ~~canoe by~~ ^{dropping it from a bluff onto}
~~rocks before they left~~ ^{overland.} ~~overland.~~

^{Such} ~~The~~ ^{seizure} ~~raids were~~ ^{hit and run} affairs, ~~and~~ ^{the} ~~The~~ ^{Wanapum} men
pursued when possible but sometimes a day or more ~~was lost~~ ^{had elapsed}
before the ~~raid~~ ^{seizure} was detected. ~~The~~ ^{raids} were never staged on
larger villages or by larger parties.

^{rarely} ~~retaliated~~ ^{retaliated, attempt}
The "anapums did strike out in retaliation, ~~and~~ ^{as}
~~and~~ ^{when} ~~the~~ ^{young} ~~men~~ ^{and} ~~loading~~ ^{of} ~~the~~ ^{slaves}
~~was~~ ^{of} ~~the~~ ^{recapture} ~~attempt~~ ^{to} ~~recapture~~ ^{those} ~~seized~~ ^{being} ~~made~~ ^{by} ~~relatives~~

~~But~~ ^{Slaves} were not taken because the ^W ~~anapums~~, as long as
they know, practiced that their blood should be kept pure,
even to the extent of not mingling with other tribes.

[It was not until ~~the~~ ^{smallpox} epidemics and ~~other~~ ^{outside influences}
~~causes~~ ^{and genocide was imminent} thinned their numbers that marriages were made outside
of the tribe. ^{Then it was not to ameliorate their}
^{group but because of social intercourse with}
^{the "Book Indians" the Reservation People.}

who went armed with
poisoned arrows.

Do the Wanapam have any traditions of ever having lived anywhere else ~~before~~ than their historic location, prior, say, to Smohalla's time or long before that? If so, were they driven out of their old location by hostile peoples, or did they live peacefully.

ethnogeny indicates
The ~~Wanapams say~~ they have always lived ~~at their historic location~~ *along the Columbia River where their place names are markers of their culture.*
Novitiates
his young priests that the grooved and "carved" rocks on the

~~island at P'na~~ [genesis] island at P'na were made by the Wanapams themselves, when the earth was ~~still~~ *yet* so young that the rocks were soft and the marks were made with the finger, "thus" (demonstrating marking with the finger).

Long before Smohalla's time, *even before that of* and the time of Shuwapso, the people lived at Priest Rapids and along the Columbia River, but without a true knowledge of the Washat religion, and their duty to the Creator. They fought over the fisheries and they were punished for doing that. Shuwapso and *later* Smohalla then brought the Washini religion to the people, so they ~~would~~ would live in peace, sharing what the Creator ~~had~~ and the Mother Earth, gave, for everyone to share, for the simple taking, *the PRISTINE* This was ~~an~~ *the* precept of the Washini religion ~~than the additions of the Washat dance, the flag, bell and the wooden bird.~~

And the foundation upon which Smohalla built his Washini religion, ~~and the~~ utilizing the supernatural flag, bell and wooden bird.