

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

EWV---Undated...Forwarded with communication of  
September 18, 1953

Click Relander  
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 <sup>by</sup> 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 Gable 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.



PITSUMSUM--[Calking or Chinking] no explanation of "chinking what" other than canoes on occasion, available.

KLUPT KLUPT MIN--[Melting Snow] a small island.

TACHT--[White Bluffs], along the right bank of the Columbia River, one of the principal sedentary villages, at location B.M. 410 on the Hanford quadrangle. It should not be confused with the White Bluffs marked on the map. Geologically the bluffs are an exposed part of the Ellensburg formation of the miocene age, at this point composed of thin-bedded sand and clay, layered with pure white volcanic ash. The name for the bluffs themselves, which extend about seven miles along the left bank was

TEPLASH

A military depot camp was located here, at the crossing of the Yakima, Chelan, Colville and Spokane Falls Wagon Road, three-hundred and eighty-two miles, by river, from the mouth of the Columbia.

The Indian graveyards marked on plt. 22 of Lieutenant Thomas W. Symons' Report of an Examination of the Upper Columbia River, Washington, Government Printing Office, 1882, had been identified to me as old graveyards long before I located the map in the Symons report.

There were many cellar caches scattered along the river here. (Photograph of one of these submitted with Wanapum MS I and introduced as exhibit at Yakima Hearing).

AH CHAS PAH--[Like Yes] were two springs close to Tach [White Bluffs].

Y'YOWNOW --[Make Dry Salmon] was close upstream on the right bank from the terminus of the old White Bluffs Road,

almost due east from the present "Gate" maintained as an entrance checking in and guard station by the "atomic Energy Commission for Project workers entering the restricted zone. Due west from the river at this place was the old White Bluffs store. The former operator of this store, who knew Puck Hyah Foot and his people was R.S. Reirson, living now at 3827 17th Avenue, Spokane. (Judging from comments at the annual White Bluffs-Manford picnic at Prosser last June, Reirson is looked upon by many of the "evacuees" as a leader in their negotiations for settlement of the Priest Rapids Irrigation District matter).

At Y'yownow were salmon drying racks, because this was one of the principal food-fish gathering places. The people stored their rack poles, fishing gear, stone net weights, wooden net hoops, fourteen-foot long salmon spears and dugout canoes there when they set out on camas carrying trips.

WYONE, bordering on Yyownow was a part of the fishery and was named for the type of current in the river.

K'WATCH--(Definition not known) marked Locke Island on map, was an extensive burial ground as well as fishery during the Dog Salmon run. There must have been more burials the informants were familiar with on that island than any other place on the river excepting the later-day grounds upstream from Priest Rapids. One of the last burials on K'watch was in 1912, a very old man known as Yanokish, who was drowned when he stepped from his canoe near the White bluffs and was caught in the deep mud along the shore.

WAH TIK KAHL [Indefinitely "making tracks up a rock or bluff] was on the left bank opposite Locke Island. It was so steep that one climbed, like up a ladder, using hand and foot



holds in the rocks to reach the slope beyond.

SPESSE--[like Covered over with Rocks] was a smaller island toward the left bank.

WATKLIMPT--[Water Covers Over] was along the right bank, so named because water came around, nearly covering it over and creating an island there, at high river stages.

### No. 3 COYOTE RAPIDS QUADRANGLE

WAHLUKE--[Soaring up Like Birds] was on the left bank and was the name for the slope rising back from the river. The area is still called Wahlike Slope

WAHNUKE--[Going on Foot up Hill] was the Wanapum name for the place marked Wahluke on the map, a settlement village of the whites of small consequence in irrigation boom and development days. It is at the head of the White bluffs about five miles east of Wauke on the old trail that led to the Palouse country and Soap Lake, branching north or south after a ways, was

WATERLKAS, a name for a pass.

YANUKE --[Float in by Boat to Land] was on the right bank, just a canoe landing place.

MOOLIMOOLI--[Little Stacked Hills..like a series of big sand dunes] was three miles upstream from Watklimpt. It was a Dog Salmon fishing place.

MOON--[Water Swirl Place] is the Coyote Rapids, so marked on the quadrangle map.

This was a winter habitation site, principally because of the abundance of driftwood that piled up on the shore as a result of the river current. It was also the location of Smowhala's longhouse in which he held his first fully developed Washat

dance, after another dream experience that followed the death of his daughter he was training to succeed him as "priest." Her death left him in a state of self-hypnosis, brought on by "crying himself to sleep." The post office, Allard, was on left bank.

NAHTILCUM was a village upstream a mile from Coyote Rapids, but was of no particular consequence, other than being regarded as an old, regular habitation, used some winters and abandoned others because of wood supply or the preference of the people.

TANI CHAN WIT--(no definition) was on the left bank. It was an old village site, which seems in common with the sites on the left bank. The "anapums knew of old sites there that they had no name for, only that people used to live in them. Springs, wood, and other food sources, and shelter from the cold wind, seemed to be reason for favoritism to right bank.

#### NO. 4 PRIEST RAPIDS QUADRANGLE

AHNUKWHUM--[Sits Down After Awhile] (indicating steepness of hills to climb) was approximately two miles upstream from Nahtilcum and was on the right shore. It was a summer fishery where fish were caught and dried and was located along "hina" bar, so marked on the map.

Here, on occasion some winters, was located one of Smowhala's favorite villages, this choice being dependant upon drift wood, availability of food etc. But it was some of the first land "settled upon" by the whites.

Informants say it was here that Smowhala had a big dance house, large enough for three or four hundred people, at a time Chief Moses of the "Columbias" of "Kawachkin" was attempting to assert chieftainship over the "anapums so that he might gain



additional importance in the eyes of the government with which he was negotiating for a reservation and money annuity. Moses claimed to be a Christianized Indian. Smowhala had forecast an earthquake as a demonstration of his power. When an earthquake came and partly damed the Columbia River, Moses believing in Smowhala's power, rode down river to the village to ask Smowhala to make the earth quit shaking.

[Footnote from Drummers and Dreamers manuscript...]

Bulletin of the Seismological Society of America, Catalogue of Earthquakes, 1769-1928, Berkeley, California, January, 1939, pp. 259-60, records a series of small quakes starting December 14, 1872, and continuing through December 15 and 16 along Puget Sound extending into the interior to British Columbia and probably Alaska and south as far as Eugene, Oregon. The initial shock was the heaviest.

Ahnukwhum was the site of the later-day Richmond ferry, operated by Jackson Richmond and was at the site of the trail crossing, leading from Sunnyside across the river to Arrowsmith (a post office) in Grant County, subsequently called Mitchell, the maiden name of Richmond's mother. Richmond ferried the Wanapums "around forty" of them across the Columbia in late May or early June, when they set out for camas [skolkol] digging that led them toward Soap Lake and up to Waterville.

TIK SAH--[Willow Roots] was next, a place for digging willow roots. This was on the right bank.

MOOKMOOK HAH--[Crane] was a place name of small consequence at the approximate location of New York Ranch (marked on map). This was close to some old burial sites

WO KAH, located at the foot of the bluff. The burials

were excavated by curio hunters some twenty or more years ago. They were so old, the "anapums did not know the names of the people buried there, but knew they were of the "anapum villagers and buried in the old custom. They have taken me to the place and shown me the fragments of old canoes which had been cut in half and placed over the bodies before being covered with earth and stones.

Near the previously mentioned Tik Sah was a trench burial, in which smallpox victims of an epidemic about seventy years ago were buried "in a long row all at the same time," when many villages were depleted by death.

WATASHMAHLOAT--[Raft Stuck] on the right bank of the stream is a place name for a rock that juts out into the Columbia/ Here it was that Speelyi beached his raft [ meisch ] when he quit the river or went away, leaving the country for the Indians to come and occupy it. On the side of the bluffs , right bank, is where Speelyi hung his fish net when he quit the river. (Some little imagination required to see discoloration on rocks, representing a hanging fish net).

MONWOWEE was a camping place near McCoy Canyon, right bank, where the men waited while the women went into the hills to dig roots. The highest hill, tipped with snow until early summer, and half a day's journey from the river, was called Salhalpetcano [ Sitting Next a Mountain ]. The women were usually gone three days to secure the roots. Here cellar food caches were dug at a place where the caves were "cold as ice".

PRIEST RAPIDS power plant, marked here at foot of Priest Rapids, approximately four hundred nine river miles from the mouth of the Columbia. In the quite stretches of river



here was where hundreds of canoes went out at night with two men each. One carried a pitch flare, made of wrapped hemp on a pole. Another had a three-pointed gig (specimen, made by old fisherman as model in my collection) with which they gilled suckers. As they described this, this must have been a sight some Seventy years ago.

WOTKLOCHT--[Holes in Rock] was on the small island, as was

KWUISH KWUISH--[Water Running Through Rocks] and the small island was called

ANHYE--[Sun Man] who was the pre-Speelyi mythic character and who also occupied the island close by of

ALMUSCL ALMONWIE. There was a narrow race in the river called Whale Chute in later days. During the spring salmon run when the Bluebacks [Garlough] came upstream, many of them would leap out of the narrow bottle neck onto a shallow bowl-like depression where the Indians, like Sun Man, obtained them simply by clubbing them to death.

P'NA--[Fish Weir] was the larger island close upstream on which, at the same ancient period, lived Chalwash Chilni [One Legged Abalone Man]. The two fought over the way fish should be caught, and Sun Man was slain and his head was severed from his body. Both head and body are represented in rocks sprawled out in the river and may be seen at certain low stages of water. After that the world grew dark and ashes and smoke filled the air. Later Sun Man appeared in the sky as the sun. During the period of darkness and flaming volcanoes, One Legged Abalone Man went downstream to "join his people."

The old long braids do not know the English word, "abalone" and went to get an ear spangle to identify Chalwash Chilni ~~was~~

and pointed to the shining shell as "sun rays" representing Sun Man. They have no word in their language for "ocean," or "sea."

It was much, much longer after that before Speelyi came down the river, preparing for the advent of the Indians. I believe the customary and ordinary legends of the Shahaptian speaking peoples start with Speelyi. Legends as those dealing with Sun Man and One Legged Abalone Man are not known by the Yakimas, unless through hearing relatives-by-marriage discuss them during the longhouse gatherings preceding the first foods feasts.

The genesis of the people is represented on the island of P'Ha. There the Creator released, one by one, all plants, birds and animals from their "prison" and as they were released, one by one, they left their "mark" on rocks that are on the island. It is described by those who have inspected sites all along the river as containing the finest examples of pictographic and petroglyphic art along the entire Columbia River.

Salmon was the first released and is the first food taken at the Washat. Water was next released. Huckleberry was the last to be freed. Huckleberries are the last food to ripen each year, and is the last food "presented" at the ritual. The contrast shows the ashat followers on the Yakima Reservation taking a sip of water before taking a bite of salmon.

And as the quarrel between Sun Man and One Legged Abalone Man concerned the custom of fishing (Anhyi had insisted on using a dip net) fish were never taken with dip nets by the Indians living along Priest Rapids. They were speared or caught in twelve to fourteen foot long willow traps, or in thirty foot long hemp nets, trailed by one canoe.



Lower on the river and continuing all the way down to the big fishery of Celilo, and even below there, dip nets were used, which may be of some interest the same as the difference in dialect and religious beliefs.

On the left bank, back from the shore along this stretch of the river were such places as Wah Kash Pah[Sand]; a mineral spring that provided a red pigment for face painting, marshy land where the ground quivered as you walked across it, little lakes that provided tules, duck eggs, young ducks which were clubbed to death before they could fly, some hemp, ~~and~~ and other food and utilitarian materials. In days past, even in historic times, the course of the river along this section changed, weaving slowly back and forth across the land as it built up sediment and found a new channel.

SHOPTALOK--[Home of the Little People], a short distance upstream is a small cave marked by a single rock painting, and in the cave lived the mischievous little evil spirits, [Pa Noch Pa-la Chilma], neither animal nor human. They were sometimes called Wapatime Nateetite [Little Indians]. You could rub out the rock painting with a wet skin until it could not be seen and the "Little People" painted it again at night and there it was in the morning. They were also the ones who lured the hunters into the hills by shouting. When the hunters followed the shouts to find their presumably lost companions, they became confused and were themselves lost and sometimes turned into the "Little People," who weren't too bad but were usually blamed if anything disappeared, or something went wrong. They were however not of sufficient importance<sup>CE</sup> to require the employment of a shaman.

The last village of the Wanapums has been located at Shoptalok for about ten years, being moved there from a

mile upstream after the death of Puck Hyah Toot's wife. "his was customary , and is another explanation why villages "fluctuated" up or down the river, migrating so to speak until in time practically all the land had been occupied at one time or another.

This moving was done according to how the people "felt inside," but usually there was no moving when a child died or even a person of small consequence. Sometimes it happened that a person died and then someone dreamed about that person. This was usually a sign to move. Their belief was that the spirit that had caused the death (not the spirit of the dead person) lurked in that place.

That custom also still prevails among the present "anapums-- but who ever heard of a Yakima moving out of his house, burning it, etc.--in recent years.

When Cy Tomanawash, brother of Johnny and Harry Tomanawash died in the "anapum longhouse late last winter, the family moved out but couldn't tell whether they would move the camp or not. And they didn't know whether there would be a first foods feast, as they had planned before Cy's death. That depended, Puck Hyah Toot explained , how he and the others felt "here" (striking his heart). However in about a month they concluded to hold the first foods feast and even spoke the name of the dead man, a rather unusual thing, whereas I had avoided speaking the name. They seemed to have no particular feeling, taking his death as a conclusion that he had been ill of a white man's disease. But they did conclude to move out of the mat house and use another building.



WEYOUNWE--[Points in the River Where "ater Goes Up] was a mile upstream, a former village site on the right bank. It was just below

PANCHAIIP--[Alkali Place] the home of the Sohappy family which was the winter camp. This was the family whose ancestor, Shuwapso was a religious leader like Smowhala and whose precepts were drawn upon by Smowhala in developing the Washini religion. Sohappy [Like Putting Something Under a Shelf] and who worked to be a "chief" never gained recognition among the survivors who turned to Young Smowhala or Yonyuni as their leader. It was pointed out as a year-around camp or small village of a single family, and serves as the solitary example, where to actual knowledge of the informants, this practice was exemplified.

High on a bluff on the right bank here was and is the Wanapum burial ground which has no name other than "anapum stratsa" meaning simply, Wanapum burial place. This has been used as a burial grounds for no longer than seventy years, but contains, they estimate, two hundred burials. It was chosen as a burial place when white intrusion pointed toward land occupation.

In the small canyons leading down toward the river and back from the burial ground were old-time caches, where heavy village equipment was stored when the people set out on camas digging or huckleberry picking trips.

TOWMOSH KOONSHINES--Like a "hirlpool] was used as both a winter and summer camp. There are evidences here of "pit" houses, similar to the extensive pit house depressions spreading over several acres, just below P'na on the right bank. This was an old site, reminiscent of the period verging on the pre-historic. The people, being peaceful, secreted themselves in such houses that were dug into the earth and covered over with poles and m

on which mats and earth were spread. In this way they escaped detection when quick-striking raiding parties came by canoe down the river. At one time, around 1800, fear of raids was so intense that fires were not even built.

TOWWOMCHANA WETOSH--[Place "here Deer Fall Down], on the right bank approximately six miles upstream from P'na, was a bluff over which deer were herded after being chased into a corral shaped like a funnel and made of cedar poles, its end opening over the bluff.

TENTUTNAMAH--[Willows "around "ere] was half a mile upstream on the right bank. The willows were of a variety from which the people peeled the bark, boiled it and made a medicinal drink.

BORDEN SPRINGS--on the right bank below the Yakima-Kittitas counties line was named for an old settler. The location was not far below the head of Priest Rapids proper.

WAPIXIE--[Water Drops Fast] was near the head of the first of the seven riffles constituting the Priest Rapids where the river drops eighty feet in the course of approximately eleven miles.

LEKASHTUM--[A Kind of a Gap] was the name for Beverly Gap, ten miles upstream from P'na. The name, Sentinel Buttes is sometimes applied to the gap. The Wanapums called Saddle Mountain.

TANOSAS--[Hemp] Sporocynum L. was the name for Crab Creek which enters from the left bank, flowing along the northern base of Saddle Mountain and which was a famous hemp gathering place, from which fish nets, ropes and baskets were made. The mountain itself toward the gap, was usually called

WOTASH--[Spirit Power Place]. It was one of the three previously mentioned power quest stations. There were ice caves



in Saddle Mountain where it swings southwesterly, later to reach down almost to White Bluffs, in a long sweeping and diminishing curve. On the southern slope of Saddle Mountain, about five miles from the Columbia River, were quarries where the people obtained flint and stone for various implements. Southward about five miles and some five miles back from the left shore of the Columbia was a comparatively large lake, of mythic origin concerning an urinating contest between Sun Man and One Legged Abalone Man. The lake was simply called Wahtum, the Wanapum word for all unnamed lakes, although they usually refer to it as a kind of grandfather-of-all-lakes, the original Wahtum.

IQUTS--[Cottontail Rabbit] at the head of the first riffle was just a place name, so called because the white caps there resembled the tandem end of cottontail rabbits scurrying for cover.

While the Wanapums generally ranged into Crab Creek on the north base of Saddle Mountain, and regarded it as the northern boundary of Wanapum territory, they acknowledged that it was within the range of the mobile Moses of Salish linguistic stock who grazed horses there. The territory seems to be typical of that of the customary merging or fringe territory, "summer grounds," or community grounds. It was also known and used by the people although they claimed no village sites where they lived during winter (or summer) upstream from Saddle Mountain.

Vantage, at the crossing of the Ellensburg-Spokane Highway Bridge was known to them as

PANKO--[A name derived from Pischah] a white food root like a sweet potato, gathered just below Vantage for the first foods feast. It matures earlier than camas.

The name Panko was known by an elderly "Salish" of the

Moses "Columbias" a relative of Moses himself in fact. He knew also the name and could point out Legashtum [Beverly Gap] but he could give no definition of Panko and no definition of Legashtum other than the obvious, "Gap."

He could, however, point out an old village site of the "Columbias", one of three in forty miles of river occupied as winter camps. This was on the left bank, a mile below the Vantage bridge. And he could identify it by name and define the meaning. The Wanapums knew only generally that some Moses people, with whom they rarely intermarried, resided there during the winter. They regarded mainly as a "horse camp." Both Salish and Shanhaptian (Wanapum) informants agreed that Moses lived there himself, some winters.

On the right bank toward Ellensburg was horse range land also used by Moses and his people, and there they merged with the Kittitas or "Keetitash" whose language and dialect is said by informants to be identical with that of the Yakimas. There seems to be little distinction between these people, residing east of the present Ellensburg, and other bands or band,

This merging, if it were a true merging, was so weak at Vantage that it was in no way like that at Kosith or Pasco, more than eighty miles southward along the Columbia.

It appears rather that the merging was merely "free access" to and through the area, especially at all seasons excepting winter when travel was restricted, as the people followed their food quests. Just like Moses ranged southward, the Wanapums ranged on deer hunting trips twenty miles northward from Vantage, penetrating into the Colockum Mountains. It was in



this area that Smowhala's son (ca. 1872-17) froze to death just before the mid-winter feast. And it was from the dicidious timbered slopes that the Wanapums obtained pine and cedar logs from which to make dugout canoes. In fact the place was a canoe manufactory for people as far south as Wallula [Coming Down to the River] where Smowhala was born. The logs were rough hewn and the canoes, started by fire and chipping to remove the surplus were then pulled down to the river by horses where they were finished after two to three weeks of work.

The Wanapums ranged northward to Waterville for bitterroot [piahe] and skolol. The latter was one of some eight varieties of camas and a type identified with them and their traditional first of the first-foods feasts among the Wahaptians or to my knowledge, even adjoining tribes.

They also went regularly in the spring to Badger Mountain [Tan Nan Augh] --[Base of a Cliff], and to Mosco Lake where Smowhala and his band frequently camped near the lower end of the lake at a place called Tamewikes [Little Creek Where Rocks are Piled to Stop Fish]. On occasion they frequented Soap Lake to take medicinal baths and more frequently they went to Ephrata which was called

HAUPTHAUP--[Cottonwoods Tree Place], there to dig edible roots, especially skokol. The bitterroot [piahe] was found generally all along the river on the hills just back from the river.

#### Other Incidental Places

SCH MI NA HIC, southwesterly from P'na shown on maps as

Cold Creek was the name all along that canyon but especially for an old camping place, a spring on the Taylor Ranch, now within the boundaries of the Yakima Firing Center. This was on the old trail which led through the Moxee Valley, the upper end of Yakima Valley proper to where the Naches River flows into the Yakima River, and then some fifty-five miles up the Naches and southwardly to the huckleberry fields in the Raven's Roost country and Blowout Mountain. The Wamapums used these huckleberry fields extensively, going there in August, a week later than the Yakimas proper went to the warmer slopes of Mount Adams for huckleberries.

The Wamapums had names for customary camping places, and the berrying fields, a Dog Salmon fishery where fish were easily obtained late in the summer on the Little Naches, Mount Cleman on the left bank of the Naches River where deer were hunted on the way home, and various other stopping places where they obtained food on one-day or several weeks of camping.

It might be pointed out again that when berrying time came or fish were known to be approaching a particular area, everyone didn't pack up and head out. The seasonal food quests were usually made up of groups, sometimes families, sometimes mixed groups and several families. They scattered far and wide and some years went to one place and some years to another, never following an especial pattern. When they returned to the river to live during the winter, they exchanged berries, fish or game with those who had other types of food. Such exchanges were not customary but common.



The Wanapums did not claim the land but looked upon it only as the customary place where they had always gone to obtain huckleberries or other food. On these trips they met Indians like the "Kotitash" and some of the Upper Yakimas. In fact they knew the Kittitas Valley near Ellensburg as a place where they were welcome to go and dig camas, and their name for it was KITTITAS [White Earth].

The trip from Priest Rapids or White Bluffs to the huckleberry fields on the eastern slopes of the Cascade Mountains in the Upper Naches required five days, by horseback.

TI KI LA CHEE was the name for the country and hills east of the Moxee Valley before dropping down to the Columbia.

SHUM NAK NEE[Scooped Out Place] was a cold spring, overnight camp and hunters' camp, a depression on the west slope of hills facing Moxee Valley, approximately forty miles from present Yakima, northeast from present Moxee.

PEE SOOTS--[Chickenhawk] was "attlesnake Spring, location of the Blanche and Lorenzo Perkins' massacre in 1878. It was located in the triangle formed by the Sunnyside Highway near where it joins Moxee-Hanford Project Gate Highway.

NELSON BRIDGE-On the Naches Highway four miles west of Yakima at the site of Painted Rocks State Park was the site of an overnight camp and spring. The spring was on the ~~east side~~ west side of the present highway after it crosses the bridge and just before it turns westerly toward Naches. The Wanapums had no name for it, saying the Yakimas would know it, and that Cotieahkun (Alba Showaway), son of Cotieahkun a Yakima Dreamer knew all about places there.

THLA THLA THEELA --[Giant's Place]-Pinnacle Rock at Horseshoe Bend on the Naches Highway was a stopping camp on the trip to the huckleberry fields. This is obvious Wanapum reference to one of the token rocks, another south of Toppenish bearing the same name and defined by the Yakimas as Giant's Place. It has a legend connected with it, concerning a time that the Giants lived in the Yakima valley and the Indians lived along the river at Celilo. Indians passing there left tokens to bring them luck on hunting trips and said a "little prayer," much like the custom of the "ram's horn tree" in the Blackfoot country. The Wanapums have no story connected with Pinnacle Rock at Horseshoe Bend.

TAH HUTH HUTH--[Mountain (stacked) on Mountain]- was Mount Cleman, northwest of the present city of Naches. The Wanapums camped along the Naches River on their way back from the huckleberry fields while the men hunted deer (and later elk) on Mount Cleman, three miles to the north.

WOK WEIK SA--[Bridge-place where Mountains Come Together like a Bridge]--was between the Naches Ranger Station and Cliffdell on the Naches Highway.

SPEFLYI'S COPE--[Coyote's Dam] was a natural dam or falls on Little Naches River, four and one-half miles above the Confluence with the American River and just above Kaner's Flat. It was a place where Dog Salmon were speared late in the fall. This was also a customary stopping place to add to their food supplies en route home to Priest Rapids.

~~WOW~~ WOW SHEE TOO NAS--was the name for the huckleberry fields on the northwesterly slope of the main huckleberry fields of

AMOW WHE AMOW WEE--[Like Island], in the Haven's Coast country some fifteen miles south of Coyote's Dam on the Little



Naches.

WAIE NIE TCHA--[Water Comes Up] were the "enatchee mountains, visible far to the north from the huckleberry fields, and pointed out as "cold water like big springs," in the We "at Cha country .

PHE HAUT TOO--[Present Goat Rocks Primitive Area were visible to the east of the huckleberry fields at Raven's "oost and were said to abound with cougars besides goats, but the Wanapums made no claim to frequenting them.

None of the several Yakima informants could give place names on this part of the country.

#### YAKIMA RIVER NAMES

UMACHUCK--[No definition] other than it related to something like "place of the cowards," was a very old "anapum name for the present country referred to as the Yakima Valley.

From Chamna, at the mouth of the Yakima River upstream are places known and occupied by the "anapums, none of them known as extensive or permanent village sites, although there were family groups scattered along the entire river.

TAH MACH PIKE KOSH\*[Sit Down] one mile up the Yakima River from the old village of Chamna

SHIS SHOP AH--an evil "smelling" spring whose location could be detected by olfactory means two miles distant.

SOW WOY--[Something Swims Across]

TAH MACH HAL LOOT--[Sit Down in Water ] descriptive name, lots of rocks there in the water like they are sitting there.

YAH KLIX--[Water Undermined] Undermined by water. Place where river keeps undercutting the bank, at a curve in the river.

A noted burial ground was near Tah Mach Hal Loot which is located along the Yakima River at the Benton City road crossing.

LOW WHA EH SHE--[ No definition]

WANAWISH--[Water Runs Down Like going over Dam] was approximately half way between the mouth of the Yakima River and Prosser, a Yakima fishery known as Toptut.

That "anawish was presented as a Wanapum fishery and accepted without protests from the Yakimas in past years, is a matter of state legislation. This point is dealt with more fully in Wanapum MS I and Yakima MS I.