

Yakima notes. Jim Looney , 70 years old (1951) Ich-pach-Pahl (Indian name) July 16-19-51. (General council session at Topnish (sloping ground) southeast of White Swan at traditional 10-day encampment--starts on a Tuesday, finishes on a Thursday.

(Council session's main business. To prepare for suit against government to halt proposed construction of the Dalles dam and locks on Columbia, demand \$80,000,000 for future loss of salmon, \$18,000,000 for loss in past. Employed (re-employed) Kenneth Simmons as attorney for three years; engaged biologist to prepare material for suit. General council session to elect 7 to succeed 7; two changes: Henry Beavert and Casey Wasamat elected new members, Kiutus Jim and Louie Schappy, retired. Other five (see Herald of July 12 or thereabouts, page 1 story, for other names.

Elected : Thomas Yallup and Watson Logus to go to Washington at proper time in connection with suit.

Longhouse, temporary shelter . Old long house burned down few years ago. Indians have \$4,000 in council fund, agent says not enough for new long house. Young people want "round shaped" long house for tribal dances; older ones want 100 foot long, 32 feet wide. Agent wants built of concrete blocks so won't burn down.

Ground not yet cleared for tribal purchase, must be clear of title. Jim Looney's place, just south. His tents at south edge of grounds.

Looney said his Indian name: Ich-Pach-Pahl. Means barren place, place like desert; place where nothing grows.

Explained: Rag, red or other color, tied to one of tepee poles, is marker to show who lives there so others can find. Old custom, much used like flag in old days. Then Indian coming to big camp could find tepee right away and easy.

Looney explained that grounds were where his family lived or near there, long long time ago. He had two sons. They died.

So he sold most of his place for 200 cattle.

Old ancestor, at first gathering of Indians held on the place, told and predicted of future..passing of Indian. "He walked around or danced around twice, then took out white and put on ground. Explained that grass would disappear...tall then, now short, Indian would go same way. Forecast eventually all Indians would pass, meaning pure Indians. He took two rocks, clasped them under his arms, said now look and pulled them out and there was a looking glass. You looked in it and saw just bones, like a skull...you saw the future.

Until 30 years ago it took only three hours to go to Yakima by horse. Rode or drove wagon directly across plains to Yakima..no ditches, fences, etc. Some of the road, old Fort Simcoe road from Yakima, there yet.

Looney, in charge of long house dance contest, also helping put up long house (committee of tribal council)

Place Names..Yakima

Jim Looney, Oct. 17, 1951. Field trip.

Signal Peak-Hym-sym-smah.

Satus peak-Wuye -Yam-Ish (two wives.) see stories.

Slide road- Tahmit- Ka-lo-Kee-all the land there.

Eels trail-Wuh-sw-aw.

White<sup>Swan</sup> Swan pump station, southeast of Looney's place at  
Top'Nish, White Swan-Su-whey-as.

Mink-Nok-shy.

Deaver-Yuk-ah or Wish-Puss.

Cold, spring...at F<sup>U</sup>tt Simcoe-Mool-Mool..Jumping water or bubbling  
water. Snake lake. two heads.

Medicine-T<sup>owt</sup>-Nook.

Ermine-K'Quey.

Popular tree-T<sup>ee</sup>-Neeach.

Tree that burns like oil(unidentified) Schnipps. (Old longhouse  
at Top'Nish made of it. Burned fast.

Businesssman--Pa-han-ee-qwat

White Swan-Stwyer--His other names, Indian, were wa-he-look(swan)  
Ow-hana-pikes (Standing on hill looking down) He wasnot Yakima Indian  
but came in from outside. He owned land at White Swan.

Bunch grass, tall, regular bunch grass--Sw-"ithht.

Old Yakima road went from White Swan over hill to Wiley City.  
It was called Q'Sch-it.

Hack, for driving--zsick-zsick.

Bee- La-wee-pa-tass-ah. There were bees in old days. No one had  
medicine to get them unless it was winter and they could cut into tree  
and get honey.

Dry Creek--Kom-nee.

Logey creek-K'Klah. Also name of mountains.

Satus was named for Satus Jim (Pronounced Setas. He lived there

long time ago. Looney knew him as an old man. He was a coast Indian.

Toppenish creek--called Wee-ass/ Pit-Kano. ?

~~Pit-Kano~~. See-pa, Zillah road crossing. See, name for country around there, from Toppenish toward Wapato. Looney born there.

Toh-pa--Union gap. Means as far as you can go. end of road.

Cat-Tails--Tsch-Tschew. Indians used them for making mats for houses and flour mats like tules. Used Cattails or tules, whichever closest.

Indian agent--called Meow-ach. Same name for chief. Same name for boss or head man.

Cha-Back-Ka-Nikes. name for mountains on top of old Goldendale road south of Toppenish. Name for country there the same. Called same, old site.

Ta-We-Chas-Pum--Old giant women. ~~intended~~ Giantess. Two lived there. Means when he fall. Cha-Back-Ke-Nikes. Both of them were women. They preyed on Indians and ate them. Shed first Indian blood. There at top of hill, just alongside of road in gap, nine miles south of junction of new Toppenish road with turnoff to Toppenish. ~~Buddo~~ Historic site, just few feet off road on west.

The giantess was called Ti-a-The Li-Li--the big ones. Head, heart, hands, marked by small holes in which rocks were placed. Heart was made by placing rocks V-shaped down. Head large stone. All carried away by people who drove in, turnoff, undoubtedly picked up for rocks to take home to garden.

Indians long time ago placed offerings there, two and from fishing trips. Made prayer for success...made wishes. Always left some token, bit of food, piece of clothing or buckskin. Later years, money. Three boys found money, about \$5 in change there many years ago.

They took it. One was run over, something happened, violent deaths for other two. Indians would never think of touching offerings.

Now few stop there. Tax token, few cents noted. Looney given nickle,

Said word or so and then Ti-'a-'he -Li-Li, like "This is for you  
Ti-'a-'he-Li-Li and put nickle in, covered with stones. Wants  
memorial marker put there. Said road started through there and  
Indians protested and engineer changed course slightly. Vansee  
where it was possible. Pointed out signs of old wagon road  
on hillside near there. Pointed out "witness" on side of hill where  
Indian died, death throes.

Jim Looney..Field trip..placenames.. Below Toppenish..

At White Swan.. 10/ 27.5/

Tchli-Chi country..Dry Creek. On Toppenish-Goldendale highway.  
Dry creek comes in from the northwest.

Wa-Chi-Tax-Ah--where basalt bluffs come down (to left of highway traveling south.) Means down.,,headed down.

Ti-Ta-The-Li-Li--"The big Ones." "The giant ones."  
nine miles below Toppenish. (See previous notes same day.)

Pah-On Quit-Road, clear to the summit on way to Goldendale.  
Where old wagon road crossed. Smoother rock. slick rock..  
While-Tchli--Slick road. Can't go with horses. Water on slick rock like oil.

Big wagon road bridge was there a long time ago. In valley near crossing.

The first wagon road was on the west side of present highway.

An Indian family lived there. I forget their name (Looney)  
Salmon came in winter time and in the spring time more came.  
Last salmon of the year came and they stayed all winter. They were the silver salmon you whites call them. Indians called them Shou-Shines. Sin-ook were almost the same. They were about 18 inches long.

Chinook salmon were called Twa-Wei-Out.

Small bunch grass..called "asco.

Pillar rocks to east, over hill, up creek near the giants.

End of mountain range south of Toppenish called Tum-Pah.

Pis-ko . Land on the other side of Toppenish. Between Toppenish and Abton.

Toppenish area--Called See-Pa.

White for face paint was dug out of ground. Hole mine down by Goldendale, 10 miles from there maybe, near park (Brooks park) on

right side of road, in sight of road, going south. Hole in ground there. just like paint Wanapums got near White Bluffs from mines.

White Paint-Ma-Cha-Ach.

Yellow Paint-Mu-Cue-<sup>h</sup>. It was made from wood, rotten wood, stuff dug out of hole in oak trees. Mixed with water or oil.

Red Paint-Shu-ben-sch. It was taken from spring over across river. Wanapum paint location.

Paint mixed with oil from beaver, deer or bear.

Chwis-Sch-Good man.

Wapato area--Lutz-Sa-Ned. (Name for bush like willow. Little white things grew on it in spring which Indians ate. (Pussy Willow???)

Donald pass- Kee-Wan-Umpt. Old Indian route for Wanapums to come over hill to old fishery at Parker (Cope) ..possible relation to later Konnewok..Looney and J.B. Had ~~no~~ no knowledge of Konnewok as Indian word.

Story of flood. Water came out of ground..rose..man built boat.. told to build boat...not ~~KN~~ Noah..emphasized he knew Noah story..this story older..This time the third time earth destroyed..destroyed twice before, first fire, then wind, then flood. Boat came down in same place at Parker. Boat built where old, old people lived (site of <sup>un</sup> yside intake..destroyed now by building there, white man's building --earth moving there. Boat came down on mountain..boat u pside down there now.

Crow and magpie were snow white then. Bodies of Indians were all over..Crow ate the flesh and his feathers turned black. Magpie just tasted flesh and part of his feathers turned black.

Where mountain comes in from west for union gap, called To-Pa or as far as you go, end of mountain.

Story at gap..frog and grizzly bear. Deciding how long days would ~~long~~ long between suns. Grizzly bear lived or sat up near top of western bluff. Place he sat is there now, place he came down

like trail gouged out you can see now..it is his witness.

Frog-Al- ow-hat-- Frog he kept saying lux-hiach--"one night," one night"

G Grizzly Bear-Tweit-As. He kept saying ten years  
ten years....

angry at frog, dashed down hill, tearing up earth..looked and looked,  
couldn't find frog. Finally angrier and angrier, finally said  
"Lux Hiah he was so angry so that made spell and instead of sun  
coming once every 10 years there is just one night and then sun.

Hill on west was where To-Wid-it lived..the wind. Means wind goes  
down. Blows cold. Blows down ,hard. Why Indians moved away from there  
a long while ago.

Smo-Wha-La's son...

His son's first name, ~~Yo~~ Yo-Youni when he was young man  
was To-Look-Howit.

Smo-Wha-La spoke only two ~~languages~~ languages. Wanapum and Yakima.  
He never spoke any other languages. (J.B. through Looney as interpreter.)

Badger mountain--

~~On~~ Yo-Youni froze to death in a cave on badger mountain.  
Three of them, Young Smo-Wha-La, ~~and~~ Tomalawash and Puck-Hyah-oot  
were hunting there. They got elk and were coming back and it snowed  
hard and hard and got cold and then rained and got cold..Yo-Youni  
worn out, couldn't go further, nearly froze. Went in cave, built fire  
there. Left him there to go and get horses. Walked, walked, almost froze  
before they could get to camp. Got horses, ropes, saddles, worked way  
back next day. Found him dead. Brought him back on horses. Buried  
there when storm broke.

(On way back to White Swan after dinner..after taking J.B. home and  
going ~~on~~ leaving Wapato.

Rise on old Fort Road, straight shoot to just south of "hite Swan..  
called "l-Cha-Wit Pama or look back hill. Straight away between

White Swan on old road to Toppenish. Where riders going from Toppenish city, wapato, Satus, turned to look back to see who was coming behind.. could see far back in the valley.

Satus pronounced Setus or Satus.. Turned back to look, good luck.

Old Indian village dance house at Sunnyside canal intake. People lived there before the Indians.. Indian people.

Power told Indian there to built boat. He did. Got in it with wife. Then water came up. Indians ran to ridges and mountains and drowned. Indian name for the man forgotten. N't Noah.. Him Jesus man. That another story. Lake left where Yakima is now. Animals in lake, coming down through, fighting way toward Columbia, cut gaps. Hero, coyote, beaver, big monster like beaver.

Crows and magpies were all white before water came. They ate dead Indians .. Crow feathers turned all black. Magpie just tasted few feathers left white.

~~Old songs~~

Songs..

Old people had morning song, evening song, noon song.

Just like you whistle. Glad to be alive. Sung three times, maybe seven times. Maybe four times. Songs brought back from land of the dead people who died and were given songs to bring back. You sing and those you know hear and know you think of them. Then on Sunday they come down where you have told them you will be and where you sing "a-Shat". They hear you and are glad you sing. They are there on dance floor, that is their place. Their spirits were there. The old time Indians and a few of us remember the songs and they have to be sung just like they were brought back from the land of the dead. They can't be changed.

Travel.

I no go through Yakima. Came up highway once. Light no change.. I wait and wait about 20 minutes I guess. When I have to go to Ellensburg I leave road and cross bridge come up past fairgrounds, come

out by Cascade lumber company. Haven't been to Yakima only once in a year. Used to come in Hack. See previous description..straight shoot, just a couple or three hours to get to Yakima that way.

Road kept to west side of the river. Came out on edge of hill. When railroad came and road was right by railroad, had to watch and wait for trains then run horses through as fast as you could so they wouldn't get run over by train.

### Giants..

There is another giant or where he died up in the mountains south of Fort Simcoe.

### Face paintings.

Each man (Or woman) his own color. Red, yellow or white were the colors used. Each one painted a different way. The color or way came to him like song in dream.

### Pictures

Indians don't like to have pictures taken on Sunday because spirits come down that day and don't like pictures taken.

### Tomalawash's daughter..

Sick, <sup>K</sup>strone, arm and side dead. Two medicine men there a week. Got her to eating again but said for her to go to white doctor and they would fix arm and side. She was taken to Tacoma.. Indian hospital there.

Slide--South of Toppenish. Snake with horns, he live there. saw track once..large as a log. Snake has big hole, he live there now.

River at Mabton bridge..Where I found big bone once, big rib, too big for elephant..much to big. Tied rope on it and pulled it out of river.

There used to be an old man there when he would go swimming or

fishing. He had a dog and was blind and the dog would come to him and he would say he was going where it was cool because it was too hot and he and the dog would go down into the water and stay there all day. His brother would do that too. I've seen them do it lots of ~~too~~ times when we were boys there. I don't know how they did it. But they went down, right in the river and stayed there a long time, sometimes a whole day. He was a medicine man. His dog was his eyes. He could talk to his dog and his dog talked to him and told him what he saw.

Indians used to live just south of Union Gap but wind, cold wind blowing ~~through~~ through there all the time hard so the moved south.

Jim Looney, 10/28/51.

Killing man is worse thing a man can do. You die without confessing your sins and you can't go to heaven. That is why we don't like war now and our men fighting and dying.

In the old days before Smo-Wha-La they were fighting, long ago but Smo-Wha-La helped make them stop. He was a man of peace.

A long time ago, that was at white Swan, a man who died came back to life. That was about 1871. A few still live, two women, you knew him and saw him when he came back. He had been dead four days and his body was all swollen up.

When he died, he said, don't bury me for seven days.

He came back with a song, just like the "a-Shat. He sang that song every Sunday and held a dance for it. He lived seven years, like he said he would, and then he died.

He said they told him, in the land of the dead, that the whites would come and occupy all of the valley. He said they would plant new food that would not be like the Indian food you are to eat for the Wa-Shat dance. He said they would fight the Indians, then fight themselves and then go overseas and fight. He said that a long while ago, after he died and came back to life in 1871.

He said he was told we will all be punished for fighting.

He said they told him that water would come like it did long ago.

"I think it will come. Now is the time we are doing wrong, fighting, and Smo-Wha-La told us and the old all the Indians not to fight."

At the end of seven years he called everyone for a big dance. He washed and dressed himself and called everyone. He walked around the dancehouse at White Swan and shook hands with everyone and told each one good bye. He told them not to be sorry for him and not to cry for him. Then they danced. In the morning he laid down and said, "I am going to die. You can bury me right away this time." This time I

am going to die and go to the land of the dead.' He died  
and they buried him at White Swan.

There are two other people at White Swan who died and came back  
from the land above of the dead. They came back with Wa-hat songs  
and danced and preached...sang. One was a man and the  
other was a woman.

Indian characters of Father Wilbur's time.

Stwire--was not a Yakima. He came to the Yakima reservation from down by the Dalles and was a "Noo Whas--"hy Pum Indian. He was a brother of George Waters. Both were converted and were Wilbur preachers.

Peter Klickitat was a policeman then. He had part of the fingers cut off on one hand. He was the one who put the Indians in jail who would not go to Wilbur's church and who continued to worship the Wa-Shat way.

#### Freighting.

The old freight wagon had a trail wagon attached and was pulled by maybe five horses, two in back and three in front. Trips were made to Yakima, three times a week, thirty or more years ago. The charge was \$5 a ton for hauling freight.

Freight trip to The Dalles over the old military road took two days on going down and three or four days to come back. Those freight wagons had narrow tires and were pulled by four horses.

Children--Dally Dick, 14, daughter of Martha Weasletail.

Louise Weasletail, 7. The Indian name Shin-Numk. The two are cousins

Shirley Charles.

Rose Marie Charles (Indian name Timinch.) sisters.

Stanley Buck. His name Wan Wa-Shat. means, water when swirling.

Martha Weasletail. Her Indian name Ya- Wa-Show-Wat.)

Louise--Indian name White Swan or Tschoma Cha-Yachi. Not blackfoot name for White Swan. Jim Weasletail father.

Stories: Jim Looney .

10. 31.51. White Swan, Looney home.

Winds. Brothers. Wrestling match. Richland, spring there.

Wee-Now-Wy , Yakima word for Chinook wind.

Walla Walla wind, cold. Blows from the direction of Walla Walla. The Indians call it Walla Walla wind. He was the young brother and he ran away.

There were just Indians living in those days..the same days as when the giant women lived. When he wrestle.

Sturgeon oil. The cold wind make ice. Old man threw oil from sturgeon on the water. Indian make oil same way you make lard. Cut up sturgeon and boil it down to make oil.

Coyote killed them.

There were five warm winds. Coyote killed them all. Left wife, had baby he born. He train, he train, all the time he train to wrestle and fight until he's old enough. When he left the old lady he put something, his power, a piece of something, up on a pole. He tell the old lady to watch it and if it fall down to take it and put it up again. If it fell down it meant he was killed and his power was gone. It had to be put back up so he would come back to life or get his power back.

He went up the river. He was down someplace near the ocean at the time. He came up the river and to show how strong he was he would pick up trees and throw them across the river, that was to show his power. That's why wind come up river through timber, throwing it over, it's following the law.

When he gets there at night, the younger sister she was in the house and she knew he was there. There was snow all over the house and it dropped and melted off the house so she knew he was there.

He went on across the river to the other big river (Snake) to get sturgeon. He got big sturgeon. (When the younger sister heard the snow sliding off the house, she said 'Pusha is coming.'

He got sturgeon across river and when he got this side he dropped it and dragged it along. That is what made the level place at Richland . You can see the tracks there now. He got the sturgeon and said;

"Now, old man, you can throw oil on the river. Before that the wind blew cold and made ice on the river. The youngest cold wind he ran off. He was Walla Walla. So he didn't get killed. That's why cold wind, the Walla Walla, come up once in a while.

There were springs there where the Sister lived. They were good clean water and the Indians used to get their water there. It was good water. But after He (Pusha? killed the winds and washed his hands in the springs, they changed and the water smelled bad. It has smelled bad every time since. Puck -Hyah -'oot he knows where the spring is there and knows all about the story. It is his story.

Winds: There are four winds. Yakima names for them.

At-i-ah or Walla Walla wind. It is a cold wind. Comes from Walla Walla up through the Yakima valley.

T<sup>~</sup>-idit--Union Gap wind. It is strong wind, blows down through gap.

Wit-Hope--Blows from Seattle.

Wee-Now-"y--You call him Chinook. He is warm wind, blows up the Columbia river usually.

..additional comments. First. He kill the five warm wind brothers.. four of them rather. Had only one sister. Her name was Tamat-Ka-Siah. He kill and then wash in the springs. Youngest wind run off, he get away, that's ~~there~~ why there is cold wind left.

Push , like father's father and you the boy (to the winds)  
That is why when he wash blood off in the spring it made it smell evil or bad.

)Notes on buffalo , how he got his horns. Coyote..he used to have

horns that pointed down the other way and they couldn't do him any good. They got in his way, were long and pointed down the wrong way.

Coyote came along. Buffalo had daughter. He promised coyote daughter for wife if coyote would help him. So coyote made buffalo's horns like they are now, sharp and turned up so they would tear and so he could fight.

Coyote took daughter, but buffalo told him not to take her for wife for five days, to be sure and not do that. They set out to come to Yakima country. She slept on one side of tipi, he on other. They did that for five days.

Just as it was starting to grow daylight on the fifth day, coyote woke up early in the morning, looked over, saw woman laying there all pretty. Said the five days are up and I will take her for wife now. It wasn't sunup yet but he thought it was the fifth day so he laid down with daughter of buffalo to make her his wife but it wasn't five days yet so she got up and ran away and later turned into buffalo and left coyote there.

Comment: That is just like men who haven't got wives or young men who are unmarried and go to see or be with woman they want..they will get up and run away if they try to make them wife before they are supposed to be married or before five days.

Pendleton--Used to be called Na-He-Owee. Umatilla word, Nez Perce language.

Oldest brother of Jim Looney was Elit Palmer, same as Porcupine.

Sarah Winemucca-- Palouse-Pum her name ( Mrs. Howaway, informant)

Ta-Ho-La---Wild celery.

Frog and Grizzly Bear story at Union Gap

Frog: Lux Hiat--one night.

Grizzley Bear-Puh-Tam An Tuk: Ten years.