

Jim Looney, ^{Field} Trip to Ft Simcoe, Prosser.

Place names. Words.

11/4/51/

Badger--~~been~~ Weenthla. (badger animal, area near Granger.

Worked for Snipes at Granger when boy, before he was married.

Furnished own horse. Paid \$1.50 a day. roundups then held in the open no corrals. Branded in June. Mostly Indians, some white riders. Indians had no Indian name for Snipes, just called him Snipes.

Songs.. Wa-Shat-Religion.

Just Puck-Hyah-Toot, Tomalawash, Frank SO Happy and Looney know the old songs of the Wa-Shat. There are 100 or more of them, all old.

No one living now who brought back song from the land of the dead.

Some brought back one song. Some brought back four or five, at different times. Smo-Wha-La brought back several.

They were songs that were never changed. They are sung now just as brought back. ~~Old songs~~

Had special song for funerals. Had songs before Smo-"ha-La.

The Indians who brought back the songs didn't get paid for them like white men's songs are paid for.

Supelyea--

He was once Shaker, cut his hair. Now sorry, gogs around to dances to show he is sorry, preaches.

"We don't criticize other religions."

We go to Warm Springs for Feather dance, it's different, We sing our songs there.

Uncle's Father..land of dead..

My uncle's father. He turned to white man's religion, cut hair, burned buckskins and all his feathers. Preached like white man. That was when he was living at Pendleton. He got sick and died.

He died at night and was dead all night and came to life in the morning.

He called me in and said. You are my brother's son and I will tell you but I won't tell anyone else now.

When I died I found myself on a bright, white path, a straight path just like a sidewalk. I walked and suddenly I came to where there was a man sitting at the end. He held up his hand like that (raised right hand, forbiddingly). He said, you can't come in here because you don't belong here. There is no place for you here. You are not of our people now. He was all dressed in white. There were three men on each side of him...all were dressed ooooooooohhh so fine in Indian clothes there were seven of them all together.

They told me (the man at the end) you have to go back and learn different, like the old days and tell people to be like the old days.

My uncle came back. He didn't tell anyone for a while and then he called them and told them. He was told to come back and preach the Wa-Shat. He came back to life the next day. He was sorry he had forsaken the Wa-Shat. He preached all the time (Sundays and danced) the old religion. He said he was sorry. He lived over a year after that and then died.

He died about seven years ago. His name was Jones (1946) Indian name too hard to give, Looney said...reluctant when asked so did not pursue at this time.

Shaker..

There were Shakers before..they started a long time ago around Cle Elum, the Indians told me a long time ago (Looney 70 now) One was called Jack and he had a brother, Een-wa?

Jack's brother was riding in a wagon with his daughter, he was going up to a wild place near Cle Elum to meet a medicine man and get a

treatment. He was sick. He was riding in the wagon with his daughter. They came to the place and waited but there was no one there. They waited and it was growing dark like now (dusky) and he said to his daughter, "I am going to leave you now."

He sent her back to his place at Cle Elum, it was quite a way. And he walked and then he looked because there was a bright light shining on him--just like lights from an automobile and he looked and there on a rock sat a man. He spoke and the man told him not to be afraid.

"The man said, 'close your eyes' and you will see' and he closed his eyes and he ~~could~~ could see his 'way' clear. And he also started to shaking and he got well right away.

Then he went to where he lived, where his daughter lived..it took him just a minute. He knocked but she looked out and wouldn't open the door and said 'you are not the same.'

Then he thought of his brother, Jack in Ellensburg. It is quite a way from Cle Elum to Ellensburg. So he went there, in just a minute like, in no time at all. And his brother let him in and he started shaking almost at once too.

The brothers later went to the coast and that is where the Shakes started.

The Shakes can see who is coming ahead..it is devil's work. They use candles in the day time and they wouldn't do that if they could see good.

They wear heavy shoes and when they dance they take off their shirts.

World destruction.

The world, the old people say, has been destroyed three times, the first time by fire, the second time by wind and the third time by flood.

When it was destroyed by fire it was a long time and then

God made people on the earth. The wind blew so hard later it killed

everyone. The last time was the flood. You know that story, about the man who built a boat up by Parker. The boat is on the hill there now, turned over.

The way the old people told me was that once there was just two people, a man and a woman. They had sons and daughters. They learned how to make whisky or something to drink. They drank it and got drunk and you know how people are when they are drunk. The brothers got the sisters with babies. Some of them became the white people. They didn't know what they were doing of course like people do when they are drunk.

(Looking toward the west from Sunnyside we could see Mt Adams and Mt Rainier..outlined against setting sun)

This is the center of the earth, the old people say. They say those mountains are set there to keep it from turning over and if they weren't there it would turn over. They hold it down and keep it from turning over.

Ta-Ho-La--means wild celery. It grows along the creek.

Best view of Harrison hill, the hill of the flood... seen from south of Sunnyside.

Jim Looney--singing in car coming home in dark.. singing louder with darkness..singing low, urgent. Whistling low during noon .

Definitions:

Ketetas --(Kititas) Means to a Takima--cold all the time.

John Day River--Jim Looney's name for it..his father was born there is Tox-Pusch.

Wan-Wawie..or Des Chutes river.(Has no knowledge of Wah-How Pum-- name for John Day's river as given in railroad surveys.)

Curing..Sickness causes..Evil things cause them..treatment.

Jim Looney 11/ 7/51.

(His own story about sin..sickness..the devil..)

I used to drink. Once I got drunk with a girl at 'tappenish.
And I caught a disease. I couldn't urinate. I went to an old man
doctor. We have a treatment for a disease like that. It is sumach.
You make a tea from the roots .?

But he said that it was bad and I would have to get rid of it another
way to be sure. He said to look up a white girl.

I came to Yakima and found a white girl in a hotel. He charged
me \$1.50. I said. Don't look at me, I don't look at you. Then
I got another one and then a half-breed.

So the disease left me and I got rid of it that way.

But later when I tried it I couldn't pass. hold up legs..no pass
etc.

The disease is caused by the devil too. It is a white man's disease.
the old people told me that only their old people were the ones who
had not had it first. It used to kill lots of Indians when they first
got it but I guess they got used to it.

After-life. Beliefs. Whites..Indians. Marriages ..Mixed ^Bloods.

Jim Looney 11/ 7/51.

There are two places for the dead people to go, one white, one Indian.
The white people can't go where the Indian goes.

(Nothing said about Chinese or "egroes.)

There is one being, one bigman, but two places.

That is why Smo-"ha-La said not to marry the white man. He would love you and when you died you couldn't be together.

That is why Smo-Wha-La said it was alright to have more than one wife and why he had more than one. Because if a man's wife died, and he didn't marry again, he would be lonely or (reverse) and if others died, they would be lonely. But when they all die and go to heaven they are together and happy.

People with mixed bloods can't ~~to~~ go Indian heaven. ~~When~~ if they have Indian names they can't go there.

Tomalawash's father was a good man and a religious man. He danced the wa-shat and he was a good man. But he died and after he died one of his daughters married a half-breed. ...(.indefinite)
but some kind of punishment.

Sam Fisher dead now three years, that would be in 1948.

He last of the Palouse ??? His Indian name was Yos-Yos Tu-Lee Kassen.

Pasco Sam was "supposed to be right here," meaning to be living at Priest Rapids. His Indian name was "e-ONumpt . means like going along singing. He became a doctor at Nespelem. He had brother who used to live at Coppei.

Indian dance leaders..

Tio-A-Wit or Tia^Wit, a Yakima prophet who held meetings at Satus, conjured, danced with a plate that he displayed. Power. His plate dance was a doctor's dance.

He was killed at Toppenish, run over by an automobile.

Tio-A-Wit is the one who used to fish all the time and was pulled into the river, they pulled him out and first thing he said when he came out was ~~Give~~ "Give me a Drink of "ater."

Nami-Piap--Supreme being , Brother.

Elip-Poo, the ancient people.

Greedy Ones--Up Such.

Dreamers.

(Jim Looney 11/7/51)

..after long thought..is there anyone still living who died and came back to life.??..

Yes, there is one woman. She isn't too old now, maybe middle life. She died and then came back. She was sent back because she didn't have any Indian name, just the name (Susie Nye.)

She is still living. That was several years ago. She was just a girl then. It was maybe 20 or 25 years ago.

When she got to heaven, she told the Indians when she came back, they met her and said: "We don't know you. You don't belong here. You have a whiteman name. You have no Indian name. You have to go back and get an Indian name."

They didn't tell her how long she would be back to be punished before she could come to the place but she is still living. She has an Indian name now.

If she died again before she got an Indian name she would go to the dark place. I guess you people call it hell.

Kamiakin

Jim Looney, 11/7/51.

The old people used to tell a story about Kamiakin. I will tell it to you because it is a story they used to tell.

After the war the soldiers at Fort Simcoe sent word to Kamiakin they wanted to see him and for him to come to the fort.

He was suspicious of the soldiers. Other Indians who were with him said, "Don't go, they want to kill you. "

But they sent word to him again and he set out with 30 men to go to them. When they got near the fort the men said: "We are afraid of the soldiers." We won't go to the fort. But Kamiakin said: 'I will go there and see what they want.' So he rode on his horse to the fort.

The soldiers seized him there and they killed him. They beat him and killed him right away. And then they cut off his arms and legs and head, just like they were butchering something. After they killed him they laid out the arms and legs like that'pointing to the outline of putting pieces of man together.. Then they gave the pieces to the Indians and they bundled them up and took them away and buried them.

The old people didn't want them around the reservation because they didn't like Kamiakin. He started the war. They gave them to some of the men who came over with him and the people said they took them up toward Nespelem and buried them.

That is the story I heard from the old people a long time ago.

Spirit. Soul . Dreamers.

Jim Looney 11/7/51.

..Let me ask you a question. When you sleep..where do you go. hWhat do you do...

"(A_nswer..sleep explained..sometimes I dream, etc. etc.)

The I_ndian believes that when you lay down and go to sleep he goes out and goes away. He can go a long way to places you have never been. He goes out your mouth when you sleep. Then he comes back and you wake up.

That is why the Indians a long time ago didn't want to hang. That ~~One~~ kept him from coming out. He was "choked" up inside you and had no way to get out so he could go to heaven.

If you lay down and go to sleep and he doesn't co e back, you die.

When he goes away and goes to the land of the dead where he is not supposed to go and they don't send him back, you die.

Wanapums

11/7/51

Rex and his wife, Delores have trouble.

"Rex have trouble with his wife. He drink too much.

I tell them both not to drink so much but they have money and they
drink

Gambling stone.

Shot put stone. Gambling.

Jim Looney 11/7/51.

There used to be a gambling stone at the old Top'Nish (Place south of White Swan) long house.

It was so big, and white, making circle with arms, about 25 inches across and six inches thick. It was right there by the long house and the Indians used to gamble with it when no white people were around. Everyone knew what it was and that it was a power stone but something happened to it. The long house burned but someone stole it or took it away I guess.

Down at Rock Creek they used to have a gambling stone. It was like that too and they used to win lots of things from the Nez Perce and Indians who came there from the south. The Yakima had a power with the gambling stones that no one else had and it was a strong power.

Here's how they would do it:

When the other people came a Yakima man would pick up the stone and hold it and then put it down. Then he would put another rock on it and raise it up and put them down. Then he would put another one and so on until he had a whole stack.

The people would then make their bets. It looked easy for the other Indians. They bet that their strong man couldn't lift just the one rock.

When he stopped down to pick it up everyone would holler or chant and the power came and the rock was so heavy the man couldn't lift it. It was just like it was stuck to the ground. They hollered "Yas."

The people at Rock Creek were famous for that gambling game. They and the Yakimas also used to have a round rock about so big (about six or eight inches through) and they would throw it like a shot put. They would gamble to see who could throw it the farthest. They did that before the white people came.

Rock Lake..story. (Palouse Country)

yo-youni - 1 wife only

Jim Looney 11/7/51 at White Swan on Top-Nish creek.

Rock Lake is up north of the Snake River in the Palouse country. It is the old country that Kamiakin went to after the war he lost for the Yakimas.

The old people used to go there a lot for horse races and games. They called it Lot-Towal. I don't know the meaning of that. It is not in the Yakima language unless something so old that it has been forgotten. There is a smaller lake north of it and then Lot-Towal. It is long and deep, has a stream running from it and there are high cliffs around it. Maybe Lot-Towal is Palouse or it could be Spokane. The Palouse went there a lot and some of them lived near there. Kamiakin was a part Palouse.

The Indians are afraid to swim in the lake although they fish there sometimes when lots of them are around and they dig camas near there. There is a woman living in the lake. That is why they won't go there by themselves.

Everyone has forgotten the names of the two Indians, they were brothers, who were hunting near there one day. One of them said to the other:

"I'll beat you in swimming."

They started taking off their moccasins and other things as fast as they could and one beat the other and ran, about as far as across the street and dived over the side and down into the water. The other was behind and heard the splash. He dived in, came up and swam but couldn't see his brother. He swam to shore and looked all over. There were the tracks leading over to the edge of the bluff. Everything was quite. He waited and waited and then hurried to camp.

He was afraid the others would think he had killed his brother.

He told them what would happen and men and women came back with him to the lake. They followed the tracks and looked them over closely

and led to the lake but not out of it. So they all knew that something had happened to one of the brothers. Some of the old people told them it wouldn't do any good to look because many years ago that had happened before and that a woman lived in the lake. Whenever she wanted a husband she would grab one of the men who came to swim. She always picked young men. Then when they grew old she killed them and got another young man. She lived forever and could not die. And she was a beautiful woman.

The old people told me that story. They know it is true. One of them was there one day and some of them went to the lake to fish.

There on an island near the shore they say a beautiful woman and a man.

The man was the one missing brother. He and the woman saw the Indians and before he leaped into the deep water with her, he shouted a greeting to the Indians.

Kamiakin.

Gen. Haller. Battle of ⁺oppenish creek.

Looney, 11/7/51.

I'll tell you how the old people told it.

Kamiakin started the fight. He wanted to fight. The others around here didn't want to. Kamiakin didn't belong here. He was a Palouse.

There was no chief here then. He came in and took over. He and his warriors came and started the war.

The Indians then lived just like me. (Family groups.) We lived all over in family groups. We didn't know what to do. We didn't fight and had no chief.

When Kamiakin started the fight the men rode out the next day and said.

Don't fight. Just herd the soldiers. Just keep them from the water. They surrounded them like this, made shape of U. They left it opened so they could go back to The Dalles, south from ~~Food~~ Sinkwee.

They stayed back and didn't fight but they surrounded them, all but on the one side. That cut them off from the water, like this, made V shape motion with hands.

Finally the mules got desperate for water. You know how hard mules are to handle. They broke from the soldiers and ran through the lines to the water. They had bags on their backs.

The Indians cut the bags like this (Motion like slashing down with knives.)

Beans and other things rolled out of the bags. Out of some of them rolled grains of big yellow corn. The Indians were afraid. They had never seen any corn before and thought it was teeth.

Yakima-- Pronounced in old days ee-Yak-e-ma. There were two ~~mao~~ unmarried women who were with baby, some way or other, over in the Yakima country.

i-Ya means pregnant. Yak means with baby.

(See language file, Pandosy.)

Before Smo-"ha-La everyone fought. They killed each other. he came back and brought song and told them not to kill each other, not to lie or steal and to leave all people. He preached peace only.

Old fort, Indian defenses in pre-historic days, located one and one-half miles from Fort Simcoe toward Yakima (northeast) along the old road. It was built there as a defense against the Paiute Indians.

Agency creek at Fort Simcoe was called Mool Mool. ~~Outstanding~~ Bubbling spring.

Topnish creek was three or four miles south. Mill creek next. It was at foot of mountain (Satus or Toppenish ridge). The eel road, or que-see-as road took off from there. In the old days bricks for Fort Simcoe were made there as well as mill for lumbering. There was a big spring there where the mill was. Looney forgot the name. It was a camping place for Indians traveling.

It was moved (the mill) from there to another creek. It was moved west. The flour mill was located on Simcoe creek to the north of Fort Simcoe.

Freighting.

It was a day trip in the summer to Yakima over the old wagon road from Ft. Simcoe. It went from the fort toward where White Swan is now located, then northeast of there over Antanum ridge to Wiley City, then Yakima. Another road swung directly toward Union Gap from White Swan

Story tellers .

Jim Looney

11-51

A famous story teller was Thomas Sam. He was a Yakima and was called by his Indian name With-Wagit. He died January 2, 1950. He lived at Wishram and when he told stories, everyone gathered around to listen because he was a good story teller.

Place and tribe names.

Also Paiutes

Jim Looney, 1953, source.

Rock Creek- K'muth

Wahk Shum-Like permanent fireplace. Wat wa se nah was means shady.

This Wahk ~~Shum~~ Shum opposite, where ~~old~~ build old fire place to dry salmon.

(Jim Weasletail, Blackfoot

Blood or Blackfoot

Pigeon or Pignona

Looney (see below)

Nez Perce, called Chiwanish by Yakima "strange tribe."

Wana Thuma, name for Columbia River people.

Warm Springs Indians call Yakimas Mamchet

Here (White Swan, Looney speaking) call Rock Springs Ouch Mah, highlanders, high dry place, refer to "arm Springs.

P'schwanapum-Rocky River place.

Chakahone-name from her for Sioux.

Nez Perce-Walked Wy-let. They live around Cayuse Pendleton. They small group, gone nearly and speak Powlouse (Palouse language)

(These same Puck Hyah Toot and other "anapums referred to. Evidently closely connected with Wanapum through marriage or in some manner.

No definite convictions could be established. Seems to be intermarriage in background, etc.

Ne Le Yow We Wylet-Name for Umatilla River.

Kooski-Kamiah.

Schmni cum, where Lewiston is.

Suh Way Was-Name where Paiutes lived on the Yakima Reservation. Go to Harrah, go straight south. Paiutes name, Ikes Pahl, rabbit eater. Musmastato, last man. Seddo on still living there. Sedd Suh Way Was means swampy place. About four or five miles east of Looney's ~~max~~ on same creek, Toppenish Creek.

Identification for back of long house pictures, pair, old copies
of men and women, seven drummers and seven "servers."

Women Lemusk

- 1-William Stahy
- 2-Lehops Casiat
- 3-Umshawe Suppumaksat
- 4-Hddwesa Weanuxya
- 5-Saw Wagna Onepastsnate
- 6 Minnie Smokie
- 7-Tomyequah Weowat
- 8- Whe Stah Stahy

- 1-Lemush William Stahy
- 2Tom Nye
- 3 Shawwawway
- 4-Suk Johie
- 5-Kitahkin
- 7-Teeananee
- 7William Charley
- 8-Sheyeh Mun Ken

Names. Yakima.

Ee-Yak-e-Ma.

Version as given by Jim Looney, a Yakima fullblood and regarded by old Indians as top source on "the ancients " and "old ways."

Once there were three unmarried women who were with baby. They got with baby , some way or other, I don't know for sure how . They lived in the Yakima country and went down by the Columbia and they got with baby.

Yak--means "with baby."

(Language file..Yakima language dictionary, compiled by Fr. Pandosey in 50's while stationed at YOKO Ahtanum mission..)

i-Ya means pregnant.

Ma-root for people.

Feather dancers.

Ste-hai..in photo of seven women and seven men, neg. from Jim Looney. He estimated picture 40 to 50 years old, taken just south of union gap, on right side of highway going south (clump of willows there now, cow shed.)

Ste-Hai he was a wa-shat dancer. He was a full blooded Yakima. He is now dead. Been dead 10 or more years at least.

There are no feather dancers on the Yakima reservation now and none at Celilo or at least feather dancing. Those at Celilo dance the "a-shat.

The feather dancers are at Warm Springs.

A Warm Springs man living on Yakima reservation, a doctor, lives with his Yakima wife, is a Feather dancer.

Tia-a-na-ni , who danced below Union Gap was a one-legged man. He was a good dancer too. He lost his leg when a horse fell on him.

The dance house was at Parker, one-fourth mile from the corner (Kyle's corner, 1951) a clump of trees is on the edge of a shelf of ground, right hand side going south, about 150 yards from highway.

Wanapums

White Man. Indians. Origin. (Mother Earth.)

Jim Looney.

The Indian was made from the earth. He picked up the earth and made him and blew on him and it made the Indian. That is why he is red. He was made from the earth and when he dies, he goes back into the earth.

The white man was made from the water. It was like he was in the water a long time, like meat in the water a long time and all the red and all the blood washed out. That is why he is white.

That is what the old people said.