

The Indians sang a religious chant, customary at the opening of important meetings. They heard a resolution of the Grant County PUD naming the second day of the Priest Rapids Project, Wanapum and it was interpreted ~~into~~ ^{passed} back to them from the language of the suyapo or white man to the Indian tongue.

Puck Hyah ~~oot~~ was asked ~~xx~~ if he had ~~xx~~ anything to say and he spoke in the ~~xx~~ manner of his famous ancestor, Smowhala, noted for his oratory. He said simply:

"You know and I know that the white race, when they first came, looked upon the Indians as friends. We remember the first who came to the Northwest where they met the Indians and found them friendly and the Indians ~~and~~ were respected.

"From White Bluffs to where the dam will be built the soldiers respected those Indians and did them no harm. Their dealings were attended by friendliness.

"We have carried on tradition and live peacefully without being bothered or bothering anyone.

"Going back, before the earth was born, the Mighty Creator made this world. That part of the district where we lived the Creator made. He made the earth. He spread upon the earth things for the Indian people so they could live.

"He gave them roots and berries, salmon he put in their streams and he caused wild fowl and wild animals to come upon the land. These were the foods the Indian has enjoyed, good food the Creator has given.

"When I think of losing these things I ~~tooooo~~ think of losing my life!

"I do not feel that I should get angry or say anything that a dam is to be built. I feel that somehow I and my people will get by as long as we have friends like are here.

"The Creator predicted and directed that the light shall fall upon the earth and give warming life to everything upon it.

"The sun will brighten and warm the body of the Indian and will preserve the body. You and I get this living under that light.

"If any person does wrong to another race, the Creator will punish that person. That we believe. "

The resolution pointed out the necessity of providing more electric power to meet requirements of "the growing Northwest," and that "it has been determined that it is legally proper and technically and economically feasible for the district to develop ~~po~~ the resources of the Columbia River in the reach ~~bo~~ between the foot of Priest Rapids and Rock Island Dam..."

It pointed out that "whereas the peaceful friendliness of these people assisted and encouraged the expedition (Lewis and Clark) and those who were to follow and

"Whereas they have at all times since then maintained those friendly relations, meanwhile retaining their ancient culture, following religious ceremonies that recognize a Supreme Creator, believe in adhering to the soil on which their ancestors were born, and where they were buried near the relics which are sacred to them; and

Whereas the few remaining members of the band continue to follow the customs and traditions of their ancestors, which customs and traditions have won the respect and friendship of all who have dealt with them:

Whereas their friendship and cooperation have been of the utmost encouragement to us in our efforts in the development of the river,

"Now, therefore, be it resolved that the dam to be located north of Sentinel Gap which is the gateway to the ancestral homes of this people, be named Wanapum Dam or Dam of the River People..."

thus came ^{to pass} the naming of Wanapum Dam or Dam of the River People
 And thus ~~came to pass~~ ^{the fulfillment of} some of the prophecies of the earliest river
~~people~~ ^{to} prophets, handed down since before the coming of ~~whitemen~~ ^{which did not know them},
~~that~~ ^{the} strangers were to come into the land, ~~the the Indians~~ ^{which did not know them}
~~would~~ ^{the prophets foretold at a time when the people} Indians would lose their hold on their culture, ~~and~~ ^{and} dams would be
 built in the river. ~~and that the time would~~ ^{forget the salmon would come no more until at}
~~eventually come that~~ ^{a last} there would be no more full blooded Indians following
 the ~~old~~ ^{old} Creator directed ways.

Puck Hyah Toot mourned about this in his own way, although
 maintaining friendship with non-Indians until the summer of 1956
 he suffered a heart attack and a ~~stroke~~ ^{paralysis}. After a time, through ^{For the last time in his life he lost}
 help of a medicine man, he recovered his power of speech and some
 use of his right arm and leg, but only for a time. ^{Once one wishes he} ~~Then he foretold~~
^{of the power of speech he foretold} of his death in a few weeks ~~and~~ ^{and} the day he named was very close to the
^{actual time of death} ~~time he had said.~~ ^{time he had said.}, on Sept. 11, 1956

Puck Hyah Toot died at the age of 79 in a room of his half brother,
 Sohappay, near Wapato, ^A and a long house was erected there for the funeral
 services.

He ~~was buried~~ ^{with moccasins} did not return from the land of the dead as some
 of the hundreds of ~~Indians~~ ^{who followed for the funeral believed} ~~who~~ believed might happen, and he was
 buried in the graveyard on the west bank of the Columbia a few miles
 upstream from Priest Rapids Dam. And in accordance with one of his last
 requests, those building the dam halted ^{their work and stalled them just before} ~~the construction work on~~
^{and trucks} ~~the unfinished project~~ while the funeral procession passed, near by
 and during the ~~funeral~~ ^{funeral} services.

Construction did not begin on Wanapum Dam until July 16,
 1959 and it took five years to complete that ~~project~~ ^{project} part of the
 Priest Rapids project.

no more
~~the~~ ^{graveside} mourners, at the ~~graveside~~ graveside, circled the opened grave and ~~on~~ each threw in a ~~handful~~ hand full of earth as a parting gesture to the religious leader. In accordance with his request, the lid of the plain pine box coffin was removed before the grave was filled so the body could return to its Mother Earth as quickly as possible in the way nature returns everything to its mother, the earth.

Wanapum
 Smowhala's last wife, and the youngest, who cared for him through his later years of illness and blindness lived for many years after his ^{passing} death and was the oldest of the Wanapums at her death in the early 1930s. Her name was Stongkee, ^{which meant} meaning hair cut like bangs. *She had medicine power & could cure little babies & children.* and in later years other Wanapum head men died, until only a few are left although there are many kin on the Yakima and other reservations.

[Cy Tomalawash, died in February, 1953 and was buried in the ~~burial~~ hillside graveyard. He was one of three brothers, now all dead, who were religious leader assistants in the ceremonies at Priest Rapids.

~~It was he who~~
 He was one of the Wanapums who petitioned the Federal Power Commission for protection of the Wanapum graveyard and homeland relics, and the petition was granted although he died before ^{becoming} becoming aware of the fact.

Carve Banded
 It was he who knew how to ^{bone} make gambling bone talismen from the foreleg of a deer; how to fashion a barbed point for a long-shafted salmon spear and the double pronged spear with which to gaff white fish, suckers and sturgeon. He knew how to make ^{small} p'na, a fish ~~poison~~ trap ~~box~~ shaped like a cigar and placed in the river to entrap salmon and he made specimens of these things so ~~that~~ someday they could be ^{seen by} left in a museum so everyone ^{and thus learn a small bit of the} who saw them could share the knowledge of the old Wanapums and their cultural crafts. *He knew how to make the fish - A & the blue knows how to make the fish - the hand drum with a vibrant voice.*

The Wanapums did share their secrets so the beliefs live on after their deaths.

Harry Tomalawash, the tragic or crippled brother was the next to die, ~~and~~ his death came about by violence in a manner yet unsolved by law officers of Wapato or Yakima County.

Johnny, the oldest brother was the last to die, his death occurring ~~in 1965~~ after Wanapum Dam was ~~finished~~ completed. Being the oldest, ~~he knew many things~~ even a little older (by a few days) than Puck Hyah Foot, ^{also} he knew many things ^{mostly now forgotten} about the old st days, ~~and the younger persons and historians~~ incidents and customs and happenings ~~which~~ unknown to younger persons and historians. He knew more ~~of the old~~ about the ancient Prophet, ~~Shuwapsa~~ Shuwapsa than any of the others ~~we~~ expect perhaps ~~Shuwapsa~~ Puck Hyah Foot and he was one of those who went onto the reservation in later years. ^{Since his} His wife was not a Wanapum and ~~when he died he was buried on the Shawaway Cemetery~~ she directed that he be buried in the Shawaway Cemetery just below Union Gap X

^{narrated} IN the ~~genesis~~ genesis of the Wanapums, ~~handed down~~ ^{and then to} by Shuwapsa to ~~and Smowhala to Puck Hyah Foot~~ Puck Hyah Foot, it was explained that ^{foot} the island ~~just above the end of Priest Rapids~~ just above the end of Priest Rapids ^{was} which was Abalone Man's Island, ^{which} and which the white people called the Whale Chase, was the birth of animals and plants directed by the ^{since then} Creator. ~~before then~~ there was nothing but water and darkness and cold. ^{The Creator thought and called with all kinds of} On a rock on the island ~~the~~ animals and plants ^{as} as they emerged ~~at the direction of the Creator~~, left their right foot print on ^{on the island} the rock ^{It after have was water, called} as a witness. Salmon was the first and others followed until the last, Huckleberry. ^{and} it is in this order that salmon and food roots are taken, as Communion, at the feasts of thanksgiving to the Creator.

And Myth too ~~explained~~ to realize this. He explained that the ~~sun~~ sun, moon and star have their ~~own~~ symbolic significance and were used on ~~Smowhala's~~ in religious decorations.

Sun represented the body. The moon represented the heart. the stars, said the old men "are like your soul." They provided a trinity of the ~~sun, moon and star~~ body, heart and soul.

The thought of the Creator led to the creation of man.

Smowhala's belief was that what we do determine what happens to us after death; that we have the power within ourselves to regulate our living, good or bad *and should use the power to "live good."*

Smowhala told his people that the handbell he used represented *calling him* the heart and the drums represented the songs he sings from the body.

Before Smowhala had his dreams of how to live, and instructions from the Creator, his people ~~could~~ understood coyote and other animals or birds. They would tell the Indian what was going to happen. He would go into the sweat house in the morning and they would tell him where he could go to get deer or fish.

Smowhala's dreams, however, told the ~~his~~ people of their heart and soul and body and how to live and be good.

Smowhala told how in his visit to another world, while dreaming, he was ~~told~~ *instructed that* the Indians should discontinue the practice of killing horses and burying them with the dead to accompany ~~them~~ the spirits of the Indians to the spirit world, ~~and~~ *this* revelation caused the cessation of a long held practice. *There were some burials on islands up the Snake River where horse bones were three and four feet deep, so many had been killed in the olden days.*

It was also during his dreams that Smowhala learned the use of a bell in his religious ceremonies.

Family notes:

Puck Hyah Toot's mother lived in the River People's village of ~~Cham~~ Chamna at the entrance of the Yakima River into the Columbia. Her name was Tsala-Mukht. His father's name was Wat-Tas-Sahecht, which means Standing Dancing, and his father was some relation to the Palouse. Puck Hyah Toot's mother and Young Smowhala's mother were sisters.

Young Smowhala's wife was named Wa-Wallulamai and she came from Wallula. In time, after Young Smowhala's death she became the wife of Puck-Hyah-Toot.

Harry Smithsin Sohappy, was a brother of Frank Sohappy and a half brother of PuckxHyah Toot, but was enrolled on the Yakima Reservation and lived around Parker where his wife lived. He died July 15, 1951 and was buried in the Parker or Shawaway graveyard near Parker. He was related to the Smiskins in the Kittias Valley

Smowhala's song, which he brought back from his "first death" and Land in the Sky, was a kneeling dance song. The song started with he and the drummers kneeling and then rising. And this was a very old form of the Indian religion.

Cy Tomalawash's Indian name was Swauk Cum Cum.

Harry Tomalawash's Indian name was T weil Ieko. He was crippled when he was young and thrown from a horse.

Frank Buck is the oldest son of Puck Hyah Toot and Alex Buck the youngest. Martha Johnny, daughter, is the oldest of the three. She is the chief root gatherer, in charge of the feast preparation, for the Wanapum First Food Feasts.

The buckskin dress up or song jacket of Young Smowhala had stars on each sleeve, six pointed stars for the six days of the week leading up to the worship day. Puck Hyah Toot also had a jacket with these stars. They were cut from the jacket and it was buried with him/

outspread
 There were beaded hands, ~~outspread~~, on the front of the jacket. *And a Sun and Moon in the Back*

These meant, "your life and the way you live is in your hands. It is up to you," how you live. It is your life." *(don't throw it away)*

When Smowhala died, he brought back instructions that the men dancers for the Smowhala washat dance should use white swan feathers. Women were given eagle tail feathers. These are waived to and fro with the dance-drum rhythm. The religious leader keeps these old feathers in a box that was handed down and distributed them before the start of the dance, afterwards he ~~picks~~ *gathers* them up and returns them to the box.

The color of the sun, in beaded work, is white. The color of the moon is yellow. The color of the seven pointed star is red. Puck Hyah Toot used yellow as one of his principal colors. In the old days he and others painted their faces. He painted his face with stripes of yellow and white earth paint. *The white was obtained from white bluffs - some for clay - yellow by gold sand. Red paint was from berries. He knew at P.R. & Spring*

Smowhala was born a crippled, almost like a hunchback. *called Squamie Thala. Rukos*

He called Puck Hyah Toot by the boy's name of ~~Squ~~ Squamie Thala. *to run each season*

Spring salmon, the first, Blue Backs, are called Ca-laugh.

Steelhead are the next. Their name is Sho-Shitz. Dog salmon are the last, they are called I'ach. The general word for salmon is na-sau.

The name for Hanford was Chan'n'out, "just an Indian name,"

There was an old graveyard there and it is close to a part of the town now and is marked in a way. It is here the parents of the Tomawash brothers are buried. *The John I had asked my line that the burial place be marked, but it was never done.*

Three is a "bigger" number than the medicine number of five or the religious number of seven, since the three represents the Sun, Moon and the Star, it takes all three to make "life."

Both Smowhala and Young Smowhala, when they danced, used two handbells instead of one, at one stage of the dance ringing a bell in each hand. No one has used two bells since that time.

It was Smowhala's "law," that preparations for the Sunday religious feast must be completed before dark, ^{on Saturday,} that is, people must arrive at the camp, the food must be ready, firewood brought in, and all chores attended to.

(None but ^{small} the children are allowed to eat after the evening meal which is served at dusk. There is no late meal and no breakfast. The "fast" is broken with the serving of the feast Sunday after the dance call is sounded by the bell at high noon ^{and then it is by day, later times.}

(No one may hunt or fish ^{or work} on Sunday. ^{It is a day to devote to the Creator & may be}

No language but the Indian language ~~is~~ spoken inside the long house.

Everyone attending the dance must be attired in Indian clothes, no "white man's" clothes may be showing. They must be covered.

Even as late as the '50s Puck Hyah Foot and ^{his family} ~~the Waaapums~~ kept sets of Indian clothing at the camp and when visitors came, they had to discard their ^{heavy} white man's shoes etc. and wear ^{only} this Indian clothing ^{and by}. ^{by blankets &} ~~but~~ someone stole most of the trunks full of the clothing, ^{the old papers} ~~and Smowhala's little black book, in which he kept a record of events was~~. There is no talking ~~etc.~~ inside the long house. Children are trained

to obedience. The older men take the boys into a separate room during the morning and explain things to them, ^{instruct them in Indian ways} ~~talk to them and instruct them~~. This is before the Sunday dance.

Persons should not smoke the ^{day} before the dance or outside the long house if they are participating in the dance.

(The oldest men are admitted into the long house and ^{go} to the proper side of the dance leader, in order of age, height and importance.

This line ~~unwindled~~ down to the boys. The women are arranged opposite, in somewhat the same order. ^{they stand in groups, wearing} ~~Until recent years they were "groups" of solid color wing tip dresses and these were grouped together according to color.~~

Women root gatherers have their own ceremonial, ~~their own~~ ^{and} songs, ~~they sing~~ ^{roots}. These are prepared for cooking by women who dig them ^{and} ~~gathered in a rectangle~~ ^{par them out on a floor} around a floor mat, ^{around which they are gathered in a certain} They are put in certain baskets and then a procession is held with the head gatherer leading it singing the women's song. ~~Then~~ ^{then} the roots are placed in a corner ^{and covered} to await cooking, ~~and covered~~. Men are not allowed to witness this ceremony, unless they are ill and the very old who are resting inside the long house. Children are not permitted to ~~witness~~ ^{watch} this ceremony.

Children, and women, are not allowed to handle the drums.

The head singer is responsible for the drums. Before their use he dampens them and then dries them out, either in the sun, outside the long house, or by the stove, inside, depending on the weather.

^{The} Wanapums ring hand bell, ~~held~~ ^{holding it} down, by handle, ~~about~~ ^{from the} middle of the chest.

Yakima religious leaders ring bell, holding it clapper side up.

^{The} Bell is rung three times, then seven times, then pause, seven more times, then pause, seven more times. That means "come."

The people directly to the north of the Wanapums were called Wah-~~fa~~-nak. They lived just above Vantage.

Indian tobacco, kinninick, grew around sheep camps and in hills. White stone for pipe was procured from White Bluffs. It was made with a bowl, and a stem protruding past the bowl. There were no tube pipes for many years.

Black pipes were obtained by trading with the Wenatchipums.

The white pipe rock from around White Bluffs was called Tip-a-lass. It comes in big pieces, mostly in one big place there.

Many years ago the people held sun dances, and they held them too in the Yakima country. These were endurance dances ~~called~~ in which a dancer cut a slit in his back ~~and~~ (had it cut) and loop or rawhide ran through this and tied to dance pole. Then danced and danced until fatigued or pulled out. Some of the old men had scars in their back

this, just like the Blackfoot Sun Dance. But the men were very old and have been dead since about Snowhala's ~~death~~ ^{lifetime} time and these ~~young~~ men were young when they danced the sun dance. ~~Indicated~~ ^{Indicated} this might have been about the time of the Yakima Indian War.

The Wanapum word for canoe is Wassas. The Yakima dialect word is wasees.

The Wanapum word for water is Choos. The Yakima word is Chees (Natches) is literally, Another Water.

The people in the Kittitas Valley and out toward Vantage, but inland from the river, away from Vantage, called water "chees."

When Johnny Buck was a young man:

"There was an old man who lived at Cold Creek named What-not-lach who grew yellow and white corn. He raised it, hoed it and sold it mostly at Ellensburg. It was the first corn I remember seeing and we used to get it from him.

"He lived five miles up Cold Springs from the Cold Springs Roundup Corrals.

"The Indians boiled corn. They called it Sum Mah Na It. Billy Splawn used to have lots of wild horses in that part of the country. The Indians used to run down wild horses. One of the best at doing this was George Schappy.

Billy Peters who lived around Kittitas, six miles from Ellensburg, married a Wanapum ~~and~~ woman. Her Kittitas name was Ho Ow Ani. Her Wanapum name was Twanteelia, that means woman doctor. She had another Indian name, Teh Nupt. Her father was a Wanapum doctor. He used hot water and sucked to draw things out through the blood. She treated sick people the same way as her father, with hot water and sucking.

Wah Noke at White Bluffs was where the Indians used to get white earth, used to paint ~~with~~ ^{brush} and to ~~paint~~ drums.

It is on the river by the start of Wahluke Slope. Some of the wanapum things were cached there, mortars and things like that, a canoe, also mats.

Wa_Teel-Kas was a place five miles or more over the hills from the Wahluke Slope. There was a camping place there. It was on the way to the Palouse country.

Skunk cabbage, found in the Little Naches, was called Me Moan and was used for medicine, for rheumatism.

The mountains east of Raven's Roost were where the Wanapums went in late July and August for huckleberries. The place was called Pee Haut Too. The huckleberry field on the slopes of Raven's Roost was like an island. It was called Amow Wee, Like an Island.

On the other side, to the north, were other fields. These were called Wow Shee Too Nas. To the north, toward We Nat Cha, called Waie_Nie_Tcha, means water comes up, spouts up.

Lupin was called ~~wadpeedmowda~~ Wa Pee Data, it was not good to eat. Kinninikik, found in the same area as the huckleberry fields. It was called Saba_Twa Toose. It is a Wanapum word.

Blueberries at Naches, called Cha-Chak, were dried and eaten.

Cougar was called Qua Yow-Ie. He and wolf were among strongest medicine.

Chipmunk-Called Mus-Sis.

Wolf-Howlish. (Same all over)

Turtle_A-La -Shick.

Canoes were seldom made along Priest Rapids unless right kind of log floated down. There were no canoes made up and down the river for 50 miles from Priest Rapids.

They were made about 10 miles above Vantage, or little higher. They were made of cedar and fir logs. The log was chipped out a little and three fires were built in it and they were watched carefully so they would not burn out the side. Then it was chipped out again and more fires were burned. When the canoe was nearly finished the Indians hitched a horse to the log and pulled it down the side of the mountain and finished building there beside the river and then put it into the water. Sometimes no fires were used in making a canoe. Old days used sharp rocks, mauls to chip out, later day, iron.

Two or three men rode in a canoe. They were from 20 feet to 40 feet long. Poles were used mostly, paddles seldom.

The trip to White Bluff took one day from Priest Rapids; the trip to Pasco another day. The trip up took a week at least. It was hard polling against the current.

Later, steamboats brought the canoes up the river, charging \$2 hauling charges. They loaded them on below. It took two or three days because the boats stopped along the river, sometimes half a day at a place.

The canoes weighed 300 to 600 or 700 pounds. It took one month of work to make them.

Johnny Buck and the Tomahawash brothers worked on the Wanapum canoe. It was "community property like." Anyone of them could use it. They used to cross the rapids to the island in it to fish, would put it in up stream and come down stream.

Sometimes they brought bodies of those who died away from home down the river, hauling them to Vantage by wagon or buggy.

As Johnny Buck figured it the canoe was made "about " 50 years ago, maybe not so long as that. The Wanapums had two other canoes at White Bluffs, three but one wasn't very good. They "disappeared" when the project was built.

Wanapum (brief)

The Wanapum Indians, for whom Wanapum Dam was named, are a historic people. They occupied villages from near Vantage southward eighty miles to Pasco. Their name is taken from Wana, River and Pum, People.

Lewis and Clark met some of the River People near the mouth of the Snake River in 1805 and called them the Sokulks. Their number was estimated at 3,000. David Thompson, fur traper and geographer charted Priest Rapids in 1811, the same year it was named by the Alexander Ross fur trading party.

The Wanapums made no compact with the government in treaty making days preceding the Yakima Indian War of 1855-58, but were always friendly and refused to engage in war.

Their culture is very ancient. Their religion traces back to a leader named Shuwapsa before 1800. Priest Rapids was the home of their great religious leader, Smowhala the Prophet. He added his own beliefs to an older religion and it has been perpetuated to this day. The religion recognizes a Supreme Being as the Creator of the world and its inhabitants.

Smowhala died in March, 1895, He was succeeded by his son, Little Smowhala who was frozen to death in 1917. Puck Hyah Toot, a direct descendant became the successor and was the leader until his death, Sept. 11, 1956.

A few of the Wanapums continue to live at their ancestral home, Priest Rapids, and two work for the Grant County PUD Other Wanapum relatives live on the Yakima, Colville and Umatilla reservations.

Puck Hyah Toot's youngest son has taken the name of his father, as was customary.

Wanapum Dam was named by the Public Utility District of Grant County in honor of the River People. It is 18 miles upstream from Priest Rapids Dam, which with Wanapum Dam constitutes the Priest Rapids Hydroelectric Project.

