

## THE WANAPUMS AND PRIEST RAPIDS

A remnant band of a most unusual Northwest Indian group, the Wanapums, continue to live along the Columbia River. Their homes are at Priest Rapids, one of the oldest place names in the state of Washington. Eighteen miles upstream is Wanapum Dam, the second of a multi-damworks of the Priest Rapids Project. Wanapum Dam was named by the builders, the Public Utility District No. 2 of Grant County in recognition of these American Indians who have perpetuated their ancient culture into the generation of hydroelectric power development, atomic force and space missiles in the purest form of an aboriginal culture.

Their name is derived from Wana, meaning River, and Pum, the locative for people.

They were religious and Creator fearing, these Wanapums who lived along the eleven mile millrace of furiously turbulent water alternating with stretches of deep-flowing tranquil water in this section of the Mid-Columbia. Along here fur traders and voyageurs, missionaries, stockmen and land settlers successively traveled in their day, laboriously playing their individual roles in building the great Pacific Northwest. Yet while all this and more was transpiring, and also the Indian wars, they were a peaceful people, living in isolation, sustained by their faith, and keeping alive their legends and other knowledges of ancient and historic customs. And many of these customs indicated a culture descending from paleo-Indian times.

The naming of Wanapum Dam perpetuates a name long cherished by the little Indian group whose once numerous forbearers could have sent many warriors against intruders. Their nature, however, was to live alone and let alone. Yet they were friendly and hospitable to those who found them. They were brought up to look upon food and all other necessities, of which water was the first because it was a part of the body, to share with their fellow man.

They regarded the earth as not only their home but their mother, who was not to be bartered or sold.

The naming of downstream Priest Rapids Dam by the PUD also perpetuates an historic place name, allowing it to live on although the famous rapids are no more.

No other hydroelectric dam along the long stretch of the Columbia River bears the name of a people who in years long beyond the sunset, and extending far beyond the written record of man, lived along the Columbia, subsisting upon salmon and eels and other food in the stream and food roots dug from the hillsides, where higher up, berries grew.

Anthropologists and ethnologists utilize linguistics in attempting to classify tribes and bands of the original inhabitants of the Pacific Northwest and to set up boundaries between people who erected no barriers with their fellowmen in ancient days. So the picture is not always clear nor can it now ever likely be proven accurate because there has been too much intermingling for so many years. The Wanapums were protected from much of this by the very isolation of the region in which they lived.

Even by the time of the explorers, Lewis and Clark, and before the first fur traders and voyageurs passed along the pathway of migration, unknown numbers of bands and tribes had become extinct. This was also true with some languages and dialects. So rapidly has this come about that even within five recent years some Indians who were the only ones who knew their tribe's or band's tongue have died. And even this year, 1966, the last of the Cascades, Hood River or Dog River Indian, who alone knows that language, is too ill and infirm to provide interviews which would preserve the language.

The language of a people is recognized as one cultural guidepost, identifying a race.

Linguistically the Wanapums were of the Sahaptin stock.

Of the same stock, also, were the Nez Perce to the south and east, the Palouse, whose blood lines were intermixed strongly in Wanapum territory; and also the 14 tribes and bands which became the Confederated Yakima Indian Nation at the Treaty Council of Walla Walla in 1855.

There was also a distinct Palouse language, now virtually extinct and known perhaps by two men, although portions of the Palouise language have been recorded. There is a Nez Perce language as well as various dialects, and Yakima, Klickitat and various other languages and dialects throughout the Yakima country, far south and east of Priest Rapids.

Generally, however, people throughout this wide Central Washington region could understand one another, although the speech has been modified.

Another linguistic stock existed and exists north of Vantage in the Colville country. It is the Salish. There was also the Coast Salish, allied by linguistic stock to the Interior Salish. This linguistic stock extended eastward to Spokane and further east into Montana and the Flat-head country.

Downstream or on the Lower Columbia River from the Sahaptin linguistic stock peoples just below The Dalles and westwardly to the mouth of the river, a third linguistic stock existed. This was the Chinookan.

Linguists are able to determine much of the age and culture of a people by the number of words in a vocabulary. By this guideline the Wanapums are high on an intellectual scale and of an old culture. Their vocabulary contains more words than a high school graduate can normally list if given a pencil and paper.

The Priest Rapids, in the Mid-Columbia region of the Wanapum home, before the dams were built, were in reality a series of seven rapids. They began below Vantage and continued downstream with interruptions of quiet flows until reaching the foot, where Priest Rapids Dam is now located.

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The Priest Rapids, in the Mid-Columbia region of the Wanapum home, before the dams were built, were in reality a series of seven rapids. They began below Vantage and continued downstream with interruptions of quiet flows until reaching the foot, where Priest Rapids Dam is now located.

Priest Rapids is not only one of the oldest place names in the State of Washington, but the eleven mile stretch of rapids <sup>was</sup> ~~were~~ the home of ~~an unusual~~ <sup>one of</sup> people whose culture has been retained <sup>into the atomic age generation,</sup> in the purest form of any of the aboriginal inhabitants <sup>into the present</sup> generation.

<sup>The name of the River people, the word means</sup> The Wanapums (River People) from Wana, River and Pum, locative for people, <sup>They were called Sokulks</sup> identified by the ~~ex~~ pioneer explorers, Lewis and Clark in 1805 <sup>They are a</sup> as the Sokulks were historic people, <sup>and a peaceful people</sup> ~~and their legends and~~ other knowledge of ancient <sup>and prehistoric</sup> customs, indicate a culture descending from paleo-Indian times.

The naming of Wanapum Dam for this remnant band of a once prolific people was recognition <sup>by</sup> of the Public Utility District of Grant County of an old culture and a noble, near-to-vanishing band. No. 2

The naming <sup>of</sup> Priest Rapids Dam, 18 miles downstream from Wanapum, <sup>also</sup> ~~also~~ perpetuates an <sup>along it to live on when the rapids flows are no more</sup> ~~old and~~ historic place name. Wanapum and Priest Rapids Dams are sisters of the Priest Rapids Hydroelectric Project.

No other hydroelectric dam along the long stretch of the Columbia River ~~has been given~~ <sup>bears</sup> the name of <sup>a</sup> the people who in years, long dead, and ~~existing~~ extending far beyond the written record ~~of man~~ of man, lived along ~~the~~ the Columbia River, ~~subsisting~~ <sup>upon</sup> from the salmon and other food in the stream and food roots <sup>dug from</sup> on the hillsides.

Anthropologists and ethnologists utilize linguistics ~~for their~~ <sup>purpose in</sup> attempting to classify tribes and bands of the original inhabitants of the Pacific Northwest, <sup>And the picture is not always clear.</sup>

One reason for this is that even by the time of Lewis and Clark, and before the first fur traders and voyageurs passed along the pathway of migration, unknown numbers of bands ~~and~~ and tribes had become extinct. <sup>This was also true with some languages and dialects. So rapidly has this come, about that even</sup>

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(In <sup>some</sup> ~~other~~ instances there was much comingling of blood lines, the result of marriages occurring during the ceaseless <sup>seasonal</sup> ~~and unending~~ food quests throughout the Columbia Basin and plateau region. <sup>the</sup> ~~and~~ language <sup>of a people is</sup> ~~was~~ <sup>(as one)</sup> ~~recognized as a~~ cultural feature <sup>(identification of a race)</sup> ~~of the people.~~

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This was <sup>also</sup> ~~true also~~ of the Nez Perce to the south and east, the Palouse, whose blood lines were intermixed strongly in Wanapum territory; and also the 14 tribes and bands which became the Confederated Yakima Indian Nation at the Treaty Council of Walla Walla in 1855.

There was also a distinct Palouse language, now virtually extinct, <sup>perhaps But to two persons, and not recorded in its entirety &</sup> ~~and~~ there is a Nez Perce language as well as ~~Yakima~~ <sup>various</sup> dialects throughout the Yakima Country <sup>for</sup> south and <sup>east</sup> ~~west~~ of Priest Rapids. <sup>however</sup> ~~But~~ generally people throughout this wide region could understand ~~each~~ one another, although the speech was marked by dialects.

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<sup>downstream along the Columbia River, from</sup> Below the Sahaptin linguistic stock along the Columbia River, <sup>just</sup> ~~from below~~ just below The Dalles and on westwardly to the mouth of the Columbia River <sup>there</sup> ~~were~~ a third linguistic stock. ~~This stock~~ <sup>This</sup> was the Chinookan.

<sup>Linguists are able</sup> ~~Linguistic~~ <sup>much</sup> ~~authorities are able~~ to determine ~~something~~ of the age and cultural <sup>of</sup> of a people by the number of words in their vocabulary. <sup>By this one guideline the Wanapums are from a very old</sup> ~~So here again is another guideline by which the~~ ~~very old age~~ ~~of the Wanapums is~~ ~~estimated.~~

stock. Their vocabulary, as listed by a non-linguist, contains more words than that of ~~the~~ a college graduate. However the commonly used words in the English language are listed among linguists as being few compared with many languages.

One reason the Wanapums have retained their culture is because of their ~~long~~ isolation in a region unwanted and undesired by anyone until a scattering <sup>of</sup> stockmen <sup>needed</sup> utilized the wide reaches along the river for grazing land.

Priest Rapids, ~~an eleven mile stretch of a series of seven rapids,~~ <sup>before the dams were built, were in reality</sup> beginning below Vantage and continuing downstream with interruptions of <sup>flows of</sup> quite water until reaching the foot, where Priest Rapids Dam is now located, <sup>there was no</sup> ~~was not a~~ trading post <sup>here</sup> for the fur ~~hunters~~ trappers and voyageurs <sup>they travelled by canoe and bateaux</sup> so who used that section of a river as a waterway, ~~travelling~~ <sup>current</sup> from Canada and the Colville country down to old Fort Nez Perce at later-day Wallula, upstream a short distance from McNary Dam, and <sup>on</sup> ~~on down the~~ river to Fort Vancouver and Astoria.

<sup>at Priest Rapids, to claim the attention of the</sup> There was nothing ~~to interest the fur hunters~~ ~~at Priest Rapids~~ whose main interest was in safely running the rapids when they passed downstream <sup>or upriver</sup> and in portaging <sup>around</sup> ~~past~~ them on their way north.

Rivers, as great and mighty, and running through as many miles as the Columbia, have always been the pathways of migration, <sup>especially</sup> ~~especially~~ for primitive peoples, <sup>and the opening of unknown lands</sup> ~~and the opening of unknown lands~~ <sup>The Indian by ancient paths southward and westward</sup> ~~These migrations have been traced along the Columbia, southward,~~ and there are evidences ~~that~~ the migrations "backlashed" or returned in later years, <sup>when trade routes developed or because of</sup> ~~through development of trade routes, or~~ man's natural instinct to travel.

<sup>while a project of land was attracted for the traders</sup> But ~~Priest Rapids~~, like former Kettle Falls, <sup>extant</sup> in the Colville country, and the great Celilo Falls <sup>were</sup> ~~is~~ upstream from The Dalles ~~dam~~, <sup>they were attractive</sup> offered one of the principal inducements to migratory <sup>primitive</sup> people to <sup>who</sup> settle and become sedentary. <sup>settles</sup> This was food. Because these <sup>rapids</sup> ~~places~~ were the principal fisheries along the Columbia River ~~where food~~ and where food was abundant, <sup>was the greatest concentration of</sup> ~~the greatest number of people gathered.~~

<sup>The greatest concentration</sup> Archaeology has proven the greatest concentration of people where food was easily obtained in greatest quantities.

*(N pre-Settlement Coy2, early)*

There were salmon to be taken at nearly any place along the Columbia, *the rapids & falls were especially productive* but Kettle Falls on the north, Priest Rapids and Celilo Falls were the greatest, with Celilo being the "grandfather of fisheries." *during the runs of the big, white head fish,*

This, then, was the situation when the pioneering explorers, Lewis and Clark, followed the natural pathway of migration in their 1805 exploration; *five years later that* when ~~not long after~~ David ~~Hend~~ Thompson *and*, Alexander Ross and Ross Cox visited the ~~Columbia~~ mid-Columbia, *because* Lewis and Clark, entering the Northwest *region* ~~at~~ along the ~~downward~~ down-flow of the Snake River, came no further north on the Columbia than a short distance above ~~near~~ Present Pasco, *just below where* and where the Yakima River debouches from the west into the Columbia. *which touched the NW were the earliest explorations,* ~~there had been earlier explorers, sailing expeditions which~~ touched the Coast *made us* ~~and established trade with the tribes there. And while~~ *Natives if they were friendly & much earlier* ~~influence of the trade was found at the great trading center of the~~ *greatest* Northwest, ~~the~~ *the* ~~located~~ great dalles at Celilo by ~~Lee~~ Lewis and Clark, *But* ~~the interior was but slightly explored & not much worked inland into the interior.~~ *And* ~~then~~ as the Hudson's Bay trade *west* ~~worked southwest~~ from Canada, other seedplantings for trade were established, but Priest Rapids was *far removed and* ~~naturally isolated.~~

*Quite isolated from these beginnings &*

Lewis and Clark

Thompson

Alexander Ross

Shuwapso

religion

Snowhala

and on down

*still*

5 Celan

Lewis and Clark, descended the Snake River <sup>they reached by the</sup> ~~reaching its~~ the mouth of the Columbia on Oct. 16, 1805.

made ~~scarcely Built cooking~~  
Their camp was made and fires prepared when a chief from an Indian camp a quarter of a mile up the Columbia and 200 men, in procession, <sup>approached. They came</sup> ~~singing as they advanced they were~~ <sup>beating</sup> drums, ~~advanced singing.~~ They distributed presents to them, giving the principal chief a large medal, shirt and handkerchief, <sup>the</sup> ~~and~~ a smaller medal <sup>was presented to</sup> the second chief, and ~~to the~~ a third who came down from some of the upper villages <sup>was given</sup> a small medal and a handkerchief.

On ~~the~~ Oct. 17 Lewis wrote:

"The nation among which we now are call themselves Sokulks; and with them are united a few of another nation, who reside on a western branch emptying itself into the Columbia a few miles above the mouth of the latter river, and whose name is Chimnapum. The language of both these nations, of each of which we obtained a vocabulary, differs but little from each other, or from that of the Choppunish (Nez Perce) ...

"The houses of the Sokulks are made of large mats of rushes and are generally of a square or oblong form, varying in length from fifteen to sixty feet, and supported in the inside by poles or forks about six feet high; the top is covered with mats, leaving a space of twelve or fifteen inches the whole length of the house for the purpose of admitting the light and suffering <sup>the</sup> ~~the~~ smoke to pass through; the roof is <sup>nearly</sup> ~~is~~ flat, which seems to indicate that ~~the~~ rains are not common in this open country, and the house is not divided into apartments, the fire being in the middle of the large room, and immediately under the hole in the roof; the rooms are ~~ornamented~~ ornamented with their nets, ~~gates~~, and other fishing tackle as well as the bow for each inhabitant, and a large quiver of arrows, which are headed with flint stones. <sup>the flat roof type mat lodges were Built by</sup>  
<sup>Summer</sup> ~~the temporary fishing lodges.~~ <sup>the w.p. as temporary</sup>  
<sup>Summer lodges at the bottom and both on the shore and on the islands</sup>

<sup>u</sup> During that day Captain Clark, travelling by canoe, ascended the river ~~from the mouth~~, passing scaffolds hung full of split and drying fish. From an island he could see the entrance of a river from the west into the Columbia. He called this the ~~Tap~~ <sup>(Yakima)</sup> Tapteal, but as evening was approaching he returned to camp."

On Friday morning they obtained from "the principal chief of <sup>(Chamnapum)</sup> a band of the nation <sup>the nation</sup> one of the Cuimnapum nation a sketch of the Columbia, and the tribes of his nation living along its banks and those of the Tapteet. They drew it with a piece of coal on a robe, and as we afterwards transferred to paper, it exhibited a valuable specimen of Indian delineation."

The map shows the Sokulk nation of 3,000 persons. Upstream is pictured the Wah-na-achee river and at its entrance into the Columbia the Cuts sah nim nation.

<sup>u</sup> The Selarlar river <sup>"</sup> and nochtch river <sup>"</sup> are shown upstream on the "Tapteet" or Yakima River.

<sup>(Capt Clark)</sup> He described the Sokulk women <sup>as</sup> "being more inclined to coruplency than any we have ~~seen~~ yet seen; their stature is low, their faces broad, and their heads flattened in such a manner that the ~~forehead~~ <sup>forehead</sup> is in a straight line from the ~~face~~ <sup>nose</sup> to the crown of the head their eyes are a dirty sable, their hair, too is coarse and black, and braided as above without ornament of any ~~kind~~ <sup>the</sup> kind.. <sup>the</sup> Sokulk females have no other covering but a truss or piece of leather tied round the hips and then drawn tight between the legs. The ornaments usually worn by both sexes are large blue or white beads, either pendent from their ears, or round the necks, wrists and arms, they have likewise bracelets of brass, copper and horn, and some trinkets of shells, fish bones, and ~~some~~ curious feathers."



Juan de Fuca sailed as far north as the 38th degree in 1592 and entered a straight which ~~came to bear~~ <sup>later bore</sup> his name. ~~But he returned~~ <sup>He was compelled</sup> to the open sea <sup>for safety</sup> when attacked by Indians.

Spain dominated most of the explorations, constantly probing into Northwestern waters ~~until 1778~~ and there were <sup>these explorations</sup> were more of ~~them~~ than is commonly realized. ~~But~~ <sup>in</sup> 1778 Captain Cook, an English navigator landed on the Oregon coast near the 42nd degree of latitude. Storms drove him southward but ~~later~~ when they abated <sup>he</sup> ~~he~~ <sup>Cook</sup> continued north ~~and~~ to the 48th degree and discovered the entrance of the straight of Juan de Fuca which he named Cape Flattery. Proceeding <sup>Northward</sup> beyond the 49th degree he anchored in a harbor later called Nootka Sound. ~~The~~ Indians there, he found were familiar with non-Indians, even then, ~~and~~ <sup>and</sup> a British station was established at Nootka in 1780.

There were others, nearly as famous as Cook, Lieut John Meares, an Englishman, 1788; Don Bruno de Haceta ~~and~~ <sup>and</sup> Don Ignatius Astiago, both of Spain

Two American ships, the Columbia and Washington were in the Northwest ~~in~~ in 1799 while English and the Spaniards were engaged in controversy over possession.

Capt. Gray, in 1790, <sup>Sailed</sup> ~~proceeded~~ to China and then returned to the East Coast. He <sup>Sailed</sup> ~~set~~ out from Boston again on Sept. 27, 1790 and reached the north coast in May of 1791. He was proceeding north to Nootka when he discovered an opening at latitude 46 degrees, 16 minutes. This subsequently led him to return and eventually to the discovery of the mouth of the Columbia River.

It was in ~~1800~~ <sup>these times of</sup> ~~these indecisive times~~ <sup>Possession?</sup> that Lewis and Clark came overland, exploring downstream to the mouth of the Columbia, ~~which~~ <sup>and</sup> which, combined with the Louisiana Purchase, gave the United States a great possession ~~with no further~~.

[Thomas Jefferson, who had just assumed office as President in 1801 learned that Spain had ceded Louisiana to France. Jefferson went about establishing an Indian and land policy to forestall British activities in the Northwest. <sup>FF</sup> His private secretary ~~and~~ <sup>and</sup> in 1802 was Meriwether Lewis, who like Jefferson shared an interest in the West, <sup>and</sup> a distrust of the ~~the~~ British. <sup>great west</sup> So plans for the exploration were made secretly.

The ceremony, transferring the vast territory embraced in the Louisiana Purchase, acquired for \$15 million, was held Dec. 20, 1802. British traders were moving westward along the Missouri River with Union Jack flags, <sup>were</sup> and distributing King George medals to Indians, <sup>purposed</sup> but Jefferson ~~went ahead~~ with plans for the exploring expedition, changing them so that the government could commence commerce with the Indians.

[A Jefferson Peace Medal was cast in Philadelphia to be distributed to Indian chiefs and ~~the~~ head men. <sup>FF</sup> So Capt. Lewis went to Ohio, ~~there~~ to meet his old friend Lieut. William Clark, who he insisted by named a co-captain and they went to St. Louis. The expedition ~~got~~ <sup>started</sup> ~~under way~~ in May, 1804.

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<sup>Peace to Indians</sup>  
The practice of giving medals originated in 1789, <sup>was struck</sup> the first medal being the year Washington was inaugurated President. Others followed with each president, excepting William Harrison, and the medals were called Presidential Medals.

Lewis and Clark carried two types, the Jefferson Medal and the Washington ~~Seal~~ Medal. The Jefferson medal was made in three sizes, <sup>AS</sup> and as originally made <sup>it</sup> consisted of two sides, <sup>obverse and reverse,</sup> of silver, ~~reverse and obverse~~ obverse, with a ring fastening the collage by which the medal ~~as~~ suspended. ~~Some medals were~~ Some medals were made by the fur companies, <sup>carrying the</sup> with a likeness of a company officer.

There is only <sup>enough</sup> ~~sufficient~~ of the early sea explorations recited to show there were many contacts with the Coast Indians, and that trade was established ~~there~~ by literally scores of ~~many sea~~ visitors.

Lewis and Clark found evidence of this among Indians on the Lower Columbia <sup>They</sup> ~~River. And Lewis and Clark~~ also found a friendly reception ~~from those~~ <sup>whom</sup> they met at the ~~junction~~ confluence of the Snake River with the Columbia. This was in marked contrast to ~~just a~~ few years later <sup>to the difficulties encountered</sup> ~~when traders, passing along the Columbia, encountered many difficulties~~ with Indians assembled Lower on the Columbia. <sup>Traders</sup> ~~They~~ were always glad to pass from the area where tributes were ~~levied~~ levied by angry, demanding Indians, <sup>whose goods were stolen from their camps, and who were always threatened</sup> to the Middle Columbia where they were peacefully received and warmly welcomed, and nothing was asked from them, <sup>when they reached the mid Columbia.</sup>

It was also evident that during the few years succeeding the Lewis and Clark Exploration Priest Rapids remained ~~an~~ isolated, ~~and~~ ~~virtual~~ and was unknown except as the people at the junction of Snake ~~the Snake had been able to tell them.~~ Communication was not easy between the explorers and the Indians and it is remarkable that as much was learned and so accurately, as was the case.

In the days of decision, David Thompson, who was born in London and came to America in 1789 <sup>where he entered</sup> ~~entering~~ the employe of the Hudson's Bay Company, was destined to play a role in Priest Rapids history, and American history.

<sup>Although he,</sup> ~~He~~ devoted 23 years to the <sup>northwest</sup> ~~fur trade, in the Northwest,~~ but Thompson had a greater interest in geographical matters, <sup>he</sup> ~~and~~ became one of the greatest surveys and geographers in America.

Thompson found his way down the Columbia in ~~1810~~ 1811, and passed through Priest Rapids. <sup>He</sup>

~~Thompson~~ <sup>he started back</sup> went to Astoria, ~~and~~ Then on July 22, 1811, ~~headed~~ back up the stream. <sup>on his return to Canada</sup>

~~on his return to Canada.~~

[Alexander Ross, ~~and~~ who had been a member of Astor's Pacific Company until he joined the Northwest group at the time of the Astor sale to the Northwest in 1812, left Astoria, <sup>with Thompson and for a time accompanied him</sup> following ~~Thompson~~ up the Columbia, <sup>until Thompson hurried ahead, leaving Ross to come at a slower pace</sup>

[On Aug. 14, 1811, <sup>upon</sup> ~~reaching~~ <sup>Ross</sup> reaching the junction of the Snake with the Columbia, ~~he~~ wrote:

[ "...what did we <sup>see</sup> waving triumphantly in the air at the confluence of the two great branches (the Columbia and Snake) but a British flag hoisted in the middle of the Indian camp, <sup>planted</sup> there by Mr. Thompson as he passed, with a written paper laying claim to the country north of the forks as British territory. This edict interdicted the subjects of other states from trading north of the station."

[The Indians tried to <sup>induce</sup> ~~influence~~ the Ross party, intent on establishing a trading post at Okanogan, from continuing north, <sup>they tried to persuade</sup> and tried to induce them to go up the Snake where they indicated Thompson had no objections to trading. <sup>their</sup> ~~But Ross wrote:~~ <sup>of these actions, Ross wrote:</sup>

[ "...The opposition of the Indians on the present occasion suggested ~~to~~ to our minds two things; that Mr Thompson's motive for leaving us at the time he did was to turn the natives against us as we went along, with the view of preventing us from getting farther to the north, where the North West Company had posts of their own; and secondly that the tribes about the forks would prefer our going to the South branch (the Snake) because then we would be in the midst of themselves..."

[ "The only European articles seen here with the Indians, and with <sup>which</sup> ~~which~~ they seemed perfectly contented, were guns, and here and there a kettle or a knife..."

"...On the 16th (August) we left the forks and proceeded up the north branch... About twelve miles up, a small river enters on the west side called Yyakema (the Yakima, 10 miles upstream <sup>from the Snake</sup>).

"On the seventeenth we were ~~too~~ paddling along at daylight... on the 18th we reached the end of the marl hills...Just at this place the river makes a bend right south for about ten miles when a high and rugged hill confines it on our left...

↳ "...Here (encamped for the night) a large concourse of Indians met us and after several friendly harangues, commenced the usual ceremony of smoking the pipe of peace, after which they passed the night in dancing and singing .

↳ "The person who stood foremost in all these introductory ceremonies was a tall, meager, middle<sup>aged</sup> Indian who attached himself very closely to us from the first moment we saw him. He was called Haqui-laugh , which signifies doctor, or rather priest, and as this personage will be frequently mentioned in the sequel of our describing him. We named the place ~~x~~Priest's Rapids, after him.

~~Some~~ (Some versions of the Ross Journal spells it Priest Rapids.)

~~Notes~~

(Edmond S. Meany, who used the original version, writes on P.232 of Origin of Washi gton Geographic Names, University of Washington 1932.

"Alexander Ross of the Astoria Party, 1811 'We named the place Priest Rapids after him (referring to the doctor or priest).

"The name was charted by David Thompson and appears in writings of early travelers as well as on recent ~~maped~~ maps."

↳ Thus, the name of the historic Priest Rapids was given on August 18, 1811.

Ross continued

"...From the Priest's Rapid in a direct line to the mouth of the Umatallow ~~at~~ (Umatilla) the distance is very short, owing to the great bend of the river between the two places.

The Priest 's Rapid is more than a mile in length, and is a dangerous and intricate part of the navigation. The south side, ~~is~~ although full of rocks and small channels, through which the water rushes with great violence, is the best to ~~ascend~~ ascend.

"On the nineteenth, early in the morning, we started, but found the channel so frequently obstructed with rocks, whirlpools, and eddies, that we had much difficulty in making any ~~headway~~ <sup>headway</sup>. Crossing two small portages, we at length, however, reached the head of it and there encamped for the night, after a very hard ~~as~~ day's labor under a burning sun.

"The ground here is everywhere full, covered with flat stones, and where ~~er~~ these stones lie, and indeed elsewhere, the rattlesnakes are very numerous. At times they may be heard hissing all around, <sup>so</sup> that we had to keep a ~~sharp~~ <sup>sharp</sup> lookout to avoid treading on them, but the natives appear to have no dread of them. As soon as one appears, the Indians fix its head to the ground with a small forked stick round the neck, then extracting the fang or poisonous part, they take the reptile into their hands, put it into their bosoms, play with it, and let it go. When anyone is bitten by them the Indians tie a ligature above the wounded part, scarify it, and then ~~apply~~ <sup>apply</sup> a certain herb to the wound, which they say effectually cures it.

"On the twentieth we left the Priest 's Rapids and proceeded, ~~at~~ against a strong ~~and~~ ripply current and some rapids for ten miles, when we reached two lofty and ~~conspicuous~~ conspicuous bluffs, situate directly opposite to each other like the piers of a gigantic gate (Sentinel Buttes) Here we stayed for the night on some rocks infested with innumerable rattlesnakes, which caused us not a little uneasiness during the night.